

307 *may* 433
THE *for* *may*

FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

no 12

VOLUME XIII.

BOSTON:
PRINTED BY HUGH H. TUTTLE
1854.

Class	Section
Bibliographical No.	
Cosmopolitan Library, Volume	
Accession	Barthelness

452

TO
MY OWN
GRAND LODGE OF MASSACHUSETTS;

EVER

Honest and True

IN HER

Fidelity and Conservatism,

THIS VOLUME

OF THE

FREEMASONS' MAGAZINE

IS

RESPECTFULLY DEDICATED.

THE EDITOR.

INDEX.

A.

Abbot, Hon. John, notice of 234, 281
 A Brother and a revolutionary patriot gone, 206
 Accidental Discovery, 45
 Adams, Josiah, obituary notice of 236
 Address of the Rev. G. M. Randall, 105, 203
 Address of Thomas Shirley, 218
 Admission of candidates 378
 Admission of unworthy candidates, 47
 Advancing candidates, 49
 Æneas in search of his father, 45
 Affinities, 243
 A Fragment, 159
 Alabama, Grand Lodge of 338
 Alabama, letter from 63
 American Lodges in Valparaiso, 321
 Ancient and accepted rite in England, 224
 Androgyne degrees, 88
 An interesting relic, 347
 Arch of Solomon, 156
 Arkansas, Grand Chapter of 101, 137, 192, 273
 Arkansas, Grand Lodge of 174
 Arkansas, Masonic College in 329
 Arkansas report, 137, 192, 273
 Appeal, 261
 Appeal, right of 165
 Appeals, 83
 A solace for dark hours, 54
 Association, fraternal 151

B.

Baker, Hiram, obituary notice of 30
 Ballot, staying proceedings after 169
 Ballots, reconsidering 183, 331
 Balloting for candidates, 257
 Barney, John, notice of 182
 Baxter, Ira, obituary notice of 29
 Beauty of Masonry, 307
 Bee-Hive, the, as a Masonic symbol 371
 Brotherly Love, 314
 Burlington, Vt., letter from 112
 Burton, Hardy M., obituary notice of 93
 By-Laws, Lodge 225
 By-Laws, revision of 183

C.

Calendar, Jewish, for 1854, 185
 California, Grand Lodge of 274, 334
 Cambridge, Ohio, letter from 122
 Can a Brother demit? 160
 Canada, Templarism in 285
 Candidates, admission of 378

Candidates, qualifications of 113, 118
 Candidates, proficiency of 183
 Celebration at Danbury, Conn. 204
 Celebration at Framingham, 295
 Celebration at Manchester, N. H., 300
 Celebration at Watertown, N. York, 341
 Chapters, jurisdiction of 113
 Character of Washington, 27
 Character of candidates, 335
 Chardon, Ohio, letter from 318
 Charters, surrender of 21
 Chickering, Jonas, notice of 77
 Chit Chat, Masonic, 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
 Clandestine Chapters and Masons, 166
 Clergy and Freemasonry, 26
 College, Masonic, in Arkansas, 329
 Condition of the Order in California, 334
 Conferring degrees, 375
 Connecticut, Grand Lodge of 263
 Connecticut, the Order in 374
 Crockett, Texas, letter from 62
 Correction of an error, 177
 Correspondence, Masonic, 22, 62, 90, 222, 317
 Correspondence, report on 182, 270, 333, 336
 Cost of Solomon's Temple, 157
 Councils of Royal and Select Masters, 52
 Councils in New York, 377
 Curious Masonic Clock, 138
 Cushing, Prentice, obituary notice of 92

D.

Danbury, Conn., celebration at 204
 Danvers, Mass., letter from 63
 Deaf and Dumb Masons, 320
 Death of Br. Jonas Chickering, 77
 Death of Hon. John Abbot, 234
 Dedication at Waterbury, Conn., 374
 Design and character of Masonry, 340
 Digest of Decisions, 237
 Disaffection in New York, 46, 83, 304
 Dispensation for conferring degrees, 330
 Division of Grand Lodge of New York, 135
 Downs, Com. John, biographical sketch of 343
 Duelling cause of expulsion, 336
 Duties, Moral 87

E.

Education, 181
 Effects on a Chapter of expulsion by a Lodge 165
 England, the Order in 305
 English Masonic working tools, 214

Episodes in the life of a Freemason, 58
Erection of new Lodges 175
Everett, Edward, obituary notice of 94
Expulsion, 95, 159, 192, 224, 288, 352, 384
Expulsion and restoration, 81

F.

Ferson, William, obituary notice of 91
Festival Hymn, 23
Filling vacancies, 86, 182, 264
Foreign correspondence, 22
Framingham, celebration at 295
Frankfort, Me., Installation at 172
Fraternal Association, 151
Fredericksburg Washington Monument, 89
Freeman, E. B., expulsion of 352
Freemasons' Girls' School, London, 23, 308

G.

General Grand Chapter, 145
General Grand Chapter, Triennial Meeting of, 7
General Grand Chapter, revised Constitution of 74
General condition of Masonry, 263
General Grand Encampment, Triennial Meeting of 13
General Grand Lodge, 380
George W. Gaines, death of 333
Girls' School, Freemasons', London 23, 308
Grand Chapter of
Arkansas, 101, 137, 192
Illinois, 85
Louisiana, 279
Maryland, 144
New York, 83
Tennessee, 113
Texas, 114
Grand Chapter of Maryland and G. Grand Chapter, 167
Grand Consistory of Ohio, 122
Grand Council of Vermont, 384
Grand Encampment of Pennsylvania, 280
Grand Encampment of Virginia, 15
Grand Lecturers, qualifications of 198
Grand Lodge of
Alabama, 338
Arkansas, 174
California, 274, 334
Connecticut, 263
Georgia, 313
Illinois, 181
Iowa, 47, 337
Louisiana, 152
Massachusetts, 105
Minnesota, 213
Mississippi, 298
Missouri, 50, 275, 331
New York, 4, 276
Tennessee, 81
Texas, 379
Vermont, 254, 267
Wisconsin, 378
Grand Lodge Certificates, 179
Grand Lodge of Massachusetts' Report on Masonry in New York, 67

Grand Lodge of New York, proposed division of 97, 135
Grand Lodge of Vermont on New York difficulties, 112
Grand Masonic Ball at Melbourne, Australia, 173
Greenleaf, Simon, obituary notice of 28
Guide, the 362

H.

Hall, Aaron, expulsion of 192
Harrington, Jonathan, notice of 206
Harwood, Daniel, address to Sir Knights Lash and Hammatt, 241
High Priesthood, Order of 53, 144, 168
Hill, H. R. W., obituary notice of 29
Hiram of Tyre, 184
Honolulu, Sandwich Islands, letter from 62
Hunter, James obituary notice of 94
Hymn, 23, 233, 308

I.

Illinois, Grand Chapter of 85
Illinois, Grand Lodge of 181
Impostors, 179
Increase of Lodges and Initiates 299
Increase of Initiates, 216
Influence of Masonry in the community, 293
Initiation of a Prussian Prince, 328
Initiation of sojourners, 380
Installation at Frankfort, Me., 172
Interesting ceremonies, 239
Introduction, 1
Iowa, Grand Lodge of 47, 337
Itinerant Lecturers 82

J.

Jewett, Calvin, obituary notice of 159
Jewish Calendar for 1854, 185
Judgment reversed, 261
Jurisdiction of Chapters, 113
Jurisprudence, questions in 165, 193

K.

Kalamazoo, Mich., letter from 317
Knoxville, Ill., letter from 223

L.

Late Hours, 179
Leonards, Ira E., expulsion of 95
Lewis, Winslow, address to Sir Knights Lash and Hammatt, 239
Library, 183
Light, 115
Lima, Peru, letter from 22
Lodge, the 284
Lodge meetings on the Sabbath, 359
Lodge, General Grand 380
Lodge room, the 155
Lodge By-Laws, 225
Lodges, regulations for 139
London Freemasons' Girls' School, 23
Louisiana, Grand Chapter of 279
Louisiana, Grand Lodge of 152

M.

Maimed candidates, 269
Making Masons at sight, 48, 51, 82, 178, 255
Manchester, N. H., celebration at 310
Manning, William T., obituary notice of 287
Martin, David, obituary notice of 31
Massachusetts, Grand Lodge of 105
Massachusetts report on New York schisms, 353
Maryland, Grand Chapter of 144
Maryland, Grand Chapter of and G. G. Chapter 167
Masons Monument, the true 177
Masons, deaf and dumb 320
Masonic Chit Chat, 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Masonic Periodicals, 43
Masonic correspondence, 22, 62, 90, 222, 317
Masonic law and usage, report on 100
Masonic Literary Institutions in Tennessee, 113
Masonic celebration at San Francisco, 141
Masonic writings, 158
Masonic Library, 176, 274
Masonic Magazine, 183
Masonic working tools, English 214
Masonic morality and Brotherhood, 217
Masonic trials, 270
Masonic song, 327
Masonic College in Arkansas, 329
Masonic College in Missouri, 331
Masonic Literature, 339
Masonic sign boards, 336
Masonry abroad, 41, 230
Masonry in New York, 65, 254, 266, 338
Masonry in Nova Scotia, 117, 282
Masonry in the West Indies, 116
Masonry and Christianity, 152
Masonry, the religion of 177
Masonry, practical 215
Masonry, general condition of 263
Masonry of Flowers, 312
Masonry, the beauty of 307
Masonry in Texas, origin of 315
Masonry, design and character of 340
Masonry, physical benefits of 343
Masonry to be studied, 371
Mead, D. E., obituary notice of 30
Melbourne, Australia, grand Masonic ball at 173
Members, in balloting, the rights and duties of 302
Membership in Lodges under dispensation, 265
Membership, withdrawal of 302
Minnesota, Grand Lodge of 213
Miscellaneous Resolutions, 181
Mississippi, Grand Lodge of 298
Missouri, Grand Lodge of 50, 375, 331
Missouri, the Order in 275
Monument to Gen. Wooster, 191, 204, 271
Moors, Jeremiah, obituary notice of 319
Moral duties, 87

N.

New York, Grand Lodge of 4, 276
New York, disaffection in 46, 83, 304, 376

New York, Masonry in 65, 254, 266, 338
New York, Grand Chapter of, 83
New York, proposed division of the Grand Lodges of 97
New York, 179, 313
New York controversy, 325
New York schisms, Massachusetts' report on 353
New York, Councils in 377
Norris, Thomas F., obituary notice of 93
Norwich, Conn., letter from 91
Nova Scotia, Masonry in 117, 282
Number nine, 184

O.

Obituary, 28, 63, 91, 159, 285, 319, 351, 381
Ole 204, 205
Officers and members, resignation of 161
Ohio, Grand Consistory of 122
Opening Lodge for work, 294
Order of High Priesthood, 53, 144, 168
Origin of Masonry in Texas, 315

P.

Palmer, N. C., obituary notice of 31
Past Masters? who are 129
Past Master's degree, 198, 314, 380
Past Masters as members of Grand Lodges, 265
Patten, John, obituary notice of 285
Pennsylvania, Grand Encampment of 280
Pepperell, Mass., letter from 223
Personal, 192
Petitions for new charters, 86
Phillips, Isaac, expulsion of 224
Physical benefits of Masonry, 343
Physical qualifications of candidates, 118
Poetry Try the Square, 22—Festival Hymn, 23—A solace for dark hours, 54—Where, when and how shall I die? 80—Light, 115—Try again, 150—The history of Gyges' Ring, 190—Ode, 204—Ode, 205—Royal Arch closing Hymn, 233—Hymn, 308—Masonic Song, 327
Power of the Master over the ballot, 257
Practical Masonry, 215
Profane Swearing, 178
Proficiency of candidates, 183
Proposed national confederation, 33, 202, 304
Proposed division of the Grand Lodge of New York, 97
Prussian Prince, the initiation of a 328
Public Installation at Zanesville, Ohio, 140
Publication of rejections, 178, 265

Q.

Qualifications of candidates, 113
Qualifications of Grand Lecturers, 198
Questions on Jurisprudence, 165, 193

R.

Ranaldson, A. J., obituary notice of 286
Randall, Rev. G. M., address of 105, 208
Raymond, E. A., address to Supreme Council 245
Recommending candidates, 293

Reconsidering ballots, 183, 381
 Register of Officers, 127
 Regulations for Lodges, 139
 Report of Grand Lodge of Massachusetts
 on Masonry in New York, 67
 Report on Masonic law and usage, 101
 Report on correspondence, 182, 270, 333, 336
 Resignation of officers and members 161
 Restorations, 290
 Revelations of a Square, 123, 147, 185
 Revised Constitution of G. Grand Chapter,
 74
 Revision of Lodge By-Laws, 183
 Rice, Ephraim T., obituary notice of 351
 Right of appeal, 165
 Ripley, Miss., letter from 317
 Rivalry among the Lodges, 335
 Royal Arch Masons from Pennsylvania, 85
 Royal and Select Masters, Councils of 52
 Royal Arch closing Hymn, 233
 Royal and Select Degrees, 235
 Ruthven, A. S., compliment to 333

S.

Sabbath, Lodge meetings on the 359
 San Francisco, Masonic celebration at 141
 Shirley, Thomas, address of 218
 Simmons, Charles M., obituary notice of 95
 Snider, Edward, expulsion of 238
 Sojourners, Initiation of 380
 Solomon, the Arch of 156
 Solomon and Giblym, 368
 Solomon's Temple, the cost of 157
 Stapleton, Joseph K., notice of 16, 145, 377
 Staying proceedings after ballot, 169
 St. Louis, Mo., letter from 62, 90, 91
 Succession to the Chair, the rule of 39
 Supreme Council 33d, 192, 244
 Square, Revelations of a 123, 147, 185
 Surrender of Charters, 21

T.

Tales.—The Sailor Freemason, 55—Epi-
 sodes in the Life of a Freemason, 58—
 The Guide, 362
 Tallman, Scott J., obituary notice of 159
 Templarism in Canada, 285
 Tennessee, Grand Chapter of 113
 Tennessee, Grand Lodge of 81
 Texas, Grand Chapter of 114
 Texas, Grand Lodge of 379
 Texas, origin of Masonry in 315
 Text Book, 49
 The Clergy and Freemasonry, 26

The rule of succession to the Chair, 39
 The Lodge Room, 155
 The Religion of Masonry, 177
 The True Mason's Monument, 177
 The Trestle-Board, 179
 The history of Gyges' Ring, 190
 The Order in Missouri, 275
 The Order in England, 305
 The Bee-Hive as a Masonic Symbol, 371
 The Order in Connecticut, 374
 Toole, Simeon, obituary notice of 63
 Toole, Eli, expulsion of 384
 Travelling Masons, 375
 Triennial Meetings of G. G. Chapter and G.
 G. Encampment, 7
 Try again, 150
 Try the Square, 22

U.

Uniformity of Work, 48, 176, 179
 Urim and Thummim, 188

V.

Vacancies how filled, 182
 Valparaiso, American Lodges in 321
 Vermont, Grand Council of 384
 Vermont, Grand Lodge of 254, 267
 Vermont, Grand Lodge, of, on New York
 difficulties, 112
 Virginia, Grand Encampment of 15
 Vote of thanks to Grand High Priest, 86

W.

Warrock, John A., expulsion of 159
 Washington, character of 27
 Washington Monument, Frederickburg, 89
 Waterbury, Conn., dedication at 374
 Watertown, N. Y., celebration at 341
 West Indies, Masonry in 116
 When, where, and how shall I die? 80
 Who are Past Masters? 129
 Williams, Charles, obituary notice of 287
 Winch, Rev. Joel, notice of 267
 Wisconsin, Grand Lodge of 378
 Wisdom, Strength and Beauty, 223
 Withdrawal of Membership, 302
 Withdrawing Petitions, 81, 257, 335
 Wooster, Gen., Monument to 191, 204, 271
 Work of the Lodge, 375
 Working Tools, English Masonic 214

Z.

Zanesville, Ohio, public installation at 140

THE
 FREEMASONS'
 MONTHLY MAGAZINE.

Vol. XIII.]

BOSTON, NOVEMBER 1, 1853.

[No. 1.]

INTRODUCTION TO VOLUME XIII.

IN commencing the thirteenth volume of this Magazine, it is natural to look back and review in memory the labors of the past, and then cast an eye on the prospects of the future. A periodical of this kind, containing Masonic news, reports and proceedings, touching the welfare of the Fraternity, was in its outset an experiment. It has thus far stood the test of the friendship and good wishes of the Brethren, and has been successful and wide-spread in every part of this, and also in other countries. Its pages have often been enriched by an extensive correspondence with enlightened members of our Institution in distant parts, and we have sedulously endeavored to give useful information of what is doing in foreign lands. In recurring to matters of this kind, we are convinced, that our readers have frequently found news of much interest beyond the Atlantic, which would never have reached them through any other channel.

In such a review of the past, we are all painfully and solemnly reminded of the rapidity and changes of the world. Twelve years, carved out of the middle of life, are a large portion of the allotted time for energy and usefulness which the Creator has given to the human race, between the dawn of manhood and the hoary locks of old age. In what manner these precious years have been improved, is a question put home to the heart of every Mason. Each one will look within and answer for himself. Have we been true to the Order and lived up to the great principles we professed in the presence of Him who witnessed our vow of loyalty? Have we become wiser and better as men and Masons, by following the rules and maxims so beautifully taught in a well governed Lodge? Have the emblems and lectures of the various degrees left a lasting impression on our life and conduct, or have they been mere idle forms and dream-like amusements to while away the social hour? A true knowledge of Masonry leads to the study of individual self knowledge. It directs each and every Brother to explore the depths of his own heart, correct errors, bear the trials of his lot with firmness, and cultivate all that is good and true and excellent in the conduct of

life. It elevates his motives of action, and teaches him we are not born for ourselves alone. It brightens the chain of friendship. It is in the Lodge we may learn that the *heart* is the seat of moral worth, and within ourselves, deep and hidden from the world, there is a *SANCTUM SANCTORUM* which no human eye can penetrate, and none, but God can enter,—far within the veil of our most secret thoughts and the fountain of all our actions. It is a chamber of mystery; and happy is he, who in this inner chamber of the heart, has the Ark laid up, with the *BOOK OF THE LAW* therein, teaching ever to cultivate *BROTHERLY LOVE, RELIEF and TRUTH*,—tenets which bind us together beyond all obligations, vows or mysteries. Indeed all our degrees, in the progress from the humblest step to the highest advance, revolve in a circle around God as our central luminary; that *ALL-SEEING EYE*, from which radiates all that is good and excellent in the human mind.

In the retrospect of twelve years, since these volumes were commenced, to every mind there will appear alternately a picture of lights and shadows,—shadows sometimes deep and darkening for awhile the whole phasis of the memory. Within that period we have lost many Brethren of distinguished rank in the community and of great estimation among the Fraternity. They have gone to swell the list of departed worthies. The door of the tomb has closed upon many whose loss we daily feel in the sweet interchanges of friendship. We miss their cheerful smiles in the Lodge room, Chapter and Council. We see them no more in the busy walks of life; and when we think of the space they filled in the circle of our acquaintance, and especially in the sacred meetings of the Brotherhood, we realize the importance of those instructions which are so dear to every Mason in the higher and holier degrees of our mystic union. For we are taught in the Lodge that we shall see them again,—we shall meet them, if found worthy, face to face, in the glories of that world, whose mysteries we recognize as hidden truths, only to be developed where all tears are wiped from the eyes. Here Isis is veiled, and will remain so, till the resurrection shall open our vision on the world where the good and the true have gone. Did our limits allow, we might refer to many respected names,—to Thaddeus Mason Harris, Joel R. Poinsett, Bishop Griswold, Benjamin Russell, Francis Bayles, John Soley, Augustus Peabody, Winslow Lewis, Joseph K. Stapleton, Robert G. Shaw, and very recently, the much honored and lamented jurist, Professor Simon Greenleaf.

Interspersed, however, with these shadows, are lights cheering and full of consolation. To realize their meridian brightness, it is only necessary to look back on years long gone by, and remember times, now growing old to many of our Brethren, and only known by tradition to our younger Companions, when our Institution was in adversity and shaken to its foundation. It commenced soon after the celebration of laying the corner stone of the Bunker Hill Monument, by the Grand Lodge of Massachusetts, under M. W. John Abbot,—a ceremony the most august ever witnessed in this country, where the greatest numbers of the Fraternity were assembled, and our illustrious Brother La Fayette was present,—a scene, too, where the thousands of our Brethren, in their beautiful regalia, were regarded with friendly feelings and hailed with admiration by the count-

less multitude of spectators who there covered all the heights and plains around where the Monument now stands, overlooking land and sea. It was soon after this event, that a sudden change came over us, and (without referring to particulars in those trying times,) a storm burst upon us. Enemies, apostates, partizans seeking popularity, and some men of high rank, aiming at power, sought our ruin. Then indeed, "the rain descended—the floods came—the winds blew, and beat upon our House, and it fell not, for it was founded on a rock."

There is in the very germ of our Institution, a saving principle, a recuperative power—a nature like the physical force of life, the *vis medicatrix nature*; and what was meant for a gigantic crush of Freemasonry, only became a temporary suspension and a purifying process. True, it was long and sorrowful. For some years, nearly all the Lodges in this country were closed, or at least did no work. A few noble spirits—that danger could not intimidate, neglect could not dishearten, firm in their faith, sincere in their belief that the Institution was of great antiquity and seeking good will to men and glory to God—stood by and were not ashamed of that simple, humble emblem, the *White Apron*. They waited patiently till the long, dreary tempest had passed. They knew that in other countries the Institution then flourished bright and powerful as ever, and even if it could have been destroyed by unconstitutional laws and popular frenzy in the United States, there were lands afar off where it would live while the world stands. And they were right. The enemy triumphed, like the wicked, only for a season. Freemasonry rose from the whirlwind, and at this very hour is more flourishing than ever. It never was more prosperous.

We appeal to facts in every State of the Union. Records of its success may be seen scattered all along our twelve volumes. We appeal to the increase of Lodges in all our large towns and cities, in New England, in the South, in the West, under the "lone Star" of Texas, and far, far off on the borders of the Pacific, among the golden regions and mountain mines of California. We know the fact, that the thresholds of our Lodges everywhere in this vast country, are crowded with applicants for admission into the Arcana of the Temple. We have similar news from England, France, Europe, everywhere in the civilized world. We repeat it, Masonry was never more flourishing. Where are those old enemies who sought its ruin? The whirlwind, while it shook us, blew them away like chaff. So disreputable is the very name by which they were named, that there cannot be found an individual who will confess that he owns it!

But, at a time of such unexampled prosperity of the Art, is there no danger, no cause for alarm? Yes, much every way. There is not a nation—an order of men—a private individual, who has not found by unhappy experience, that prosperity often lies on the very brink of sorrow. We have been taught this lesson in the wide-spread Masonic family; and the danger comes not from *without*; it originates among ourselves *within*. It emanates from a mistaken zeal to increase the number and funds of the association, by a hasty and indiscriminate admission of members, who often deceive "even the elect," because they are not known. Once received among us, the unworthy initiates mingle with the flock, and like Iscariot, they "dip their hand in the dish with us." True it is,

we have the power to expel an unworthy member ;—but is expulsion always purifying ? If the world has seen a bad man meet with us, and walk with us, and claim our friendship by the endearing title of Brother, he may be driven from our society, but the fatal impression has gone abroad that he also was with us, and the Institution must bear the reproach.

The astonishing multiplication of members, and increase of Lodges of late, may well cause anxiety and alarm among thoughtful and experienced Masons. Too much circumspection and care, therefore, cannot be exercised, to avoid the evil of improper admissions. Let us adhere to the ancient landmarks of the Craft, and receive no one into our mysteries, without a thorough knowledge of his character, manner of life, and qualifications. Let none but good men and true be admitted, and then to be a Mason will be deemed a privilege.

We may be assured that a small Lodge, composed of worthy and excellent members, honorable, high minded and virtuous in their principles, faithful workmen, and desirous of carrying into the world the spirit of our Institution, is far preferable and much more honored by the public, than a Fraternity made up of a swarm, some of whom have no character in the community, and whose sole object was not to improve themselves in Masonry, but to promote their own interest or ambition. Had such caution always been used, we should never perhaps, meet with decayed, degenerate Masons, from whose frailties we are obliged from self-respect, to turn away with a blush, or in some cases with a tear.

Boston, November 1, 1853.

GRAND LODGE OF NEW YORK.

In our last we gave the result of the Convention of Lodges held at Rochester on the second of September, to consider the subject of a division of the Grand Lodge of New York. From the great unanimity with which that body came to its final conclusion, there would seem to be a very decided majority among the Brethren in the western section of the State, in favor of such a division. The determination of the Convention was of course nothing more than an expression of the opinion of its members, or of the Lodges they represented, on the subject. But this is of importance as indicating the extent of the feeling of dissatisfaction which prevails in the interior of the State, with the present condition of the Order in the city, and the influences which are there employed to distract the councils and destroy the harmony and respectability of the Grand Lodge. That a division, like the one proposed, would relieve the country Lodges of many of the discouragements under which they are now laboring, is probably true ; but it is not by any means certain that it would not lead to other consequences quite as embarrassing and fruitful of evil. But this is a question which we doubt not will be carefully considered and wisely determined by the parties more imme-

diately interested in it, before any decisive steps are taken in the premises.

There is another question, however, in which the Fraternity in other sections of the country, may be supposed to feel some interest. It is this—Whether it is competent for a Grand Lodge in any State to divide itself ? and if so, into how many parts ? If the first of these inquiries be answered affirmatively, then, the principle of division being conceded, we can conceive of no hindrance to the multiplication of Grand Lodges in any given State in the Union, in the ratio that three are contained in the whole number of subordinate Lodges in such State. To illustrate. If there be two hundred Lodges in the State of New York, and the principle of division be conceded, there manifestly may be as many independent Grand Lodges established in the State, as three are contained in two hundred ; that is, *sixty-six* !—for we know of no rule by which the operation of the principle can be limited short of its exhaustion ; and that can only be when there is not the constitutional number of three subordinate Lodges remaining to form another Grand Lodge. Before such a principle be admitted in practice, its consequences should be carefully considered. Our Brethren in New York may, and perhaps with propriety, refer to their own past history for a precedent ; but it should be remembered that a bad precedent, like a bad practice, “ is more honored in the breach than in the observance.”

There is still another question, though more local in its relations, which may be entitled to some consideration in discussing the subject of a division. It is understood that the particular object the Lodges in the interior have in view, is to relieve themselves from the disreputable and disorganizing influences which, it is alleged, are peculiar to, and inseparable from, the present seat of the Masonic government of the State. We can readily believe that there are bad and turbulent Masons enough in the city—men who are unworthy of the privileges to which they have been admitted—and with whom the country Brethren may well feel it a discredit to be associated in the Lodge room. But it is also true, that there are as good Masons—Brethren who are as true in their allegiance to the Grand Lodge and as faithful to the principles and teachings of Masonry, in the city, as are to be found in the interior. The proportion may be greatly in favor of the country, or it may be otherwise ; but the fact is probably undeniable. The question, therefore, to which we would particularly invite the attention of the friends of the proposed measure, is, how a division of the Grand Lodge will affect these true Brethren ? Are they to be abandoned to the tender mercies of rowdyism ? or are they to be wholly driven from the Institution ? In a division, they would of course fall with-

in the jurisdiction of the Grand Lodge having its seat in the city. If, with the present powerful aid of their country Brethren, they are not now able to restrain the turbulent and schismatic, what would be their position and prospects when left to struggle alone?

If there be any force in the foregoing suggestions, then, in our appreciation of the matter, a more just and feasible remedy may be found in a *removal* of the present Grand Lodge from the city, to some eligible central point in the interior, more accessible to the country Lodges and less so to that class of persons by whom its councils are now distracted, its authority disregarded, and its reputation and usefulness impaired. This measure could do no injustice to the true Brethren in the city, while it would afford them the protection necessary to their peace and prosperity.

It has been suggested that such a removal would be so distasteful to the factionists and so destructive of their power and influence, that it might lead to their union and co-operation in the establishment of a new Grand Lodge in the city, or induce them to unite under one of the present irregular bodies. But there can be no question that such a result would be greatly preferable to the present condition of things. It would place the evil in a position where it could be seen and known and avoided. It is not so now. The good and bad, the true and spurious, are so blended together, so identified in their connections and associations, that it is impossible for Brethren at a distance to distinguish between them. And so embarrassing has this difficulty become, that the question has already engaged the attention of prominent Brethren in other States, whether it is not the duty of other Grand Bodies to adopt such measures as shall effectually protect their subordinates against imposition from this source. The subject, however, more properly belongs to our New York Brethren, and in their hands we are content to leave it, with the concluding remark, that, from what we know of the views of the Brethren in the interior, and from what we learn of the movements of certain parties in the city,—to whom a removal would be masonically ruinous,—the probability is, that if a *removal* does not take place, a *division* will, at no very remote day, unless something now unforeseen shall occur to change the present relations of parties. It would seem to be impossible that the Grand Lodge can continue in its present condition, with a secret cabal within its bosom, and disaffection without,—the one desiring, as a measure of relief, and the other plotting, as a means of preserving influence and power, for the accomplishment of the same end; namely, a division of the body.

TRIENNIAL MEETINGS

OF THE GENERAL GRAND CHAPTER AND GENERAL GRAND ENCAMPMENT OF THE UNITED STATES.

AGREEABLY to the provisions of their respective Constitutions, and in accordance with previous adjournments, these Grand Bodies assembled in triennial communication at Lexington, in the State of Kentucky, on Tuesday the 13th day of September last. We give below an abstract of the doings of each body. It is proper, however, to say, that we suffered so much from indisposition during the entire session, that our notes of the proceedings are neither so full nor satisfactory as we could desire, nor as, under more favorable circumstances, they would have been.

THE GENERAL GRAND CHAPTER.

Tuesday Morning, September 13.

The chapter was called to order by Hon. R. P. DUNLAP, of Maine, G. G. H. P., at 11 o'clock. The body was then duly organized by the G. G. Marshal, Comp. NATHAN B. HASWELL, of Vermont, and opened with the usual ceremonies. The officers were all present and in their places, except M. E. THOMAS H. LEWIS, of Louisiana, G. G. Scribe, and M. E. Rev. PAUL DEAN, of Massachusetts, G. G. Chaplain, both of whom were prevented from attending the session, (the latter certainly, and we think the former,) by indisposition. Comp. CHARLES GILMAN, of Maryland, was appointed G. G. Scribe, and Comp. Rev. W. H. FORSYTH, of Kentucky, G. G. Chaplain, pro tem.

After the opening, the G. G. H. Priest addressed the Grand Chapter, congratulating the members on the favorable auspices under which they were assembled, and referred in eloquent and touching language to the death of the Hon. HENRY CLAY, and of the late M. E. JOSEPH K. STAPLETON, Dep. G. G. H. Priest. At the conclusion of the address, a vote was adopted requesting a copy of it for the proceedings.

The following Companions were then appointed a committee on credentials, viz:—Tucker, Swigert, Brown, McCorkle and Barnum.

The G. G. Secretary read his annual communication, which was referred to Comps. Gilman, of Maryland, Melody, of Missouri, and Lewis, Jr., of New York. Inasmuch as this reference may hereafter be cited as a precedent, we take the liberty to say, that the referring of the report, before that of the committee on credentials was made, and consequently before it had been ascertained who were members of the body, was a premature act.

The Grand Chapter was then called off to meet again at 4 o'clock, in the afternoon.

Tuesday Afternoon, September 13.

Called on at 5 o'clock. The committee on credentials submitted their report; from which it appeared that delegates were present as follows:—

Maine.—A. B. Thompson.

New Hampshire.—Charles W. Moore, proxy.

Massachusetts.—Stephen Lovell.

Vermont.—Philip C. Tucker.

Rhode Island.—William Field, J. A. D. Josselyn, S. W. Robinson, proxy.

Connecticut.—Cyrus Goodell, Asa Smith, E. G. Storer, David Clark.

New York.—J. L. Lewis, Jr., T. C. Edwards.

Maryland.—Charles Gilman.

South Carolina.—A. G. Mackey.

Georgia.—William T. Gould, P. T. Schley.

Mississippi.—A. V. Rowe, W. R. Lackey.

Arkansas.—T. D. Merrick.

Alabama.—A. P. Pfister.

Texas.—James W. Hall.

Kentucky.—P. Swigert, Isaac Cunningham, J. L. Allen.

Ohio.—J. B. Brown, B. T. Martin, W. B. Dodds, A. C. Davis.

Indiana.—Isaac Bartlett, H. C. Lawrence, James Elliot.

Michigan.—M. Shoemaker, E. Pratt.

Illinois.—Levi Lusk.

Missouri.—J. Foster, A. O'Sullivan, G. H. C. Melody.

From the above it appears that there were twenty States represented. To this number is to be added New Jersey, the name of the delegate from which State has escaped us; and it is possible there may be one or two other omissions.

Comp. French offered sundry amendments to the Constitution, which were read and laid on the table. After which the Grand Chapter was called off until to-morrow morning at 8 o'clock.

Wednesday Morning, September 14.

The Chapter was called on at half-past 8 o'clock, and the usual Standing Committees were announced.

The M. E. G. Grand H. Priest presented the following letter from Prof. Greenleaf, which was read and referred to Comps. French, of D. C., Moore, of Mass., and Lewis, of New York.

Hon. R. P. DUNLAP, G. G. H. P., &c.

Cambridge, Mass. June 24, 1852.

Dear Sir and Comp.—You are already aware that during the war of the Revolution, there was a Lodge of Freemasons in the main army, called "Washington Lodge," of which my father, the late Capt. Moses Greenleaf, of the 11th Mas-

sachusetts regiment, was Master. I have often heard him mention the visits of the Commander-in-Chief to his Lodge, and the high gratification they afforded to the officers and members; especially as he came without ceremony, as a private Brother. It has occurred to me that the *Records* of that Lodge may be in existence, and that if so, they ought to be recovered and deposited for safe keeping in the archives of the Craft. Permit me therefore to invite your attention to this subject, as I know of no member of the Fraternity whose position affords equal facilities for the accomplishment of this desirable object.

Believe me, dear sir, with great regard,
faithfully yours,

SIMON GREENLEAF.

An invitation was received from the government of the "Fayette Agricultural and Mechanic Association," to attend their public exhibition; and also an invitation from Webb Encampment, of Lexington, to partake of an entertainment at the Phoenix hotel—both of which were accepted.

A petition for a new Chapter at Eaton, New Jersey, was presented and referred to the appropriate committee.

The Constitution, together with the amendments previously offered by Comp. French, was, on motion, referred to a select committee for revision and amendment. The subjects of the Royal and Select degrees, and of the Order of High Priesthood, were also referred to special Committees.

The following Companions were appointed a Committee on Work, viz:—Gould, Lovell, Mackey, Gilman, Lewis, Brown, Bartlett, Clark, and Foster.

An appeal from Ancient Chapter, No. 1, of the city of New York, against the action in the premises, of the Grand Chapter of that State, was referred to the committee on grievances and appeals.

A series of resolutions from the Grand Chapter of Mississippi, as to the proper jurisdiction over the Royal and Select Degrees, was referred to the committee on that subject, as was also a resolution by Comp. Mackey, to the effect, that the Gen. G. Chapter will not sanction the conferring by the Chapters under its jurisdiction, of any other than the Degrees enumerated in its own Constitution.

The Chapter was then called off until to-morrow morning.

Thursday, September 15.

This being the day fixed by the regulation of 1850, for the election of officers, the Grand Chapter proceeded to the discharge of that duty, with the following result:—

M. E. Hon. ROBERT P. DUNLAP, of Maine, G. G. H. P.

" Willis Stewart, of Kentucky, D. G. G. H. P.

" Charles Gilman, of Maryland, G. G. K.

" Abner V. Rowe, of Mi., G. G. S.

M. E. B. B. French, of D. C., G. G. Sec.

" Edward A. Raymond, of Massachusetts, G. G. Trea.

" Nathan B. Haswell, of Ver., G. G. Capt. of the Host.

" G. H. C. Melody, of Missouri, G. G. R. A. Capt.

The two last named officers were elected on a subsequent day, but for convenience, we give them in their proper connection. It will be seen that the office of Grand Marshal has been abolished, at least in name, and that of Captain of the Host substituted for it,—a change to which we presume there can be no other objection than that it is a *change* from a usage as old as the body itself. It will also be seen that a new office has been created, namely, that of R. A. Captain. The objection to this is, that it increases the necessary expenses of the body, inasmuch as it will cost more to call a Companion from a distance of two thousand miles to look after the avenues, than it would cost to employ a worthy Companion residing at the place of meeting. We presume, however, that such considerations were urged in favor of the measure as to satisfy a majority of the members of the body of its expediency. For the reason already intimated, we had not the pleasure to hear them. It will be seen, further, that no Chaplain was elected, the power to appoint one having been vested in the G. H. P. by an amendment of the Constitution. The reason for this change is, that it will be a saving in the expenses of the body, and enable the G. H. P. to compliment, and perhaps more substantially serve, some worthy clerical Brother, resident at the place of meeting. The thought will naturally suggest itself here, that this reason is equally pertinent to the appointment of R. A. Captain.

After the appointment of a committee to consider and report on the meaning of the terms "Constitutional Degrees," as used in the G. G. Constitution, the Chapter was called off until to-morrow morning.

Friday, September 16.

Met agreeably to adjournment. M. E. Comp. Tucker, of Vt., submitted an able and conclusive report on the question of the admission of *Maimed Candidates*, the conclusion of which was, that it is competent and Masonically lawful for the R. A. Chapters to confer the respective Degrees of Masonry within their jurisdiction, upon all candidates whose defects of bodily qualifications are not such as to prevent them from conforming to what those several Degrees respectively require. The report was debated and laid on the table, and subsequently taken up and adopted with great unanimity. Thus this vexatious question has been disposed of, so far as Royal Arch Masonry is concerned in its disposition. The report was ably drawn and we think just in its conclusions. We shall lay it before our readers at an early day.

Comp. Lewis of New York, from the committee on that subject, submitted a report on the *Royal and Select Master's Degrees*, which was adopted. The result to which the report arrives, is, that the Gen. Grand Chapter will hereafter entertain no question or matter growing out of the government or working of said Degrees, while in their present position. In other words, the Gen. Grand Chapter declines to hereafter have any thing to do with them. And thus has another vexatious matter been definitely disposed of. The course now is for Companions possessing the Degrees and wishing to cultivate them, to form themselves into Councils, under some proper authority. In States where there are Grand Councils existing, there can of course be no difficulty in doing this. In other States, where no such Grand Councils exist, other authority must be sought. The Southern Supreme Council 33d, issues Charters for such Councils, in States within its jurisdiction, where no Grand Councils are established. The Northern Council has heretofore declined to exercise such authority. What it may be disposed to do under the altered circumstances in which the matter now stands, we are not prepared to say. We may however venture the remark, that it will not assume to interfere with any acknowledged authority that may claim to exercise jurisdiction in the premises, even though such interference might be but the reclaiming of an original right.

A report and resolution offered by the committee having the matter in charge, declaring the possession of the *Order of High Priesthood* not to be necessary as a prerequisite for the installation of the High Priest of a Chapter, were discussed and adopted. Thus removing another cause of disagreement among the Chapters in different sections of the country.

M. E. Comp. Lovell, of Massachusetts, at the desire of the G. G. High Priest, exemplified the Work as adopted in 1850.

The Grand Chapter was then called off until to-morrow morning.

Saturday, September 17.

The Committee on Charters and Dispensations made their report today. We are not certain as to our minutes being full and complete, but Charters were ordered to be issued as follows—to Sacramento Chapter, California; Sonora, at Sonora, Cal.; Barnett, Rock Island, Ill.; St. Paul's, Minnesota (Dispensation); San Francisco, Cal. (Charter confirmed.)

Several members obtained leave of absence.

The Committee on *Work* submitted a majority and minority report. After a somewhat lengthy discussion, the recommendations of both reports, were laid upon the table. This of course leaves the work as it was agreed upon in 1850. And although there were some changes made

in that year, which we regret, yet having been agreed upon and promulgated under the proper authorities, we think it wise that they were not disturbed at the late meeting. We are in this matter of uniformity in non-essentials, getting to be very much of the opinion that it is of little consequence whether we say, "Cæsar come to Rome," or "come to Rome Cæsar," so that Cæsar comes to Rome. A difference in phraseology is unavoidable. But not so in the essentials. Uniformity can here be preserved, and to this end we think the Gen. Grand Chapter should mainly confine its future efforts, when engaged in the regulation of the work. Frequent changes are certain to lead to confusion, and thus produce the evil they are designed to remedy. Gross errors in phraseology, or such as are calculated to change the meaning of the ritual, should not of course be tolerated; but if the sense be preserved and the fact unchanged, a slight difference in terms is hardly worth the contention required for its correction.

The Committee of Finance submitted their report, from which it appeared that there is a balance in the Treasury of \$ 5,658 96.

A resolution was adopted, on motion of Comp. Mackey, to the effect, that the Gen. Grand Chapter "does not claim jurisdiction over the degree of *Past Master*, when about to be conferred on a Master elect of a symbolic Lodge." The most remarkable point about this is, that such a condition of things should have arisen as to call for a resolution of this character. To deny to the Lodges the right to confer the Past Master's degree (as it is called), would be to deny to them the right to install their Masters elect. The resolution was timely, however, and will tend to allay the misapprehension which has recently manifested itself in some sections of the country.

After the reading of the report of the committee on returns, and the adoption of a resolution requesting the G. G. High Priest to furnish so much of his opening address as relates to the death of Comp. Stapleton, the Gen. Grand Chapter was called off until Monday morning.

Monday Morning, September 19.

Sundry amendments to the Constitution were reported and adopted; some of them of importance, but as we have not a full report before us, we defer all remark in relation to them to a more suitable occasion.

A resolution was adopted declaring that, "it shall not be deemed regular for any Chapter to confer the degrees of the Chapter upon any person whose fixed place of abode is within any other State in which there is a Chapter regularly established, except by the consent of the Chapter nearest the place of residence of said applicant."

The committee on the doings of the Grand Officers made their report,

which was adopted; when the Grand Chapter was called off until the afternoon.

Monday Afternoon, September 19.

The Grand Chapter completed the election of its officers by choosing a Grand Captain of the Host and a G. Royal Arch Captain, as stated elsewhere.

The committee on grievances made their report. In the matter of the *Appeal* of Ancient Chapter, No. 1, of the city of New York, from the action of the Grand Chapter of that State, the committee very properly decided that the Gen. Grand Chapter had no jurisdiction in the case. This decision was sustained, and it settles the important principle that it is not competent for the Gen. Grand Chapter to entertain an appeal from a subordinate Chapter against the action of its parent body; or, in other words, that the jurisdiction of a State Grand Chapter over its subordinates is plenary and final.

The committee also had before them certain statements in relation to the proceedings of the Grand Chapter of New York, growing out of the manner in which it received into its jurisdiction, a year or two since, a number of clandestine Royal Arch Masons, together with an irregularly formed Chapter. We shall give the report hereafter. The following resolution on the subject was adopted:—

"*Resolved*, That the Grand Chapter of New York cause all the Royal Arch Masons made illegally by Orient Chapter, to be healed, and that they issue a new Warrant to said Chapter, with the recommendation of the nearest Chapter, and the payment of the usual fee."

The Grand Chapter was then called off until to-morrow morning.

Tuesday, September 20.

The proposition for the establishment of a *Representative Fund*, as laid over from the meeting of 1850, was taken up, debated, and finally rejected.

The committee on next place of meeting, reported in favor of Hartford, Conn., which report was adopted. The Committee of Finance also made their final report.

The officers were then installed; and after passing the usual votes of thanks, the body was closed until the second Tuesday in September, 1856, then to meet at the city of Hartford, in the State of Connecticut.

GENERAL GRAND ENCAMPMENT.

Tuesday, September 13.

The Gen. Grand Encampment was called to order at 2 o'clock, in the afternoon, and organized as follows:—

M. E. Hon. WILLIAM B. HUBBARD, of Ohio, G. G. M.
William H. Ellis, Connecticut, D. G. G. M.

Charles W. Moore, Massachusetts, G. G. G.
 C. F. Hanselman, Ohio, as G. G. C. G.
 Rev. W. H. Forsyth, Kentucky, as G. G. Prelate.
 E. S. Barnum, New York, G. G. S. W.
 Morgan Nelson, Virginia, G. G. J. W.
 B. B. French, D. C., G. G. Rec.
 E. A. Raymond, Massachusetts, G. G. Treas.
 David S. Goodloe, Kentucky, G. G. S. B.
 William Field, R. I., G. G. S. B.
 Simon W. Robinson, Massachusetts, G. G. W.

The Gen. Grand Encampment was opened in full and ample form by the M. E. Grand Master. After which, the reading of the proceedings of the last triennial communication having been dispensed with, the following Sir Knights were appointed a committee on credentials, viz.: French, of D. C., Moore, of Massachusetts, and Swigert, of Kentucky.

The Encampment was then adjourned until to-morrow morning, at 9 o'clock.

Wednesday Morning, September 14.

Met per adjournment. The committee on credentials reported the following delegates as present:—

Maine.—Robert P. Dunlap.

Massachusetts and Rhode Island.—S. W. Robinson, P. C. Tucker, proxy.

Vermont.—Nathan B. Haswell.

Connecticut.—Benjamin Beecher, Jr., Cyrus Goodell, David Clark, George F. Daskam.

New York.—John L. Lewis, Jr., Thomas C. Edwards.

Ohio.—C. F. Hanselman, W. B. Dodds.

Kentucky.—Jacob Owen, W. S. Chipley, C. A. Fuller, W. C. Keas.

FROM SUBORDINATE ENCAMPMENTS.

Baltimore, Md.—Charles Gilman, H. W. Heath.

Washington, D. C.—B. B. French.

Charleston, S. C.—A. G. Mackey.

Augusta, Geo.—W. T. Gould.

Macon, Geo.—W. S. Rockwell.

New Orleans, La.—James L. Allen.

Montgomery, Ala.—A. P. Pfister.

St. Louis, Mo.—Joseph Foster, A. O'Sullivan.

Michigan.—Ezra Platt.

Indianapolis, Ind.—A. D. Gall.

Wheeling, Va.—Robert H. Wilson.

Past Grand Masters State Grand Encampments.—W. H. Ellis, Con. ;

E. S. Barnum, New York ; J. A. Peters, Kentucky ; E. A. Raymond and Charles W. Moore, Massachusetts ; D. S. Goodloe, Kentucky ; E. G. Storer, Connecticut.

By the above it appears that there were delegates present from eighteen States.

It is possible there may be some omissions in the names of delegates, but we think they are correctly given.

The Gen. Grand Master submitted an elaborate and able report of his official doings for the past three years, from which we make the following extracts:—

GRAND ENCAMPMENT OF VIRGINIA.

On the 22d of January, 1851, I received from our worthy and attentive G. G. Recorder, an official copy of a resolution of the Grand Encampment of Virginia, by which that honorable body magnanimously receded from its position of independence of this General Grand Encampment, and recognized its jurisdiction. On the 28th of the same month, I also received a like copy of those proceedings from the M. E. and distinguished Sir E. H. Gill, Grand Master of the Grand Encampment of Virginia. Looking to that part of the report of your committee on the doings of the G. G. Officers, made at your last session, and which had been adopted by your honorable body, I cheerfully issued a general order, adapted to the occasion, and required our General G. Recorder to officially certify the same under the seal of the G. G. Encampment, to each of the several State Grand and Subordinate Encampments (inclusive of those working under Dispensations) in the U. States of America, and under the jurisdiction of the G. G. Encampment. A copy of which order marked D. accompanies, and is made part of this report. The consummation of this mutually desirable event, has given, I believe, universal satisfaction throughout our entire jurisdiction. The course thus taken by the Grand Encampment of Virginia, was one highly honorable to herself and her Subordinates, and evincing a deep, true, and abiding devotion to the cause of Templar Masonry. By this magnanimous act she has added never fading laurels to her fair fame, and strength to her own position and influence for good, as well as to that of the General Grand Encampment. I may be excused for repeating a portion of the response, which I had the honor to make, to the Illustrious and M. E. Grand Master of the Grand Encampment of Virginia, on receiving his communication containing a copy of the resolution of his Grand Encampment:—

"It is with much satisfaction that I have received these communications, and I most cordially unite with you in the expression of gratification that these two G. Bodies are again united, and that they will mutually, and again, as of old, meet in their devotions around their common triangle, and valiantly sustain each other, and the principles of their common order, in the bonds of Brotherhood."

In concluding this part of this report, it is perhaps, proper to bring your attention to the fact that, no provision having been made in your proceedings, for obligations of fealty to your Constitution and acts, on the part of the individual Sir Knights, within the jurisdiction of the State Grand Encampment of Virginia, some regulation in that behalf may become necessary and proper at your present meeting.

Also, some further provision, amicably and Knightly, to arrange the rank of

subordinates chartered by your honorable body, and those by the Grand Encampment of Virginia, bearing the same number, date, &c.

THE LATE JOSEPH K. STAPLETON.

Since our last meeting we have had much cause to be thankful to that kind Providence, which has watched over and preserved us in health and prosperity. We have already met in our devotion around the triangle and altar of Knight Masonry, and offered up our adorations to the ever living God, for the blessings He has vouchsafed unto us. As Brethren of the same Order, and acknowledging none other than the same Great Head over all our earthly asylums, we have, after a separation of years, with gratitude and joy, become re-united in heart and hand, as friends, companions, and members of this General Grand Encampment. Coming, as we do, from the east and the west, the north and the south, of our common and beloved country, our joy and thankfulness are increased on beholding almost all of our members, however aged, or young, re-united, as of old, in full vigor and health of body and mind. But, alas, one familiar and aged face is missed—that hand and heart that had so often and so many years greeted us with the truest affection of a man and a Mason, is not present. He that had, for very many years, filled with dignity and exemplary usefulness, one of the highest offices in your gift, is not here: nor is he any longer of this earth earthly. No, Joseph K. Stapleton, late, and for fifteen years, the M. E. and Illustrious Deputy G. G. Master of the Gen. Grand Encampment of the United States, is no more! His spirit has been called from time to eternity! Full of years, full of honor, such as this earth can afford, strong in the affection of the whole Masonic family to whom he was known; the fond father; the honest man; the trusty friend and christian Knight, has left us to mourn—"not as those without hope," his exit. He "has kept the faith" as a valiant and magnanimous Knight, and has now left us and our earthly tabernacles and become a member, as I trust and devoutly believe, of that Supreme Grand Asylum above, over which the great I AM presides. Let us lay this, and all other dispensations of a kind Providence, to heart. They should be regarded as designed for our mutual improvement. We are strikingly reminded, as our excellent Order teaches, that death is the common lot of all—but that this "mortal shall put on immortality," and "death be swallowed up in victory."

When "Death's but a path that must be trod,"

Then "Who'd decline the road to God!"

My Companions, after a brief, and, I trust, happy session, we shall again separate to our different and distant homes; but shall we all meet again three years hence? It is highly probable we shall not—nay, no one of us may live, to meet again in our General Assembly upon earth. But whatever may be our individual lot here, and whether again meeting in time and earthly tabernacles, may we one and all, so live, that dying, we may, without exception, have Immanuel's pass, to the realms of immortal life and glory beyond the grave.

Since our last meeting the death of no other officer or member of your General Grand Body has been reported to me.

CONDITION OF THE ORDER.

As the official relations that have long existed between us are about to terminate, it is just and appropriate that I should assure you, that the cause of Templar Masonry was never so prosperous as at the present time. The business of the high office confided to me, has continued steadily to increase. A large number of individual subordinates, by Dispensation and Charter, and two State subordinates, have

been added within the last three years. Under the wise provisions of your Constitution, the administration of your power has been conservatively beneficial to all. In the various relations which State and individual Encampments bear to each other, and to your august tribunal of power, not an instance of collision between those subordinates, or recusancy towards this General Grand Encampment now exists. Harmony prevails throughout all of these varied relations; and between the officers and members of the Supreme, as well as the subordinate bodies, the most praiseworthy fraternal feelings exist,—whilst, as a society embracing the whole, we have reason to be proud of the front rank it occupies among all the societies of the world, for intelligence, chivalric honor, and moral worth.

All of which is respectfully submitted.

The other members of the Council also submitted their triennial reports, but they contain nothing of special importance.

An invitation was received to attend the exhibition of the "Fayette Agricultural and Mechanic Association," which was accepted. An invitation was also received from Webb Encampment of Lexington, to partake of an entertainment to-morrow. Accepted.

A resolution was adopted authorizing the Recorder to endorse the Charter of Lafayette Encampment, Berkshire, Vermont, revived in 1850, but the Charter not then endorsed.

The Grand Recorder reported the names of several delinquent Encampments, which were referred to the committee on Dispensations.

A communication from Sir Thomas Bell, of Ohio, was read and placed on file.

A communication from St. John's Encampment, Bangor, Maine, was referred to the Committee of Finance.

A petition for an Encampment at Lexington, Mo., and a complaint against certain proceedings in the Grand Encampment of Kentucky, were appropriately referred. Adjourned to 5 o'clock.

Wednesday Afternoon, September 14.

Met according to adjournment. The General Grand Master announced the Standing Committees, and the Encampment was adjourned until to-morrow, to afford the committees time to make their reports.

Thursday, September 15.

After the reading of the record, the Encampment proceeded to the election of officers, with the following result:—

Sir WILLIAM B. HUBBARD, Ohio, Grand Master.

" William T. Gould, Georgia, Deputy Grand Master.

" Charles W. Moore, Massachusetts, G. Gen.

" Ezra S. Barnum, New York, G. C. Gen.

The Encampment was then adjourned until 3 o'clock, to-morrow afternoon.

Friday, September 16.

The Grand Encampment met pursuant to adjournment.

The election of officers was resumed, and resulted as follows:—

- Sir Morgan Nelson, of Virginia, S. G. War.
- “ David S. Goodloe, Kentucky, J. G. War.
- “ Benjamin B. French, D. Col., G. Rec.
- “ Edward A. Raymond, Mass., G. T.
- “ William Field, Rhode Island, G. St. B.
- “ David Clark, Connecticut, G. Sw. B.
- “ Albert G. Mackey, South Carolina, G. W.

A resolution on the subject of the relations of the Grand Encampment of Virginia, and of Wheeling Encampment, to the General Grand Encampment, was referred to a select committee.

A resolution from South Carolina Encampment asking for a repeal of the 5th section, article 3d of the General Grand Constitution, was taken up and assigned for to-morrow.

The committee on Dispensations reported that Charters issue for Lafayette Encampment, at Lafayette, Indiana; Montgomery, Montgomery, Alabama; and Fort Wayne, Fort Wayne, Indiana.

The General Grand Encampment then proceeded to the installation of its officers. The M. E. Gen. Grand Master was installed by Sir C. W. Moore, as Past Grand Master of the Grand Encampment of Massachusetts and Rhode Island; after which the other officers were duly installed by the M. E. General Grand Master. Adjourned.

Saturday, September 17.

The General Grand Encampment met per adjournment. Several members had leave of absence, and a resolution of thanks to the P. D. General Grand Master was adopted.

Sir Knight Goodloe had leave to withdraw his communication relative to the Grand Encampment of Kentucky.

The proposition of South Carolina Encampment to strike out the 5th section of the third article of the Constitution, was considered and rejected. The section was then amended by making Encampments violating it subject to discipline.

An amendment proposed by Sir Knight Rockwell, of Georgia, giving to the Subordinate Encampments in each State where there is no Grand Encampment, collectively, the number of votes which may be cast by a Grand Encampment, was referred to the committee on doings of Grand Officers, and subsequently to the committee on revision of the Constitution. Adjourned to Monday morning, 8 o'clock.

Monday, September 19.

Met per adjournment. Sir Knight Lewis from the committee on the subject of the Grand Encampment of Virginia and Wheeling Encampment, submitted a report referring the whole matter to the General Grand Master, with full powers in the premises.

Sir Knight Tucker from the committee on the doings of the Grand Officers since the last triennial communication, in 1850, submitted an elaborate and able report, which was adopted, and to which we shall hereafter refer.

A resolution was adopted authorizing the appointment of a committee to revise the General Grand Constitution, and to report at the next triennial communication.

The committee on finance presented their report, which was adopted; as was a motion requesting the Grand Master to furnish a digest of his decisions, had during the recess, for the proceedings.

The committee on next place of meeting reported in favor of Hartford, Conn. Adopted.

The committee on Charters and Dispensations, reported that Charters issue to Palestine Encampment, Texas; Pontiac, Michigan; Magnolia, Vicksburg; Trinity, Manchester, N. H.; Belvidere, Alton, Illinois; Sacramento, California; Weston, Missouri; Greensburg, Indiana; Detroit, Michigan; and San Francisco, California. The petition of Hubbard Encampment, at Waynesburg, Penn., was referred to the Grand Master. There may have subsequently been some other charters ordered, but we have no memoranda of them.*

The Encampment was then adjourned to 7 o'clock in the evening, to meet in the room of Webb Encampment for the exemplification of the Work. Met accordingly, and adjourned, at 11 o'clock, to

Tuesday, September 20.

The G. Grand Master announced the following committee on the revision of the Constitution (having previously been placed at the head of it by vote of the Encampment), namely—Hubbard, of Ohio; Gilman, of Maryland; Moore, of Massachusetts; Gould, of Georgia; and Mackey, of South Carolina.

On motion, the Constitution was so amended as to dispense with the election of a Prelate and to invest the Gen. Grand Master with power to appoint such officer at the opening of each triennial session.

*De Molay Encampment, at Quincy, Florida, has been working under Dispensation. We are uncertain as to the Charter being granted.

There being no further business the General Grand Encampment was closed with solemn and impressive ceremonies, until the second Tuesday in September, 1856, then to meet in the city of Hartford, State of Connecticut.

Thus closed the sessions of the two bodies, in peace and harmony. The foregoing is a brief, and probably in some respects imperfect, abstract of their proceedings. We think it will however be found to be correct as far as it goes. Many of the reports were ably drawn and possess a high degree of interest. Such of them as we may think will be acceptable to our readers, or be of service as matters of reference or history, will hereafter be given in our pages.

Just at the close of the Gen. Grand Chapter, a resolution was offered, submitting, in the form of an inquiry, for the consideration of the State Grand Chapters, whether a dissolution of the Gen. Grand Chapter would be desirable. A question was immediately raised on the reception of the resolution, and it was either withdrawn by the mover or rejected without debate, we are not quite certain which. It however seemed to meet with no favor.

On arriving at Lexington, some little inconvenience was felt from the want of proper accommodations, owing to the circumstance that the city was crowded with visitors in attendance on the Fair. This inconvenience however was speedily remedied through the hospitality of the citizens, several of whom, though not members of the Order, generously threw open their doors to those delegates who were otherwise unprovided for. Great credit is also due to the Brethren at Lexington for their personal exertions to promote the comfort of their visitors. To the members of Webb Encampment, as the receiving body, (in the absence of the Grand Bodies of the State,) especial thanks are due. The entertainment generously provided by them for the General Grand Bodies, was sumptuous and elegant. On the evening after the final closing of the session, Col. Goodloe, of Lexington, gave an elegant entertainment at his private residence, to such members and their ladies as remained in the city. To this gentleman and Dr. Ayres are the members of both bodies largely indebted for their untiring personal attentions and endeavors to render their stay in the city pleasant and agreeable.

We are not aware that any thing occurred during the debates, or in the proceedings, or in any other respect, to disturb the friendly relations or wound the feelings of an individual member of either body. They met on the *level* and parted on the *square*. So may they long continue to meet and part.

SURRENDER OF CHARTERS.

Muscatine, Iowa, September 13, 1853.

BR. C. W. MOORE:—Will you be kind enough to publish in your Freemasons' Magazine, at your earliest convenience, the answers to the following interrogatories? And very much oblige your subscriber,
L. D. P.

1. Can a subordinate Lodge by a two-thirds vote, surrender her Charter, and by that act *demise*? or is it necessary that the Charter should be *received* by the G. L. (or the G. M. during recess)? or, in other words, if a Lodge of say 24 members, should decide by resolution unanimously (with three exceptions) to surrender their Charter, and the R. W. Grand Secretary receives the same, with the effects—is it necessary that the Grand Lodge (or Grand Master) *approve their action* before the Lodge can cease to exist?

2. What is the smallest number that can hold a Charter; or if there be three dissenting votes to a surrender, have those three the power to retain the Charter, the Grand Master granting permission?

3. Where a surrender of Charter is not deemed advisable, can the members of a Lodge demit down to a lesser number than seven; and if so to what number?

ANSWER. The whole matter is subject to local regulation. There being no provision in the Constitution of the Grand Lodge, to the contrary, under the general practice in this country, a majority of the members may vote to surrender the Charter. An acceptance of the Charter, either by the Grand Master or the Grand Lodge, we judge to be necessary to complete the surrender; because a condition of things might exist, when it would be inexpedient, or even prejudicial to the interests of the Grand Lodge, or other parties, to dissolve the Lodge, without first providing for such contingencies as might arise from the measure.

As it requires seven petitioners to obtain a Charter, it would seem that a less number cannot continue to hold it. The regulation of the Grand Lodge of Massachusetts on this subject, covers the whole ground of the inquiry of our correspondent, and as we held it to be a sound and conservative rule, based on correct Masonic principles, we quote it for his information; remarking, en passant, that it can hardly be urged as obligatory where the principle it embodies has not been recognized, or where a different practice has obtained:—

"As every warranted Lodge is a constituent part of the Grand Lodge, in which assembly all the power of the Fraternity resides, it is clear that no other authority can destroy the power granted by a warrant. If, therefore, the majority of any Lodge should determine to leave the Institution, or that Lodge, the constitution, or power of assembling, remains with the rest of the members, who adhere to their allegiance. If the number remaining shall, however, be reduced to less than seven, the charter shall be returned, agreeably to the regulation in such cases provided."

The Grand Lodge of England has a similar provision in its Constitution; but, as before observed, the whole matter is subject to Grand Lodge regulation. Where no such rule exists, under the practice in this coun-

try, a majority of the members are competent to vote to surrender the Charter; and under the same practice, we think no Lodge can exist with a less number of members than seven.

[ORIGINAL.]

TRY THE SQUARE.

BY BR. DAVID BARKER.

Is a Brother off the track?

Try the square;

Try it round on every side:

Nothing draws a Craftsman back

Like the square, when well applied:

Try the square.

Is he crooked—is he frail?

Try the square.

Try it early—try it late—

When all other efforts fail,

Try the square to make him straight.

Try the square.

Does he still persist in wrong?—

Try the square.

Loves he darkness more than light?—

Try it thorough—try it long—

Try the square to make him right?—

Try the square.

Fails the square to bring him to?

Try the square.

Be not sparing of the pains;

While there's such a work to do;

While a crook or knot remains,

Try the square.

Exeter, Me., 1853.

FOREIGN CORRESPONDENCE.

Lima, Peru, September 12, 1853.

MY DEAR SIR AND BR.—I have omitted to thank you before this for your kind letter. It was of considerable service to me at the time. Since my arrival here in May last, I have paid many visits to the Lodges in Lima, and are beginning to understand their rites and ceremonies to some extent; my limited knowledge of Spanish not enabling me to do so fully, as yet. I hope eventually to master the language, and shall then be glad to forward communications to you from time to time respecting the Order here.

I hand you herewith a list of the members of the Supreme Council 33d, and of the Grand Orient National. Of the first body I may remark, that it is, as all Supreme Councils ought to be, a very select one. The last named Ill. Brother is the President of the Republic. He was admitted to the Council a short time since, at a special meeting; on which occasion it was my good fortune to be present.

Supreme Council.—Matias Leon, S. G. C.; Francisco Javier Mariatigui, Lt. G. C.; Thomas R. Eldredge, G. Chan.; Manuel Ygarsa, G. Sec.; Antonio J. Ferreyra, G. M. C.; Manuel Orosco, G. C. G.; Pascual Saco, Raphael Saco, Antonio Polanco, Francisco Quiros, Blas J. Alamora, and Jose Rufino Echenigul.

Grand Orient National.—Matias Leon, G. Master; Thomas R. Eldredge, D. G. M.; Francisco Javier Mariatigui, S. G. W.; Francisco Quiros, J. G. W.; Miguel Soldivar, G. Sec.

Fraternally yours,

R. H. HARTLEY, 33d.

Charles W. Moore, Esq., U. S. A.

LONDON FREEMASONS' GIRLS' SCHOOL.

THE sixtyfifth anniversary of this interesting Masonic Charity, was held at London on the 18th May last. Nearly four hundred Brethren were present, and the subscriptions for the present year, amounted to rising eight thousand dollars. The following extract from the report of the proceedings as given in the Review, will be acceptable to our readers:—

At this stage of the proceedings the children, educated in the Masonic Girls' School, accompanied by the Members of the House Committee, the Stewards, the Matron and Governesses, entered the room, the Brethren welcoming them with repeated bursts of approbation. As they proceeded round the room, it was impossible not to be struck with their healthy and happy appearance, as denoted by their grateful looks and expressions, and to be impressed with the pleasurable fact, that but for this invaluable Charity, many of those interesting and well-conducted orphans might have been thrown upon the wide world and been deprived of that protection, care, and education, which it is the laudable characteristic of this Institution to bestow. On reaching the dais, the children sang, in a beautiful and touching manner, the following hymn, composed for the occasion by Br. Hobbs, P. G. Organist.

FESTIVAL HYMN.

With grateful hearts, and hands upraised,
Once more our thanks are given;
Again from hence our prayers arise,
To God, the Lord of Heaven!
Each day we feel His love increase,
Each year your bounties rise;
You shield us from all earthly ills,
He guides us to the skies.

The Son of Man—He knew no place
Whereon to lay His head:
A stable was His drear abode,
A manger was His bed.

But you for us provide a home,
A mansion of delight,
Where love shall find a heritage,
And every hope be bright.

Then, shall we not most grateful be
To Him who opens wide
The flood gates of such charity,
As that which bids provide
The houseless with a dwelling place,
The orphan with a home;
Who bids fell ignorance depart,
And righteousness to come?

O yes! to God all praise be given,
The God of might and power;
May He, oh benefactors dear,
Rich blessings on you shower.

Hallelujah! Amen.

After the singing of this Hymn of Praise,

The Grand Master said he would now propose what might be termed the toast of the evening, namely, "Success and prosperity to the Royal Freemasons' School for Female Children" (much cheering). In giving this toast, he felt that he ought to call to their minds that they were celebrating the sixtieth anniversary of this Charity (cheers). It would be in the remembrance of many of the Brethren, that the lease of the Girls' School expired this year, the building having been erected in 1788, the lease being one of sixty-five years, at a ground-rent of 57*l.*, the building and outlay having cost 10,000*l.* When it was originally built it stood almost alone, only one building being near it, the Royal Circus, now the Surrey Theatre; it was then in an airy situation, with ample space for exercise and plenty of fresh air; but there was one great drawback to it, namely, that it was below high water mark, which rendered it exceedingly damp. Within the last thirty years, however, that part of the town had so increased, that it became surrounded by a bad description of dwelling houses, no space remained for recreation or exercise, and the air became bad and unhealthy. Under those circumstances, it was necessary for the House Committee to consider whether a new lease should be applied for, or whether they should endeavor to find a situation in a more distant locality, where a purer air and space for exercise and recreation could be secured for the children. The first course which they took was to ascertain upon what terms the corporation of London would grant a new lease, and they ascertained that they should be required to pay a ground rent of 120*l.*, and to expend 4,000*l.* in rebuilding the premises, towards which the old materials of the present building would realize about 500*l.* Under these circumstances, it was thought better to give up the old school, and to select a locality at a greater distance from London. A place was found at St. John's Hill, Wadsworth, admirably adapted for the purpose, being freehold property, with an excellent and ample supply of pure water. The whole expense of the purchase of this ground, and erecting a new building according to the design of the architect, Br. Hardwick, G. S. of W., in a substantial manner, and fitted for a first-class charity school of one hundred children, as complete as could be desired, with plenty of space for recreation and exercise, involved an outlay of 12,000*l.*; such an outlay was, however, far more economical than patching up the old school, and keeping the children in a situation so ill-calculated for their health and recreation (cheers). So large an outlay, however, required great exertions to raise the necessary funds, and to enable the House Committee to carry out this undertaking; but he was happy to say that last year the sum raised was beyond what any one expected; and although still further exertions were required to put the school in the state in which it ought to be, he hoped that the Brethren would this evening show that their means, as well as their inclination, were adequate to the emergency of the case, and creditable to the Craft in general (cheers). In the neighborhood of the school there was a church, which afforded easy access to religious worship; and the salu-

brity of the situation was such, that, notwithstanding the past winter had been very severe, the children had been more healthy, and appeared so now, than they had ever been before. He thought that all that could, had been done and undertaken; but the first year of a new house was always the most trying, and therefore it was most satisfactory to find, that as far as their own energies went, aided by the excellent governess of this institution and her valuable assistants, they had succeeded in keeping the children in such good health, for he felt confident that in every face better health and stronger constitutions were perceptible (cheers). He was quite sure that what they saw before them at this moment would stimulate them to continue those exertions, and to act so liberally and charitably as to make their sixtieth anniversary the most glorious of the whole series (cheers); for much as he valued all their Masonic Charities, he could not withhold from them that he regarded the Girls' School as the chief, and that of which the Craft had the greatest reason to be proud (much cheering). If that school failed, Masonry would be degraded, and as Charity was the emblem of their Order, he thought that the best way of showing it was in the maintenance of such an Institution, and he felt confident that they entertained as high an estimation of it as they ever had done. With these remarks, he should leave the cause in their hands, feeling assured that the scene before them would exercise a beneficial influence, and give effect to the promptings of their generous hearts (loud and continued cheers).

Br. Beadon, P. G. J. W., then came forward, and taking Ellen Tucker, an interesting child, by the hand, said it now became his pleasing duty, as on former occasions, to present to his lordship the girl, who had so conducted herself as to meet the approbation of the Matron, the teachers, and House Committee, and to be declared by the unanimous voice of the children to be most entitled to the silver medal (cheers). This girl, whose name was Ellen Tucker, came from the Isle of Wight, one of the smallest Provinces under his lordship's control; on the last occasion he had the pleasure of presenting a girl from one of the largest Provinces, namely, from his lordship's own Riding in Yorkshire. It had afforded him great gratification to present one from so large a Province, and equally so now to present one from the smallest Province. He begged, therefore, to present to his lordship Ellen Tucker, and trusted that she would through life be as distinguished for similar good conduct to that which she has evinced during the time that she had been an inmate of the Girls' School (cheers).

The Grand Master then invested the child with the silver medal, and said he had great pleasure in presenting her with that token, which he felt sure she had well deserved, and he trusted that she would keep it as a record of her good conduct, and in future years continue to bear as high a character as she had won for herself from the House Committee, her teachers, and young companions (much cheering). The girl then courtied in acknowledgment to the G. M. and the Brethren, after which the children sang, in a charming manner, the following hymn, "Good Night."

Adieu, O benefactors dear,
Farewell for yet another year;
May you till then in peace be blest
With days of joy, and nights of rest.

Once more, good night, O patrons dear;
May you at ev'ry coming year
With love fraternal each one greet,
And live in lasting friendship sweet.
Good night again, may heavenly light
Shine o'er you all. Good night, good night.

On the conclusion of this hymn the children once more proceeded round the Hall, while the Brethren emptied into their little aprons every remnant of the desert, so that, like the honey bee, they returned home laden with sweets.

THE CLERGY AND FREEMASONRY.

[Remarks by R. W. Br. THOS. DOUGLAS HARRINGTON, Prov. G. M. for Quebec, &c. at the banquet, on the 27th Dec. last.]

In all ages, ministers of religion have been distinguished ornaments of society, and remarkable for their deep researches into the hidden mysteries of nature and science; and it is to them, perhaps, more than to any other class of intelligence that the "system" upon which we work has been so fully developed, that the light of Masonry shines with moral refulgence over the entire habitable globe. Turn to the ancient mysteries, with which you are no doubt familiar, and you will find that although the grand object of the priests, in those days, was to preserve a pure and unsullied knowledge of the one Great God, the Father of Light, yet religion was not the sole object of their attention, because Astronomy, Geometry, Mathematics, and Architecture were diligently investigated and taught by them; and in remote ages when knowledge was of slow and difficult attainment, when its general diffusion was regarded as dangerous and impolitic, all branches of learning and science which were confined to the Priests or Magi alone were only communicated to those who could fully appreciate their excellence; and the utmost caution was observed by the learned, that a knowledge of the hidden mysteries should only be imparted by steps or degrees until the mind became gradually regenerated and made capable of contemplating the attributes of the Creator, the Great Architect of the Universe. It is not my intention to detain you upon any thing like a history of Freemasonry, because such would be far beyond the reach of my ability; but while there can be no doubt that many regular assemblies of Masons were held prior to the Christian Era, an eminent writer asserts that the institution "originated in the mind of Adam and descending pure through the antediluvian ages was afterwards taught by Ham, and from him, amidst the impurities of mankind, flowed unpolluted and unstained by idolatry unto these times." The wisest and the best of men in all ages have encouraged and promoted the art, and it has been matter of speculation and surprize among the uninitiated how the "tie" should have stood as a rock of all ages, unbroken and unchanged; but until they "see the light," they must remain in the darkness of the popular world. It is the pride and glory of the Craft that it acknowledges no religious distinction, for all denominations meet upon the same level, without the semblance of acerbity, and it does not matter whether a Brother shall acknowledge no law divine but the Mosaic, or kneel with the Christian to Our Father, who art in Heaven, we are travelling on the same stage of time and nothing can sever the "bond" but the grave. From the days of the patriarchs to the present, initiation into the sublime mysteries of our Order has tended to raise the mind from the things of sense to what lies beyond the grave; and although the institution has undergone severe trials whilst the ruthless hand of Time has swept away nations and kingdoms of the earth, yet in substance the Royal art remains unchanged and unchangeable. Notwithstanding the corruption and debaucheries which prevailed, especially in Greece, in the dark ages—notwithstanding the machinations of ignorance and prejudice in succeeding generations—notwithstanding the strong arm of the law having enacted penal statutes in times of greater civilization to obscure the "light" of Masonry—notwithstanding every device of the uninitiated and popular world to persecute and to crush the exponents of wisdom, and all who secretly encouraged the art divine—yet by the blessing of the Grand Geometrician of the universe, the rays of light which first beamed in Egypt, and brightened in Greece, and spread over the world, could not be obscured, but now shine in every region of the earth, and will continue to shine as the stars until all things shall be revealed. The modern system of Freemasonry may not be so closely identified with architecture as it was in former days, and particularly within the past two centuries; but we who are not operative but Free and Accepted Masons, apply the rule and the line, and the square and the level to our lives and actions, that thereby we may be enabled to raise up spiritual mansions to our everlasting happiness.

CHARACTER OF WASHINGTON.

BY DR. B. T. KAVANAUGH.

[From his address at St. Louis, Mo., Nov. 4.]

WASHINGTON was a man! He was only a man; and possessed just such properties of nature as are common to our race. The God of nature, it is true, gave him a sound and well balanced mind, of unusual strength and vigor—a heart full of sympathy for his country and his kind, with an ardent affection for truth and every moral excellence—a body well and truly developed in every part and power, and so admirably blended and balanced as to develop a perfect man, in all the symmetry and beauty of his nature. Yet, with all this, he was but a man, with like passions with ourselves, and subject to all the errors and evils to which fallen humanity is heir. We must, therefore, look to some other source than his natural endowments for the development of those powers in the strength we find them to exist in our beloved Washington.

Fortunately for our inquiry, we are not left to grope our way in the dark, in seeking after the true cause of the magnitude of the moral and intellectual proportions of the character of Washington; the light of heaven sheds its beams upon the darkness before us, and we are cheered in our labors by the unerring councils of Divine wisdom. The light of God's truth imparts a perception and vigor to the mind indispensable to its uniform and correct action, and affords to the heart a responsive sensibility which arouses every pure and virtuous emotion. These form the basis of every great and noble conception, and give energy and moral courage to the whole man, for the active duties of a noble and virtuous life.

Virtue and intelligence united, form the only basis on which human society can be sustained in the enjoyment of civil, social and domestic bliss. They form the basis of every well regulated family, society and government, and it was because Washington possessed them to a very eminent degree that he excelled in the wisdom of his councils, and the integrity of his purposes.

But where shall we find this school of wisdom and virtue? At what shrine or altar shall we seek for the inspiration of heart and soul which elevates the mind to noble deeds, and guards the heart from the dominion of sordid selfishness? We answer that the history of the life of our illustrious Washington gives us the best solution to this momentous question. The follies of infidelity could find no place in his heart.—He came to the lights of Divine Truth as taught by Christianity and ancient Freemasonry.

The former presented the broad platform of pure morality upon which to stand in the discharge of his duties toward his God, and pointed him away to a blissful immortality beyond the grave. The latter presents the same platform of morality, and upon it establishes an order of social intercourse in the strictest conformity to the Divine Law. Here the general duties of Christianity are in the most strict and special manner enjoined. Here the "good man and true," after being instructed in the rules of the most rigid morality and decorum, takes upon himself the solemn obligation to act toward his fellows by the *plumb line* of rectitude—to stand upon the *level* with all good men, and *square* every thought, word or deed, by the *square of virtue*. Here, too, the lessons of patriotism and national liberty are taught from first principles. Here, every element that enters into the character of a true American citizen finds a home, and is cultivated to such a degree that every good Mason is taught the happy art of "self-government"—to keep his passions in due bounds toward all men—to be true to his government and just to his country—not to countenance disloyalty or rebellion, but to conform with cheerfulness to the government of the country in which he lives. Thus a bond of union of great moral power is formed in the bosom of our country on the purest principles, having for its object the salvation of the human race and the happiness of all men.

Is it strange then, that Washington, whose heart glowed like the "Pot of In-

cense," with every manly virtue, should seek to unite himself to such a society? It is not, and hence on the 4th of November, 1752, just one hundred years ago this day, when he was just entering upon the active and responsible career that awaited him, in his 21st year, he entered the Lodge at Fredericksburgh, Va., No. 4—was passed on the 3d of March, 1753, and raised on the 4th of August of the same year to the sublime degree of a Master Mason, all in the same Lodge.

Obituary.

PROF. GREENLEAF.

Since issuing our last number we have the sorrowful duty to record the death of our distinguished Brother, SIMON GREENLEAF. He died suddenly—supposed to be of the heart-complaint—at his residence in Cambridge, on the night of the 6th of October last.

Simon Greenleaf was born in 1783, at Newburyport—studied law with Judge Whitman, late Chief Justice of the S. J. Court of Maine—commenced practice at Standish, in the County of Cumberland in 1806—and in 1818 removed to Portland, where his integrity and abilities soon commanded a large business. When the Supreme Court of that State was first organized after the separation from Massachusetts in 1820, he was appointed Reporter, and held the office until 1832. Nine elaborate volumes of Reports, enriched with the learned and valuable opinions of the late eminent Chief Justice Mellen, evince the industry, fidelity and felicitous manner in which he performed the duties of that responsible office. Few if any Reports of this country have been more judiciously conducted, and are of more judicial authority among the profession.

In 1834, Mr. Greenleaf was chosen Professor of Law in Harvard University, and at the death of the lamented Judge Story in 1846, was promoted to the chair of the Dane Professorship, and held that office until 1846, when he resigned it from ill health. He was honored with the degree of A. M., from Bowdoin College in 1817 and in 1845, with L. D. of Harvard University—Degrees in this instance conferred on real merit, and not by the solicitation of friends on ignorance and imbecility.

Mr. Greenleaf as a lawyer was faithful, upright and eloquent;—as a professor of law, learned, concise and very happy in his winning and congenial way and manner of imparting instruction;—as a counsellor, safe and sound in his advice and opinions,—in conversation, rich in matter and fluent,—in his style concise and clear, and so particular and neat in his chirography, that he would not pardon himself an uncrossed t or an undotted i;—and in his walk and deportment of life, a man of dignity, friendliness, and unassuming manner, with all the softness of the Old School, and none of the noise and bustle of the New one.

Mr. Greenleaf was an Episcopalian, and wrote a valuable work in 1846, "An Examination of the Testimony of the Four Evangelists." He also wrote a Treatise on Evidence in three volumes, and published several standard works on Law, with useful notes and comments of his own.

Want of space limits our notice of this excellent man. His early life in the profession was clouded with trials, difficulties and embarrassments, from which he emerged with honor. For a long period he was a member of our Fraternity, and soon after the separation was Grand Master of the Grand Lodge of Maine. He wrote an Essay on Masonry, entitled "A Brief Inquiry into the Origin and Principles of

Freemasonry." Though his numerous avocations for several years past prevented his meeting with the Brethren, yet he was always a firm friend and faithful adherent to the tenets of the Order, as will appear by his recent letter on page 8 of this number.

In a word, the community has lost a worthy and excellent member, and our Society a distinguished Brother; and though time had touched his locks with his iron hand, yet his unclouded and vigorous mind promised many more years of usefulness, when he was called from us, we trust, to a loftier sphere on high.

An eloquent eulogium on his character was pronounced by the learned Prof. Theophilus Parsons, at Dr. Newall's Church, in Cambridge, on the 20th of October.

Multis ille bonis flebilis occidit,
Many good men wept at his death.

I. H. S.

CAPTAIN IRA BAXTER.

The following resolutions were passed at a meeting of the Fraternal Lodge, Barnstable, Mass. :—

Whereas, by a dispensation of the Great Grand Master of the Universe, our Br. IRA BAXTER has been raised from this to the Celestial Lodge above, therefore

Resolved, That as members of Fraternal Lodge of Free and Accepted Masons, we mourn the departure of this our Brother, and sympathize with his afflicted family in the loss they have thus sustained.

Resolved, That as Masons, we submit to this decree of our Great Grand Master, with the fond hope that we shall meet at last in the Great Grand Lodge, where parting shall be known no more.

Resolved, That we will endeavor to imitate and practice the virtues of our deceased Brother, and to live as he lived—in peace with all men.

Resolved, That as a testimony of our respect for our deceased Brother, we will wear the usual badge of mourning for thirty days.

Resolved, That these resolutions be entered in the records of this Lodge, and that the Secretary be instructed to forward a copy of them to the family of our deceased Brother; also, to the Freemasons' Magazine, and to each of the County papers for publication.

M. W. H. R. W. HILL.

It having pleased the Supreme Ruler of the Universe, in the dispensation of an Allwise Providence, to remove from our midst, and the sphere of his usefulness on earth, our beloved Brother and Most Worshipful Grand Master, HARRY R. W. HILL, whose many virtues and lofty qualities of integrity and uprightness, won for him universal esteem and confidence, and whose practical illustration of the true principles of Masonry ever distinguished him as a member of our Order. Be it

Resolved, By the Grand Lodge of the State of Louisiana, that in the death of H. R. W. Hill, the cause of humanity has lost one of its strongest friends, our country one of its most enterprising and useful citizens, and Freemasonry one of its brightest ornaments.

Resolved, That while we bow with submission to the decree of Omnipotence which has called him hence, we sincerely and deeply deplore his loss, as that of a warm hearted friend, and a true and faithful Brother.

Resolved, That in token of our sorrow, and respect for his memory, the Hall of

the Grand Lodge, and those of the respective Subordinate Lodges under our jurisdiction, be dressed in mourning until the next regular communication, and that all the members of the Grand Lodge, and of Lodges under its jurisdiction, shall wear a badge of mourning (black crape in the button hole of coat, left side) for thirty days.

Resolved, That a copy of these proceedings, duly attested by the Grand Secretary, and under the seal of the Grand Lodge, be conveyed to James Dick Hill, the only surviving child of our late Most Worshipful Grand Master, with assurances of our deep sympathy with him in his melancholy bereavement, and irreparable loss.

Resolved, That the Grand Secretary send a copy of these proceedings to all the Lodges of this jurisdiction, to all Grand Lodges with whom we are in correspondence, and to the principal Masonic Journals of the United States, and newspapers of this city, for publication. All of which is submitted,

J. H. HOLLAND, *Chairman*.

BROTHER HIRAM BAKER.

Hall of Franklin Lodge, No. 57, La.

Whereas Br. HIRAM BAKER has been called by death while on his way home from this place, and whereas it is proper in such cases to express our sorrow and submission to the dispensation of Divine Providence, as well as a sympathy with the bereaved relations of the deceased, therefore

Resolved, That in the removal by death of our Brother, we see and acknowledge the finger of God, and cheerfully, though sorrowfully submit to his Divine will.

Resolved, That in the death of Br. Baker, his amiable wife has lost a loving husband, his child a kind and indulgent father; those who lived near him, an obliging neighbor, the community generally a valuable citizen—and our Order a member.

Resolved, That we tender our deepest sympathy to his bosom companion and friends, and assure them that though he died by the hands of the all devouring scythe of time, and away from home, yet there are hearts here that will ever cherish his memory as Brother does for Brother.

Resolved, That a copy of the above be transmitted to the widow of the deceased, together with a letter of condolence.

L. R. CURTIS,
THOMAS MARTIN,
WILSON McKERALL.

BROTHER D. E. MEAD.

Hall of Franklin Lodge, No. 57, La.

Whereas it has pleased the Great Architect of the Universe, to remove by death from among us, our well beloved Brother D. E. MEAD, of this Parish; thus severing the dear and tender connexion of father and husband, and sundering the mystic tie of Masonic Fraternity—it is therefore

Resolved, That we, the Brethren of Franklin Lodge, No. 57, at Franklin, Louisiana, do hereby express our deep and heartfelt sorrow at the mournful bereavement which has vacated the place of a warm hearted Brother and high minded gentleman, who, in the meridian of life, was yet occupied in the active and affectionate offices of the domestic circle, and in discharging the duties of an enterprising public spirited citizen and kind hearted neighbor.

Resolved, That in the demise of Brother Mead, the country and this neighbor-

hood equally has lost an enterprising and useful citizen; his family a kind and affectionate father, a fond husband, a firm friend; and we, a highly respected and worthy Brother.

Resolved, That we mourn with the widow and children, the untimely extinction of so much conjugal and parental fidelity, and offer our sincerest condolence upon so distressing a calamity.

Resolved, That the Secretary present a duly authenticated copy of the foregoing Resolutions to the widow and family of our deceased Brother in token of our high regard for his many virtues, and as an expression of our sympathies for their bereavement.

L. R. CURTIS,
THOMAS MARTIN,
WILSON McKERALL.

DOCTOR N. C. PALMER.

At a meeting of Jamaica Lodge, No. 63, of F. A. M., held at the Masonic Hall, in Tunica, West Feliciana, La., on the 17th of Sept. 1853. The following preamble and resolutions were unanimously adopted:—

Whereas, it has pleased the Almighty Disposer of all events, to remove from us by death, our beloved worthy Brother and the Secretary of our Lodge, Doctor N. C. PALMER, who departed this life on the 29th August last, at his residence in Tunica, in the 26th year of his age.

Resolved, That in the removal of our departed Brother, we are called to mourn one who was guided by a discriminating intellect in his deeds of charity applied to worthy objects, one, who by his example of integrity and unsullied honor, reflected upon our institution an undiminished lustre. We feel that he was a bright light in our midst. And "although dead yet speaketh" in language of encouragement and hope to follow his bright example, that our reward may be as his.

Resolved, That we tender to his friends and relatives our condolence and the sympathies of our hearts in the afflictive dispensation of Divine Providence which has fallen so heavily upon them.

Resolved, That as a testimonial of respect for the deceased, we will wear the usual badge of mourning, and cause the furniture and jewels of the Lodge to be dressed in the same for 90 days, also, his station in the Lodge to be clothed in the same for the unexpired term of his office.

Resolved, That the Secretary enter these proceedings on the minutes of the Lodge, and send a copy to the father of the deceased, and also to request the publication of the same in the Freemasons' Monthly Magazine, and the papers of East and West Feliciana.

A true copy.

Attest, N. E. ROBINSON, *Sec'y pro tem*.

MR. DAVID MARTIN.

In this city, on the 19th October, Mr. DAVID MARTIN, aged 24 years. The deceased was the eldest son of our esteemed Brother WILLIAM C. MARTIN, Sen. Lecturer of the Grand Lodge of Massachusetts. He was not a member of the Fraternity, though he had it in contemplation to become so at an early day, had his life been spared. He was a young man of much promise, amiable disposition and unsullied character. We deeply sympathize with his parents and friends in their great affliction.

MASONIC CHIT CHAT.

☞ We have devoted so much space to the proceedings of the Gen. Grand Chapter and Encampment of the United States, that several other matters requiring our attention, are necessarily deferred until next month. Among them are the inquiries submitted by our correspondent at Princeton, Mi.

☞ We are gratified to learn that our Brethren at Nassau, New Providence, Bahamas, are progressing with encouraging success in their efforts for the erection of a new Masonic Temple at that place. The fund at present amounts to £654 14s. 3d.

☞ In our recent visit to the West, we were afforded an opportunity to examine the rooms recently fitted up for the accommodation of the Lodges of Perfection and Councils of Princes of Jerusalem, at Columbus and Cincinnati, Ohio; and take great pleasure in saying, that for elegance of style and fitness in the arrangements, they are not surpassed by any similar halls in the country. The Brethren at both places have spared neither pains nor expense in adapting the rooms to their necessities, nor in the decorations. They have our best wishes for their future prosperity.

GRAND LODGE OF ILLINOIS held its annual communication at Springfield, on the 4th October. The following officers were elected for the current year:—William B. Warren, G. M.; James L. Anderson, D. G. M.; T. O. Wilson, G. S. W. William H. Turner, G. J. W.; H. G. Reynolds, G. S.; W. McMurtry, G. Tr.

GEN. GRAND LODGE.—The number of Brethren in attendance on the Gen. Grand Bodies at Lexington, who were empowered or felt themselves authorized to act with reference to the organization of a Gen. Grand Lodge, was too small for any practical purpose. They however had a meeting and appointed a committee to address a Circular to the several Grand Lodges, proposing the calling of a Convention at Washington, D. C. at some future day. We understand that a form of organization was suggested, and will also be submitted by the committee.

BAD CONDITION.—A correspondent sends us the following:—

"I almost despair sometimes of ever seeing a *good Lodge* in this place: I am sorely tempted at times never to meet with them again. I am not a member here; am kept from joining this Lodge simply because they do not take more pains to inform themselves, and are so willing to let things go at loose ends. *The Worshipful Master cannot give a lecture in either degree, nor keep the order of the work in the third*; but yet they keep doing, doing, doing. They have just had their By-Laws printed, and to them are attached the names of several as members of the Lodge who have only been *passed or entered*.

What ought I, in duty to the Fraternity and to myself, to do?—continue to visit the Lodge and urge to duty and right, or stay away? I have anxiously asked this question of myself, but don't know how to answer it.

J. C. P."

Our answer is, "continue to visit the Lodge and urge to duty and right." Or what might be still better, become a member, and take the government into your own hands. Your talents will command and your Brethren will cheerfully yield to you any place you may desire or will accept. Such a Master as they now have will ruin the best Lodge in the country in two years.

"*The Tower Guard*"—is the singular name assumed by a class of disaffected Brethren in New York city, who have organized themselves into an association for purposes which we do not fully understand. It is said to be a party association, and antagonistic to the present organization of the Grand Lodge of the State. Past G. Master Coles and P. G. Secretary Powell, we are told, are active members of it. Whatever its character and purposes may be, it is an anomaly in Freemasonry. The title is not its least remarkable feature, for a Masonic association.

TRESTLE-BOARD.—Orders for the *Trestle-Board*, now in general use as a text-book in the Lodges, Chapters, &c. will be received by any of the principal booksellers in the United States, and executed without delay; or they may be forwarded directly to this office. Single copies, or larger packages, can be sent by mail, to any part of the country. Single copies will be so sent, postage paid, at \$1 25 a copy; or \$12 by the dozen; at the risk of the publisher.

Wanted.—Nos. 1, 4 and 7 of vol. 12; also, No. 1 of vol. 10, of this Magazine.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XIII.]

BOSTON, DECEMBER 1, 1853.

[No. 2.]

THE PROPOSED "NATIONAL CONFEDERATION."

In compliance with the request contained in the concluding resolution, we cheerfully lay before our readers the following report of the proceedings of delegates assembled at Lexington, Ky., in September, to consider the expediency of another attempt to organize a Gen. Grand Lodge:—

"A Convention of Masonic Delegates from several Grand Lodges in the United States, in attendance on the triennial meeting of the Gen. G. Chapter and Gen. G. Encampment, was held at the Masonic Hall, in the city of Lexington, State of Kentucky, on the 17th day of September, A. L. 5853, pursuant to previous request and notice.

On motion, M. W. NATHAN B. HASWELL, of Vermont, was appointed President, and R. W. JOHN L. LEWIS, Jr., of New York, and R. W. ELIPHALET G. STORER, of Connecticut, were chosen Secretaries.

The following named Delegates appeared, produced their credentials, and took their seats in the Convention as members.

Maine—M. W. A. B. Thompson. Vermont—M. W. Nathan B. Haswell, M. W. Philip C. Tucker. Rhode Island—M. W. William Field, W. J. A. D. Joslyn. Connecticut—M. W. David Clark, R. W. Eliphalet G. Storer, R. W. George F. Daskam. New York—R. W. Ezra S. Barnum, R. W. John L. Lewis, Jr., W. Thomas C. Edwards.

The objects of the Convention were briefly and pertinently stated by the President to be, the consideration of a suitable plan to be presented for a *National Grand Lodge, or Confederation* of Grand Lodges of the Masonic Fraternity in the United States, for the speedy and final adjustment and decision of matters in difference, which may arise between the various Grand Lodges, to promote uniformity in work, and to cultivate the general good of the Fraternity.

On motion of M. W. Br. Clark of Conn.,

Resolved, That representatives from other States present, attending the G. Grand Bodies, and not accredited as Delegates, be invited to take seats in the Convention and participate in its proceedings.

Whereupon the following Brethren enrolled their names :—

District of Columbia—M. W. Benj. B. French. *Kentucky*—M. W. Isaac Cunningham, R. W. Philip Swigert. *Illinois*—R. W. Levi Lusk. *Georgia*—R. W. Philip T. Schley. *Michigan*—R. W. Ezra Platt. *Indiana*—R. W. Isaac Bartlett. *Missouri*—R. W. Joseph Foster, W. G. H. Melody. *Alabama*—R. W. Amand P. Pfister. *Ohio*—R. W. John Brown. *Mississippi*—R. W. Charles Kopperl. *Virginia*—W. John Wilson.

On motion of M. W. Br. Tucker, of Vt. :—

Resolved, That a committee of five be appointed, to report suitable resolutions embracing a plan of action for the consideration of this Convention, at an adjourned meeting.

The following Brethren were appointed such committee, (M. W. Br. Tucker having been, at his own request, excused from serving thereon) :—

M. W. A. B. Thompson, of Maine ; M. W. William Field, of Rhode Island ; M. W. Benj. B. French, of Dist. of Columbia ; M. W. David Clark, of Connecticut ; R. W. John L. Lewis, Jr., of New York.

The Convention then adjourned, to Monday evening.

Monday, Eve., Sept. 19, 1853.

The Convention re-assembled, pursuant to adjournment : M. W. NATHAN B. HASWELL, presiding.

M. W. Br. Thompson, of Maine, from the committee appointed for that purpose, submitted the following report, which having been read and considered, was unanimously adopted.

The committee appointed by the Delegates of several Grand Lodges of the U. States, assembled in Convention at Lexington, Kentucky, September, 1853, for the purpose of taking into consideration the proposition submitted by the Grand Lodge of Maine, to form a "*General Grand Lodge of the United States*," having duly considered the proposition, ask leave to report :—

That in their opinion it is inexpedient at this time to attempt the formation of a General Grand Lodge ; but, from a free interchange of opinion among the delegates assembled, your committee believe that a proposition for a *National Confederation*, for specific objects, would meet the approbation of the several G. Lodges of the Union. They therefore submit the following plan therefor :—

First—That all matters of difficulty which may hereafter arise in any Grand Lodges, or between two or more Grand Bodies of the same Order, which cannot by their own action be satisfactorily adjusted or disposed of, shall, if the importance of the case or the common welfare of the Fraternity demand it, be submitted, with accompanying evidence and documents, to the several Grand Lodges, in their individual capacities ; and the concurrent decision thereon of two-thirds of the whole number, officially communicated, shall be held authoritative, binding, and final, on all parties concerned.

Second—That from and after the adoption of the foregoing proposition by two-thirds of the several Grand Lodges, its provisions shall be considered ratified, and all matters therein contemplated for adjustment shall then and thereafter take the course prescribed.

Third—That each of the Grand Lodges be requested to adopt a resolution (if they accede to the proposed measure) pledging themselves to abide the concurrent decisions of two-thirds of the several Grand Lodges, relating to all matters submitted to their action.

For the purpose of further maturing the plan for the proposed Confederation, your committee propose that the several Grand Lodges be respectfully requested to send one or more Delegates each, to a Convention to be held at Washington, D. C., on the first Wednesday of January, 1855, to consider such propositions as may be submitted by the several Grand Lodges in relation thereto.

The committee further recommend that the proceedings of this Convention be officially communicated to the several Grand Lodges in the United States.

All of which is respectfully submitted.

A. B. THOMPSON, JOHN L. LEWIS, Jr. B. B. FRENCH, DAVID CLARK, WILLIAM FIELD,	} Committee.
--	--------------

Lexington, Ky., Sept. 19, 1853.

On motion of R. W. Br. Swigert, of Ky.,

Resolved, That the proceedings of this Convention, attested by its officers, be published under the direction of the Secretaries, and transmitted to the several Grand Lodges, and that their publication be respectfully requested in the various Masonic periodicals of the United States.

The Convention then adjourned without day.

NATHAN B. HASWELL, *President*.

John L. Lewis, Jr., E. G. Storer,	} Secretaries.
--------------------------------------	----------------

It will be seen from the foregoing, that accredited delegates were present from five States, namely, Maine, Vermont, Rhode Island, Connecticut, and New York. Brethren from eleven other States attended the Convention by invitation. Under such circumstances, the Convention very properly considered it "inexpedient to attempt the formation of a General Grand Lodge." If such a body is ever to be formed in this country, the preliminary steps must receive the sanction and coöperation of a much larger proportion of the Grand Lodges, than were represented at the above meeting ; or it will be neither an efficient nor desirable organization. The failure of the proposition submitted two or three years ago by the Grand Lodge of Rhode Island, in the form of a Constitution, was a pretty decided, and to our minds conclusive, indication that such a body is not desired by the Fraternity of the country ; or at least, that the time has not yet arrived when it can be established with any considerable degree of unanimity. That Constitution was carefully drawn ; it was guarded at every point ; and the rights and entire independence of the Grand Lodges were amply secured. But it failed to command the support necessary to give it vitality. It was the turning point ; and from that time to the present, the interest in the subject has been gradually, but surely, subsiding, both in the Grand Lodges and among the Fraternity. We think, therefore, that the Brethren assembled at Lexington, came to a safe and proper conclusion, in resolving, that "it is inexpedient at this time to attempt the formation" of such a body.

But they present a new proposition, contemplating the establishment or organization of a Masonic league, or alliance, to be denominated a "*National Confederation*." The powers with which the body is to be invested, and the purposes expected to be accomplished by it, are stated in the report of the committee. If carried out agreeably to the plan submitted, it will

be a supreme tribunal, possessing power to arraign before it, on charges of misdemeanor, any member of the "Confederation;" that is, any Grand Lodge, or any "two Grand Bodies of the same Order," in the country; whenever "the importance of the case" may demand it. It will be seen that in this respect it bears no analogy to a court of appeals; inasmuch as the parties at difference are imperatively required to submit the matter in controversy to its decision, without the privilege of any other alternative than that they settle it between themselves. The plan, more in detail, proposes:—

1. That all matters of difficulty which may arise "in any Grand Lodges," and which cannot be amicably adjusted by the parties themselves, *shall* be submitted to the confederated bodies.

We understand this provision to embrace *internal* differences, only,—such as may arise *in* the body of any Grand Lodge. No specific difficulties are named. "All matters of difficulty" that may arise between a Grand Lodge and one or more of its officers, or one or more of its subordinate Lodges, or between itself and an individual Brother, "*shall* be submitted," "if the importance of the case or the common welfare of the Fraternity demand it." Who is to determine the degree of its importance, or by whom, or by what process, the case is to be taken out of the hands of the Grand Lodge, is not stated. As the provision asks for the surrender of no inconsiderable share of the disciplinary powers which the Grand Lodges now possess and exercise as of independent and inherent right, it is to be regretted that it is not less ambiguous in its terms, and more full and specific in its statements.

2. That all matters of difficulty "between two or more Grand Bodies of the same Order," shall be submitted.

If we have construed the language of the first proposition correctly, the "Grand *Bodies* of the same Order," here referred to, are Grand Lodges. If, on the contrary, we have mistaken the intention of that proposition, then the language here used must have reference to any "two Grand Bodies of the same Order" of Masonry—as Grand Chapters, Encampments, &c. But this can hardly be the meaning; for the Convention would not assume to legislate with reference to any other than the Order of Masonry represented in its body. It is, however, a cause of regret, that the language is not more precise; for it is of the highest importance to the success of any measure of such magnitude as the present, that it should be clearly and distinctly understood, as well in its terms as in its contemplated operations and results. We suppose, however, there can be no doubt that the intention is, that

3. All matters of difficulty "between any two or more Grand Lodges," shall be submitted.

We apprehend that the provision would have been more generally acceptable to the Grand Lodges, had it left the reference to be a matter of agreement between the parties at issue. Difficulties between regularly formed Grand Lodges, of so serious a nature as to demand the intervention of third parties, are, however, of so rare occurrence, that, judging of the future from the past, it is not probable this feature of the "plan" would very soon become of practical importance. And we presume it is not designed to apply to any other than lawful Grand Lodges. It assuredly cannot be intended to empower any spurious body of Masons, under whatever name existing, to drag a lawful Grand Lodge, *nolens volens*, before the Fraternity of the country, on criminal charges,—to bring it down to their own debasing level, regardless of all conditions and circumstances. Such a measure could scarcely be expected to meet with favor in any Grand Lodge. We presume therefore that such was not the intention of the Convention.

4. The evidence and documents in the case in controversy, shall be submitted to the several Grand Lodges, in their individual capacities.

Some such provision, though involving great labor, will of course be necessary, should the proposed plan be adopted. In mere matters of legislation, or questions of fact, or law, or individual rights, there might be no objection to reducing the evidence and necessary explanations to writing. But suppose the difficulty grows out of circumstances, or involves the consideration of matters, which it would be improper to place on paper and transmit through the mails?—for it is possible that a Grand Lodge may so corrupt its ritual as to demand investigation. This was true of the old Grand Lodge of Louisiana. And in that case the Grand Lodge of Mississippi, if our memory serves us, found it necessary to dispatch a committee to make the necessary inquiries in person,—the character of the facts being such that they could not properly be committed to paper. As by the plan proposed, each Grand Lodge is to act independently of its associates, the labor and expense, in similar cases, would of course be increased in the ratio of the number of Grand Lodges in the "Confederation." The Louisiana case however stands alone. It has no precedent; nor can we now call to mind any other "matter of difficulty" which has ever arisen between any two Grand Lodges, of *regular standing*, in this country, of a character demanding the intervention of a third party.

Such are briefly the general features and purposes of the "Confederation" proposed by the Convention. It remains for the Grand Lodges to determine, each for itself, whether the proposition is sufficiently promising of useful results, and so adapted to the supposed necessities of the Fra-

ternity, as to render its greater maturity and final adoption desirable. It is to be regretted that the committee had not more time to digest their plan and to present it in a form less liable to objection. We are aware that it is thrown out as a mere suggestion for consideration and future maturity. But its chances of success might have been greatly increased, and the Grand Lodges would have been better able to act understandingly on the subject, had it been more clear and full in its details, and more perfect in its arrangement.

But, after all, if any supreme authority, with power to control or supervise, or in any other manner to interfere with the existing prerogatives of the Grand Lodges, be either necessary or desirable, we are strongly of the opinion, that an *appellate body* (with plenary power over the work), like that contemplated by the proposed Rhode Island Constitution, would be more efficient in its operation, and less exceptionable in its assumption of power, than any form which has yet been presented for consideration. That plan could be so far modified as to make the meetings of the body sexennially, or as occasion should require. In such case the expenses attending it would be trifling.

If however, a tribunal, with power to take cognizance of such "matters of difficulty" as may arise among the Fraternity, be all that is desirable, then, we respectfully suggest, that that object can be attained, at much less labor and inconvenience, by simply designating any three Grand Lodges, and investing them with the necessary powers. We would empower them to assemble, by their representatives, in Convention, as occasion might require, and to hear and determine all causes which should be submitted to them by agreement of the parties at issue, or which, in extreme cases, should be referred to them by a majority of the Grand Lodges in the country, with power to send for persons and papers. Their decision should be final and binding. The parties at issue would be able to appear before such a body, and present and argue their causes in person, or by counsel. The witnesses would be brought into the presence of each other; and the ends of justice would be more surely and certainly attained, than they would be likely to be before a body of thirtyfour heads, acting irrespectively of each other's views and opinions. We would limit its power to act, to a term of three or five years; when three other Grand Lodges should be designated to take its place. We would also require that the expenses should, in all cases, be borne equally by the parties demanding its services. Some such plan as this, would, we respectfully submit, be the simplest, and, perhaps, the most satisfactory, as well as the most expeditious, method of adjusting controverted matters in the Fraternity; and this seems to be the only purpose contemplated by the plan submitted by the Convention.

THE RULE OF SUCCESSION TO THE CHAIR.

A CORRESPONDENT asks, who, in the absence of the Master and both Wardens, is privileged to preside over the Lodge? His own opinion is given in the following words:—"I think it is lawful, in such cases, for the last Past Master, who has passed the Chair in that Lodge, to open the Lodge and do the work; and if the immediate Past Master is not present, then the next immediate Past Master may take the Chair."

Our opinion is, that in the temporary absence of the Master and both Wardens, who are in truth the only actual and responsible officers of the Lodge (all others being officers of convenience), the Lodge should not assume to transact business of any kind. If the three officers named are absent by reason of death, indisposition, or other cause, making their return to place and duty impracticable, we think the proper course for the Brethren of the Lodge, would be to petition the Grand Master for authority to fill the vacancies by means of an election. For this purpose the G. Master would himself attend; or commission some Past Master of the Lodge, or other qualified Brother, to preside in his absence. The reason that chiefly influences us to this opinion is, that the Master and Wardens are, alone, immediately responsible to the Grand Lodge for the manner in which the powers conferred by the Charter, are executed. If these powers are abused, or the regulations of the Grand Lodge broken down or disregarded by the Lodge, the Master, or in his absence, his Wardens, as the only responsible officers known to the parent body, must answer for the abuse; and it would hardly square with the strict rules of justice, to hold them accountable for the errors or misconduct of another, over whose proceedings, by reason of unavoidable absence, they could exercise no controlling influence. This objection is of course obviated, where there is a special provision in the Constitution of the Grand Lodge, authorizing a Past Master to preside in the absence of the actual Master and Wardens; because, in that case, the Grand Lodge assumes the entire responsibility. But such a provision is rarely to be found in the Constitutions of the Grand Lodges in this country. We must therefore look to the old regulations of the Order, to guide us in our inquiries as to what is the proper course in such emergencies, where no special regulation on the subject exists.

We are aware that a practice, like that indicated by our correspondent, formerly obtained, to some extent, in this country, though we believe it is now seldom resorted to; for the reason, perhaps, that in the present state of Masonry, and the general ability and faithfulness of its administrative officers, there is seldom occasion for it. But however this may be, it is not clear to our mind that the practice was ever authorized by any general rule or usage of Masonry. On the contrary, we think it arose in a mis-

apprehension of the terms and intention of the original regulation governing the right of succession to the Chair. The rule referred to, and which authorized the immediate Past Master of the Lodge to preside, in the absence of the actual Master, did not contemplate the absence of both Wardens, also. Its language is as follows:—"In case of the death or sickness, or necessary absence of the Master, the Senior Warden shall act as Master pro tempore, if no Brother is present, who has been Master of the Lodge before; for the absent Master's authority reverts to the last Master present, *though he cannot act until the Senior Warden has congregated the Lodge.*" It would seem, therefore, from the terms of this regulation, that the P. Master possessed no inherent right to preside in the absence of the Master of the Lodge, nor any other powers than those which were delegated to him by the Grand Lodge; and which he could exercise, only after the Senior Warden had congregated or assembled the Lodge together. We suppose a fair interpretation of the rule to be, that he presided under the authority of the Senior Warden; who was, in all other respects, the actual head of the Lodge. And this interpretation would, seem to be sustained by the circumstance, that at a subsequent period, the rule was changed, and the power to preside, in the absence of the Master, vested absolutely in the Wardens according to rank, even though a Past Master of the Lodge were present. The rule goes no further. It does not contemplate the absence of the three principal officers of the Lodge. It appears to regard that as an occurrence not to be anticipated. Hence it makes no provision for it; nor for the maintenance and continued existence of the Lodge, should it occur. It seems to assume that such an event cannot happen, and the Lodge continue to exist, without the intervention of the proper authority. And we shall search in vain among the *old* regulations of the Order for a different rule; or for any provision which authorizes a Past Master to assume the management and control of a Lodge, that has neither Master nor Wardens to give it vitality, or organization. Such a power, therefore, can exist only by virtue of a special provision in the Constitution of the Grand Lodge of the State, under whose authority the Lodge is acting. There is no law or usage of general application, on the subject.

The Grand Lodge of England, in view of the fact just mentioned, subsequently provided for the difficulty, by incorporating into its Constitution, a regulation in the following words:—"If the Master should die, be removed, or be incapable of discharging the duties of his office, the Senior Warden, and in the absence of the Senior Warden, the Junior Warden, and in the absence of both Wardens, then the immediate P. Master, or in his absence, the Senior Past Master, shall act as Master, in summoning the Lodge, until the next election of officers." And though the rule does not so de-

clare, we presume that the Past Masters, in the order specified, are to preside. Our correspondent will perceive that this regulation is nearly in exact agreement with his own view of the matter. It is possible that he may have derived his impressions on the subject from it; though, as we have before remarked, the practice was not unknown in this country as far back as the close of the last century. We first find it authorized in Demott's Ahimion Rezon of 1783, though it is not contained in the original work. The provision, as given in the Pennsylvania edition of that year, is, that "if *none* of the officers be present, nor any former Master, to take the Chair, the *members*, according to seniority and merit, shall fill the places of the absent officers."* It might, with equal propriety, have gone one step further, and provided, that, in case of the absence of all the members, the Tyler should be authorized to call upon the visiting Brethren present, to "fill their places" and work the Lodge!

Our correspondent, we think, must come to a conclusion, that the power is not inherent in the Past Masters, and that to deny them the right to exercise it, in the absence of any special provision in the Constitution of their Grand Lodge to the contrary, is doing them no injustice.

MASONRY ABROAD.

THE manner in which some of the "Lodges of Instruction" in London, are conducted, we are happy to see, is attracting the notice of intelligent Brethren; and it is to be hoped that reform will soon follow,—where reform is manifestly so much needed.

The Grand Lodge of England held a quarterly communication at London on the 7th September. The R. W. Br. Rowland Alston, Prov. G. Master for Essex, presided, in the absence of both the Grand and D. G. Masters. On the recommendation of the G. Master, the honorary rank of P. G. J. W. was conferred on Br. J. J. L. Hoff. This is a practice unknown to the Grand Lodge in this country, though common in England and other parts of Europe. The attendance was not numerous, and very little business was transacted. A donation of £50 was made to an indigent Brother.

The Grand Chapter of England held a quarterly communication in August, but no business of general importance was transacted.

Yarborough Lodge, No. 812, held its fifth anniversary on the 7th July. Since its organization it has initiated 142; conferred the second and third degrees on 10, who had been initiated elsewhere; and affiliated 49 from other Lodges. Among its initiates were 15 from Austria; 1 from Malta; 1 from America; 6

*We doubt if Dermott should be held responsible for this absurdity. It is probably an Americanism, foisted into his work, without his knowledge or consent.

from Ireland; 5 from Scotland; 5 from the British Isles;—81 master mariners. Two of the Austrian Brethren, initiated as above, were subsequently admitted to the Royal Arch degree in the Chapter attached to the Lodge.

The Prov. Grand Lodge for Cheshire, held a communication at Stockport, on the 8th September. The P. G. M. Lord COMBERMERE, presided on the occasion. As usual, he was accompanied by his lady, who seems to take as much interest in Masonic matters, as his Lordship, and is apparently as much beloved by the Brethren of the Province. As indicative of the popularity of the Grand Master, and the great respect in which he is held by his Brethren and the people of the Province in which he resides, we copy the following particulars of his reception at Stockport, as given in the Freemasons' Review:—

"The bells of the parish church rang merrily throughout the day, and the occasion was distinguished by the erection, along the projected route of the intended procession, of three elegant and stupendous triumphal arches. A great number of flags and emblems of hospitality and welcome were exhibited by the tradesmen from their houses, on the line of the route through which his lordship was expected to pass. The arch over Wellington Road, leading to St. Peter's Square, was of magnificent dimensions, surmounted by a lofty Union Jack, with pinnacles right and left; the words "Right Welcome, Combermere," in blue letters on a white ground, being on the south side, and "Long live the Cheshire Hero," on the north, and elaborately ornamented with flags, floral and other devices, the whole structure being covered with evergreens on dark drapery. The general character of this arch, which was about fortyfive feet wide and fifty feet high, was most effective. That over Vernon-street, leading out of Warren-street, was of a similar design, but not so imposing. It was most appropriately decorated with warlike emblems, and a list of the principal victories, painted on drapery, in which Lord Combermere had signalized himself, as follows:—"Flanders, Lavelly, Oporto, Talavera, Almeida, Torres Vedras, Castiglione, Llerena, Salamanca, Toulouse, Orthez, and Bhurtpore." The third triumphal arch was erected in Churchgate, near the Ring o' Bells Inn. Its dimensions were similar to the one in Vernon Street, and it had the expressive inscription upon it, "Hail to the Craft," in China-asters, and, in point of decorative and floral arrangement, was most pleasing.

The Brethren assembled at the Court House at eleven o'clock, where, by the kind permission of Capt. Marshall, the band of the 5th squadron of the Earl of Chester's Yeomanry Cavalry, headed by Br. Serj. Major Butt, attended and played during the proceedings of the day. The room was beautifully decorated, under the supervision of Brs. Okell and Evans, with Masonic emblems, flags, Union Jacks, and other attractions. Lodge business having been opened and concluded, the members formed themselves into a procession, to hear Divine service at the parish church, displaying the magnificent regalia appertaining to the Prov. G. Lodge, which was of a most imposing character. The procession passed along Warren-street, Bridge-street, the Underbanks, Hillgate, Cheapside, Waterloo-road, and down the Churchgate, to the church. Here the Brethren halted, opened to the right and left, facing inwards, and the P. G. M. passed up the centre into the noble edifice, preceded by his Standard and S. B. The P. G. officers and Brethren followed in succession from the rear, inverting the order of procession. The Masonic Pulpit cloth was displayed on this particular occasion. Divine service was then read by the Rev. the Rector; and full cathedral service was chanted by a powerful and efficient body of vocalists, selected from the choirs of St. Mary's and St. Peter's Churches, with the addition of Br. Edmondson, Dickson, and Hull, of this town, Br. Twiss, W. P. G. O., of Hartford, presiding at the Organ with his usual skill and taste, and conducting the musical services in a most masterly manner. The sermon was preached by the V. W. P. G. Chap. Tanner, from chapter xiv. of St. Paul's epistle to the Romans, 16th verse: "Let not then your good be evil spoken of;" after which a collection was made in aid of the "Prov. Masonic Fund of Benevolence."

The Prov. Grand Lodge for Cornwall, also held a communication on the 4th

August, at Falmouth. Collections were taken up in aid of the proposed new building for the accommodation of the Freemasons' Boys' School, at London, similar to that which has recently been erected for the Girls' School, at the same place. Collections were also taken in aid of the Asylum for aged and decayed Freemasons, and the Widows' Annuity Fund, both at London. There is no general charity in this Province.

At a meeting of the Prov. Grand Lodge of Dorsetshire, at Wareham, on the 18th August, the P. G. M., Br. Wm. TUCKER, appeared in his full robes as Sov. Grand Inspector General of the 33d degree. This, to say the least of it, was of doubtful propriety. Our Brother made an interesting address on the occasion, though his history, as reported, needs revision. We make the following extract, and may refer to the address again:—

'It is most gratifying to learn that our great charities are flourishing in a manner before unknown. Look at the noble building for the Girls' School on Clapham Common. Enter the school; see the discipline carried out—a thorough system of Masonic love, without brute coercion or correction! Observe the happy faces, neat dresses, and healthy and cleanly appearance of the girls—their progress in all useful duties, in sound moral education, as well as their training in all domestic occupations of life—and you will then say Masonry is "more than a name!" The Girls' School was founded in 1788, by Signor Ruspini, and in no one single instance has a girl been known to turn out badly. I know of nothing so likely to touch the heart of any Mason, than a sight of the girls in this school; and you must remember this is chiefly supported by voluntary subscriptions from Masons, ladies, and kind friends; and that this establishment, which in 1788, was instituted for eighteen girls, now educates sixtysix, or more. The Boys' School also is rapidly advancing; a school building fund has been commenced for them, and it is to be hoped that after the lapse of a year or two, the Brethren may be able to see them also under one master, studying together all useful and sound instruction which can be afforded to them; and thus growing up practical illustrations of the sincerity, honesty, and truth of our ancient and honorable society. The establishment for Aged Masons, on Croydon Common, does not advance so quickly as the other charities; still, we will use the Masonic virtue "Hope," which will lead us to a full "Faith" and belief that this undertaking will eventually become every thing which its original projector could have wished.'

The corner-stone of the new church of St. Mary Magdalene, at Colchester, was laid by the Prov. Grand Lodge for Essex, on the 8th August, with the usual ceremonies.

Lt. Col. H. C. VERNON was intalled, on the 13th September, as the successor of Maj. Gen. ANSON, (who has been transferred to Bombay,) as Prov. Grand Master for Staffordshire. Col. Vernon is an excellent and efficient officer, and cannot fail to give the highest satisfaction to the Brethren of his Province.

A Prov. Grand Lodge was established at Swindon, on the 6th September, for Wiltshire, of which the Rt. Hon. Lord METHUEN is Grand Master. The ceremony of installing the new Grand Master called together a numerous assemblage of Brethren from other Provinces, and the occasion was one of marked interest.

The funeral of the late distinguished Lt. Gen. Sir CHARLES NAPIER, G. C. B. was attended by the Brethren of the United Lodges of the Borough of Portsmouth, England, on the 8th September. As our readers have had frequent opportunities to know, the deceased was a warm-hearted and zealous Brother, as well as an able and accomplished soldier. Dr. Scott, P. M. of Phoenix Lodge,

attended him in his last sickness, and at the meeting of the Lodge, soon after the decease, stated, "that an hour or so before his death the hand of Sir Charles laid in his, and that shortly before that event Sir Charles took him by the — of a M. M. and thus died, giving a final proof of his appreciation of Freemasonry, dying as a Mason, holding a Brother Mason's hand in this fraternal manner."

The Earl of ZETLAND, G. Master of England, while on a visit to his estates in Zetland, on the 24th June, was received by his Brethren of Morton Lodge, at Lerwick, in an appropriate manner. Having witnessed an initiation, with which he expressed himself well satisfied, he made an interesting address on the general state of Masonry in the various quarters of the world.

The corner-stone of an "Orphanage and Asylum for Imbecile Children," erected by Sir JOHN and Lady JANE OGILVY, on the banks of the Dighty, in the parish of Strathmartine, was laid by the Grand Lodge of Scotland, on the 27th July.

Burns's Apron and Mallet.—The Dumfries Courier says—These interesting relics of Scotland's greatest bard were on Friday, July 22nd, on occasion of laying the foundation-stone of Dumfries Workhouse, exposed to the view of thousands of the admirers of the poet. These interesting relics were worn and carried by Mr. James Gillespie, architect, Dumfries, to whom they were kindly granted for the occasion by Mr. Thorburn, of Ryedale, in whose possession they have been for a considerable time. The apron was last worn by the poet on the 14th of April, 1796, at a meeting of the St. Andrew's Lodge, about three months before his death. It is of sheepskin, in a very frail condition, but has at a recent period been lined with a fresh skin, to keep it entire: at the top there is a blue silk fringe, rather faded; the compass and square being also wrought in silk and gold. The mallet is in excellent preservation, the gold upon its circle being quite bright.

A grand Masonic Ball was given at Dublin, on the 3d August, under the patronage of his Grace the Duke of Leinster, the G. Master of the Grand Lodge of Ireland. The rooms were as usual elegantly decorated.

The 24th June was celebrated at Leinster, Ireland, by Lodge No. 97; at Kilkenny, by Lodge 642, and, in North Munster, by Eden Lodge, No. 73. And we are gratified to learn that our esteemed friend and Brother MICHAEL FURNELL, Esq. P. G. M. for this latter Province, is still actively engaged in his Masonic labors. He presided at the establishment of a new R. A. Chapter at Desmond, on the 6th July.

The foundation-stone of the new Harbor of St. Peter Port, in the island of Guernsey, was laid by the Prov. Grand Lodges of Guernsey and Jersey, on the 24th August. The occasion was one of great rejoicing,—the more so in consequence of the great necessity for the new harbor.

The Prov. Grand Lodge held a quarterly communication at Madras, India, on the 6th July, but no business of general interest was transacted. The accounts of the Treasurer show the financial interests of the Grand Lodge to be in a healthy condition.

ACCIDENTAL DISCOVERY.

PRIAMUS, king of Troy, in the beginning of the Trojan war, committed his son Polydorus to the care of Polymnestor, king of Thrace, and sent with him a great sum of money: but, after Troy was taken, the Thracian, for the sake of the money, killed the young prince, and privately buried him. Æneas, coming into that country, and accidentally plucking up a *shrub* that was near him, on the *side of a hill*, discovered the murdered body of Polydorus.

Not far, a rising hillock stood in view,
Sharp *myrtles* on the sides and cornels grew;
There, while I went to crop the sylvan scenes,
And shade our altar with the leafy greens,
I *pull'd a plant*: with horror I relate
A prodigy so strange and full of fate!
Scarce dare I tell the sequel! From the womb
Of wounded earth, and caverns of the tomb,
A groan, as of a troubled ghost, renew'd
My fright; and then these dreadful words ensued:
"Why dost thou thus my buried body rend?
O spare the corpse of thy unhappy friend!"

Æneid III. Dryden.

ÆNEAS IN SEARCH OF HIS FATHER.

ANCHISES, the great preserver of the Trojan name, had been dead for some time; and Æneas, his son, professed so much duty to his departed father, that he consulted with the Cumæan Sibyl, whether it were possible for him to descend into the *shades* below, in order to speak with him. The prophetess encouraged him to go; but told him he could not succeed, unless he went into a certain place, and plucked a golden bough or *shrub*, which he should carry in his hand, and by that means obtain directions where he should *find his father*. The words are well translated by Dryden,

..... In the neighboring grove
There stands a tree; the queen of stygian Jove
Claims it her own: thick woods and gloomy night
Conceal the happy plant from mortal sight!
One bough it bears, but, wondrous to behold,
The ductile rind and leaves of radiant gold;
This from the vulgar branches must be torn,
And to fair Proserpine the present borne,
Ere leave be given to tempt the nether skies;
The first thus rent, a second will arise,
And the same metal the same room supplies.
The willing metal will obey thy hands,
Following with ease, ...

The principal cause of Æneas's descent into the *shades* was to inquire of his father the *secrets* of the *Fates*, which should sometimes be fulfilled among his posterity.

THE DISAFFECTION IN NEW YORK.

SINCE our last we have received a printed copy of the "Proceedings of a Convention of Officers, Delegates, &c. of Masonic Lodges, in Middle and Western N. York, held at the city of Rochester, September 2, 1853," to consider the expediency of a division of the Grand Lodge of that State; together with the address of the Convention to the Lodges in the State.

This whole subject is so local in its character and bearings, that we feel great delicacy in referring to it in our pages; and this embarrassment is much increased by the consideration that it has evidently assumed a party and exciting aspect. If the statements given in the address are reliable, the condition of the Order in the city of New York, and the character of the scenes which are enacted at the communications of the Grand Lodge, as a consequence of that condition, are without a parallel in the history of Freemasonry, in any part or period of the world. But we cannot believe them to be true, in the coloring in which they are presented. They must be exaggerated. The unmasonic and disgraceful intrigues and conduct of a few unprincipled and worthless men, are visited upon the whole body of Masons in the city, or Masonry there should be blotted out at once and forever. It cannot be otherwise. There are as true Masons and orderly Lodges in the city of New York as in the country; and there are, we do not doubt, as faithless, turbulent and reckless Brethren there, as are to be found on the face of the earth. But they are not the majority; and therefore the evil is not irremediable. The great error of the Grand Lodge has been its leniency and forbearance, amounting to timidity,—its looseness in discipline,—its temporizing policy for the sake of peace, when there was no peace to be purchased, even at such a sacrifice. It may have Lodges under its eye, which are entailing shame and disgrace upon it and the whole Fraternity; and members within its bosom, eating out its vitals, who ought to have been expelled and cast off years ago; but, if so, however boisterous and noisy they may be, they are neither numerous nor powerful enough for harm, if the Grand Lodge be true to itself and its obligations to the Fraternity. Let it plant itself firmly upon its own laws and the rules of Masonry,—let it reduce the Lodges in the city to one half their present number, or at least revoke the Charters of all that fail in their duty to the parent body, or to come up to the moral requirements of the Order,—let it cut off all rebellious, turbulent and schismatic Brethren, whether within or without,—in high or in low position,—powerful or weak,—and it will soon find itself freed from its present trying and mortifying embarrassments. There would then be no apology for such repulsive statements as are contained in the following

and other parts of the address, issued by the Convention at Rochester, under the signature of its Sen. Grand Warden:—

The time has come, Brethren, when these things can no longer remain so. They might be patiently endured, perhaps much longer, if our city Brethren would be content to abide by the laws of the Institution, observe and "support" as they have all once engaged to do, "the Constitution of the Grand Lodge," pay homage and respect to the Grand Master and the Grand Officers for the time being, when duly installed; strictly conform to the edicts of the Grand Lodge; make no innovations in the body of Masonry; admit no visitors but those made in or belonging to a regular Lodge; give regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; be good men and true, and strictly obey the moral law; be peaceable subjects and conform to the laws; (instead of engaging in Masonic riots and forcibly robbing the Grand Lodge of its property; and withholding it against the force of the law;) avoid private piques and quarrels; guard against intemperance and excess; *instead of coming intoxicated and riotous into the Grand Lodge, as some, and too many do;* be cautious in carriage and behavior, and courteous to their Brethren, *as a large part of them are not;* make no Masons of any but in a regular Lodge, give no countenance to any irregular Lodge, or to any person clandestinely initiated, or admitted a member therein, contrary to the ancient charges; and finally to respect genuine Brethren, and discountenance impostors and all dissenters from the original plan of Masonry.

GRAND LODGE OF IOWA.

WE have received a printed copy of the proceedings of this young and thriving Grand Lodge, had at its annual communication at Muscatine, in June last; and we have not recently looked over the doings of any Grand Lodge with more satisfaction,—not so much on account of the amount or general interest of the business transacted, as from the evidences of thoroughness in the correction of abuses and departures from the strict line of duty in its subordinates. In this it has consulted its own welfare, and adopted the only method by which to build up a respectable and useful Grand Lodge,—to ensure peace and harmony to its jurisdiction, and prosperity to its Lodges.

The address of the Grand Master, the M. W. Br. T. S. PARVIN, is an ably drawn and business-like paper. Our Brother says:—

In assembling together on the occasion of our tenth grand annual communication, to consult upon the best measures to adopt for the *future* prosperity of the Grand Lodge and its Subordinate Lodges, it wisely becomes us, as responsible agents, to whom has been entrusted a great work, humbly to express our gratitude to the Divine Architect, who directs and controls our labors, for the past blessings that have crowned our efforts to erect and adorn a moral temple in our beautiful and rapidly growing State, eminently auxiliary as it is, and ever should be, in forming and sustaining a correct moral tendency in all the tide of our affairs. A Mason will readily acknowledge that

"There's a Divinity that shapes our ends,
Rough hew them as we will."

Then let us invoke at this time His guiding counsel to our assistance, that our present efforts may be crowned with the like success.

ADMISSION OF UNWORTHY CANDIDATES.

The following remarks on this important subject, should commend themselves, not only to those for whom they were particularly designed, but to the Lodges,

and those in authority, everywhere. Our Institution is too prosperous—our Lodges are doing too much work, if great care be not used in the choice of materials :—

Our State is new, our society unsettled, our Brethren hailing from many jurisdictions, tending to occasion disturbances, that do not trouble older communities and Lodges.

I found the Lodges in general, in a healthy condition, though their moral tone is not as high, as could be wished, and is required by our laws ; resulting from improperly guarding the *inner door*, and the loose system of discipline prevailing in most of them.

Masonry ever since its introduction into our State, (November 31, 1840,) has been popular, and multitudes have been continually knocking at our doors for admittance, too many of whom have succeeded for the good of the institution. A too thorough inquiry into the character and standing of an applicant cannot be had, and when violations of our laws occur, we cannot be too prompt and determined in bringing the offenders to justice ; on the contrary, many of our Lodges number among their members those who notoriously violate the laws of God and Man, as re-enacted by our ancient constitutions. This should not be, nay, if we would prosper and accomplish our highest aims, must not be. Apply the axe vigorously and promptly where occasion requires it.

* * * * *

Some of these evils have grown out of the large California emigration from our State. Every candidate for that land of gold became a candidate for initiation, and the love of money prevailed, and men who had lived at home years as Antimasons became sudden converts and were sent abroad when they would never have been retained at home ; but many did return, and we now suffer for our own acts. Those cities in which the greater number were initiated in this manner, are now the ones requiring the greatest exercise of power to control these elements.

Besides, we have been inflicting a great wrong upon a distant sister Grand Lodge. That of California, with justice, complains of us and all who have done likewise, that her substance has been eaten out by the strangers thus crowded upon her, to the injury of those more and better deserving.

She has sent forth her circular of complaint and calls for assistance to make up the deficiencies thus created, in her means to do good to the destitute and helpless. Shall we assist her ?

UNIFORMITY OF WORK.

I found the work of the Lodges as uniform as I could expect, indeed I am not acquainted with a single State, where there is any thing like the uniformity that exists here. I am no great stickler for identity of expressions, in every respect, believing it impossible to attain the sameness of words in our ritual, either by individuals, or the same person at all times. The work in substance as to manner and form I have sought to preserve.

But after all, the ritual is only the shadow of Masonry, after which too many pursue, "*ignis fatuus*" like, to the neglect of the more weighty matters, the laws and the principles which it seeks to enforce and sustain.

Here, too many of my Brethren have been led astray, and I have earnestly sought to impress upon them the necessity of living up to the principles we profess, and to acquaint themselves more fully than many do with the tenets we teach. Ignorance on these points is entirely inexcusable in these days when light is accessible to all who will seek it.

MAKING MASONS AT SIGHT.

The Grand Lodge of California, and its Grand Master, are at variance and are making a considerable stir in the Masonic World, growing out of the exercise by the Grand Master, of what he claims as the right—"to make Masons at sight."

I have heretofore expressed my views, fully condemnatory of the exercise of any such claim, and may here only add my belief, that no such right has existed in the Grand Master, nor any other officer, since the re-organization of the Grand Lodge of England in 1717, in the form claimed by those so eager to assume power and

privilege. The only mode of making Masons recognized by our Constitutions is, by petitions to a regular Lodge and a unanimous ballot in favor of the candidate.

That the Grand Master may upon application to him, summon one of the Lodges under his jurisdiction—not any number of Masons promiscuously—lay the petition before it, order the ballots passed, and if found clear, initiate, I concede, thereby dispensing with time. But, to grant that he possesses the sole power of determining who may or shall become Masons, and then to make them without the intervention of a Lodge, is to subvert the entire ground work of Masonry and involve the whole Fraternity in the disgraceful scenes enacted in the Pacific State.

TEXT-BOOK.

At the second session of the Grand Lodge, "*the Trestle Board*" was unanimously adopted as "*the Text Book*," and its use required in the Lodges under its jurisdiction, to facilitate which half a dozen copies were then purchased and given to the Lodges, and subsequently a dozen more procured and distributed in like manner. A uniform use of the same Text Book has its effect in securing a greater uniformity in the work. In this jurisdiction every variety of book is used, and to add to the confusion, the Text Book published with the constitution is that of Brother Dove, published in opposition to the Trestle Board, and therefore discountenanced by this Grand Lodge.

I am opposed to frequent changes, and as we have once formally and solemnly adopted as the Text Book to be used in this jurisdiction, the *Trestle Board*, I would urge its use to the exclusion of all others until a better can be found and its use authoritatively required, which is not likely soon to be, as the books of this class, instead of improving are getting "*worser*" all the time.

From the proceedings we present the following extracts :—

ADVANCING CANDIDATES.

The following resolution on this subject, offered by Br. Sample, was adopted, and if rigidly observed by the Lodges, will elevate the character of their members, at least as intelligent Masons :—

Resolved, That this Grand Lodge do fully deprecate and disapprove of the practice of passing and raising candidates, until said candidates have first really made suitable proficiency in the labor and principles of the preceding degree, conferred upon them, and that the Subordinate Lodges be instructed to work accordingly, and strictly to enforce the 19th section of By-Laws.

MASONIC PERIODICALS.

Whereas, the Masonic publications of the day contain much useful information to all readers, and much that is indispensable to the intelligent working Mason :—

Resolved, That this Grand Lodge earnestly recommended to all our Brethren and especially to officers of Lodges to subscribe for and read one or more of these publications.

We notice a severe and probably just report from the committee to whom the subject was referred, condemnatory of the Book of Constitutions republished by the Grand Lodge in 1850. It is not too late to correct the mistake, though it may take sometime to reform the mischief growing out of it. The country is flooded with unreliable works, not only in this, but in other departments of Masonry. The consequences are daily manifesting themselves in the irregularities of the proceedings of our Lodges, and in discrepancies in the arrangement and teachings of the ritual.

GRAND LODGE OF MISSOURI.

We have the proceedings of this Grand Lodge, had at its annual communication in January last. Sixtyfour Lodges were represented. Among the P. Grand Masters present, we are happy to notice the name of our esteemed friend and Brother, S. W. B. CARNEGIE, Esq., whose untiring personal exertions and sacrifices in behalf of the MASONIC COLLEGE of the State, while in its infancy, contributed so largely to the successful establishment of that invaluable institution; now resting on a firm basis and enjoying a high degree of prosperity, with an endowment fund of *fifty thousand dollars*! And we are more than gratified to notice that his Grand Lodge, at its late meeting, handsomely recognized and acknowledged his services, by the adoption of the following resolution:—

Whereas, our P. G. M. S. W. B. Carnegie, having devoted much time and labor in the early and most trying period of the enterprise, exhibiting an ardent and unswerving devotion to its interest, in the darkest hour of its history, and having contributed largely by his untiring energy and zeal in this great cause of human improvement and mental illumination; therefore,

Resolved by the Grand Lodge of Missouri, That as a token of the high appreciation in which his services are held, that the Agent be and he is hereby authorized to make out and deliver to R. W. S. W. B. Carnegie, a Certificate of Scholarship of the Perpetual Class, and the Grand Lodge is hereby held liable only to pay the interest annually on the same, as required by the regulations of the Grand Lodge.

The annual address of the M. W. Grand Master, Hon. BENJ. W. GROVER, is an interesting paper, from which we should be pleased to extract several passages, particularly the details in relation to the College, and may do so hereafter, but at present can spare room only for the following:—

It is a source of unfeigned congratulation, that throughout our borders, an unusual degree of peace and harmony and solid prosperity has distinguished our beloved Order during the Masonic year now about to close. No other Institution of human origin can point back with such just feelings of pride, *to its history*, through the changes and revolutions of centuries, as embodying the same fundamental principles of morality—the same *unchanging* ritual and unaltered tenets, as Freemasonry. Amid all the revolutions of Time—through all the changes and convulsions of the World—while all other institutions, *social, moral and political*, that started with ours in the race of associate existence, have one after the other sunk and disappeared beneath the *wave and the storm*—while, in the *very domes* in which they had their origin, the serpent hisses and the wild bird screams—while the Halls that once were lighted with all that taste, and labor, and science could procure, which resounded with melody and were lighted up by beauty, are now buried by their own ruins—mocked by their own desolation; Freemasonry alone stands *forth* in its original strength—still stands to-day—proudly stands—where it has stood for four thousand years, upon the same broad platform of “*Brotherly love, relief and truth*,” and there, if we are true to it and true to ourselves, it will continue to stand till the end of time.

The report of the committee on foreign correspondence, is from the pen of R. W. Brother JOSEPH FOSTER, and is a straight-forward, freely spoken paper, entirely characteristic of its estimable author. The following is an extract from it:—

“We rejoice to be able to state that in every quarter our Brethren are stimulating their Fellows to the performance of those great practical duties inculcated and enjoined by the simple, yet beautiful tenets of our Order. The great desire of all seems to be clearly to understand our principles and precepts, and to emulate each other in the noble contention or rather emulation of who can best work and best agree. To all who regard the Fraternity as a Unit, one and indivisible, it is a

pleasing theme thus to contemplate it as the great balance-wheel of the Nations of the Earth—whose great motor is Friendship, Morality and Brotherly-Love. Often unseen, more often neglected, yet quietly and unobtrusively exerting its potent influences for the best good of man. And though differences of opinion may and do exist amongst our sister Grand Lodges, yet it is manifest that all are truly seeking to harmonize on the Ancient Landmarks of the Order. And if that mild and fraternal courtesy so characteristic of the Craft, strengthened by a prudent adaptation of means to ends, be any guarantee of a successful issue, then indeed are the unity and perpetuity of the Fraternity certain and secure—then indeed are we prepared to resist the flood, the winds and the tempest, trusting only in God.

MAKING MASONS AT SIGHT.

On this subject the report holds the following language:—

This, then, is a question of fact alone—a fact running parallel with the existence of the Order, and if it exists at all, it is no after thought—but must have a counterpart somewhere in the body of Masonry.

With this view we have carefully examined the “*Old Charges and Old Regulations*” article by article, thought by thought—and we are impelled to the conclusion that such powers and prerogatives, as our Brethren are wont to establish as the inherent right of G. Masters, are not to be found in them. On the contrary the imperative manner in which his duties are assigned him clearly shews that there is a power greater than he.

It is true we find there that the G. Master has the power to grant Dispensations for forming new Lodges, and for conferring degrees; but we also find that the right of the members to say who are fit recipients of Masonry can never be dispensed. We have also carefully analyzed the unwritten landmarks and fundamental rules of ancient craft Masonry, as connected with the three degrees, step by step, section by section; and find there no principle or even semblance of principle that could be construed as a recognition of this inherent right claimed for G. Masters.

We find further, that the right to make Masons at will was never claimed or practised by our first Most Excellent Grand Master or his immediate associates—they three must not only be present but agreed. And it is not strange that in full view of such imperative facts—facts that form the very basis of the structure of Masonry, that our Brethren should get bewildered and lost in the tinsel show and high sounding titles of modern rites—such for instance as the “*Sovereign Prince of the Royal Secret*,” which, it is more than probable was abstracted from the secret order of Loyola. Seeing therefore that all the information within the grasp of your committee has not enabled them to find, either in the history, laws or structure of the order, this inherent right of Grand Masters, we sincerely solicit our sister Grand Lodges, that if they have any written or unwritten data by which this inherent right, of which they so confidently discourse, is clearly established, that they notify us of the fact; and we pledge our Masonic faith to place ourselves in a position to obtain it at any sacrifice.

Our Brother can't go the “*Sovereign Prince*!” and draws a shocking bad inference as to its origin. We recommend him to put on the *crown* at once. He is a *Princely* good fellow, and deserves to be exalted! He should not stop at any thing short of the “*Prince*!” We rather think, on the whole, he is a “*Prince*,” though his proverbial modesty will not allow him to acknowledge it!

Will our Brother do us the favor to *read* for himself the articles, in relation to which he adopts the unauthorized opinions of another, (who knew nothing about the merits of the case,) and look at the creature as he *now* stands,—see what he has since *done*, and is *doing*, to disgrace and destroy the peace of our Institution. Such an examination will, we think, lead him to more just conclusions.

There are several other matters in the proceedings that we should be pleased to notice, if we could spare the necessary room for the purpose; but this is impossible, the present month.

COUNCILS OF ROYAL AND SELECT MASTERS.

THE following report on this subject was adopted by the G. G. Chapter at its late triennial session:—

The undersigned, a Special Committee, to whom was referred the subject of the Degrees of Royal and Select Master, commonly called the Council Degrees, respectfully report: That they have examined the several very able reports and resolutions which have been made upon the subject of these Degrees in various State jurisdictions, and attentively considered the positions taken by them, and have availed themselves of the light and information which they shed upon the history, character, and value of them. The subject is one which has claimed a large share of the attention of the Fraternity for many years, and loud calls are made upon this G. G. Body to definitely settle the various questions which have grown out of the discussion. We have regarded these demands as rightly and properly urged, and have aimed to arrive at such conclusions as are just as well as satisfactory; and although we cannot flatter ourselves that we have entirely succeeded, yet, as a reflection of the views of Companions, we think it will meet the just expectations of the larger number, and give offence to none.

The important question is that of jurisdiction, and to that single point we have directed attention. We have not aimed to reconcile contending claims, as, from the conclusion to which we have arrived it is not necessary. We regret to state that past action and past legislation on the part of this M. E. Body has given rise to many misapprehensions, and induced the belief that the Royal and Select Masters Degrees were within the pale of the jurisdiction of Royal Arch Masonry, and hence looking at this Body as the common head. Grand Chapters and Subordinates of this Body have come to the conclusion that they were under their control where Councils did not exist. But when we come to trace the common source of title, we are unable to discover how this Body has or ever had any rightful jurisdiction over them; and it must be borne in mind, that it is incumbent on this Body to prove title affirmatively, and not to rely upon the weakness of the title of any other claimant. We think there will be found an utter failure of proof on this point; and when we examine the G. G. Constitution, and find no allusion to these degrees, and on the contrary a distinct recognition of the four degrees conferred in R. A. Chapters, and those alone, and that Companion R. A. Masons are affiliated with us throughout the land, without reference to their possession of them, we are irresistibly led to the conclusion that no governmental jurisdiction in Royal Arch Masonry has any control over them. And if this strong position needed any confirmation in the existing state of things in the Fraternity, we shall find that in those States where they are cultivated to any considerable extent, they are under the government of Councils where these degrees and no others are conferred, and there we are content to leave them.

The conclusions to which we have arrived will render it unnecessary for us to examine any of the other questions which have grown out of the discussions relative to these degrees; for if we have no jurisdiction, we have no right to pass upon them, and we do not here assume to state who has jurisdiction, but only to state that, in our judgment, we have not. The subject has been examined so thoroughly and elaborately, and the features of it have been so fully canvassed by the whole Fraternity, that we have not deemed it expedient to recapitulate any of the various positions which have been taken, and to defend or deny them. We trust that this M. E. Body will concur with us in opinion that the demands of justice and the claims of expediency both require a settlement of the whole matter, and that it be hereafter excluded from the consideration of the R. A. Masons as such.

We subjoin the following resolutions, expressive of our conclusions, for the consideration of the G. G. Chapter.

Resolved, That this G. G. Chapter, and the governing bodies of Royal Arch Masonry, affiliated with, and holding jurisdiction under it, have no rightful jurisdiction or control over the Degrees of Royal and Select Master.

Resolved, That this G. G. Chapter will hereafter entertain no question or matter growing out of the government or working of those degrees while in their present position.

Respectfully and fraternally submitted.

JOHN L. LEWIS, JR., EDWARD A. RAYMOND, J. A. D. JOSLIN, PHILIP T. SCHLEY, AMAND P. PEISTER.

ORDER OF HIGH PRIESTHOOD.

The following is the report adopted by the G. G. Chapter at its late meeting, on this subject:—

The Committee on Councils of High Priests, to whom were referred the accompanying questions, propounded to this General Grand Chapter by the Grand Chapter of Maryland, to wit:—

“The legitimate duties and powers of a Council of High Priests, and whether it is proper that any High Priest should be installed and placed at the head of a Chapter before being duly anointed a High Priest by a regular Council of High Priests?”

Respectfully report as follows:—

The paragraph which becomes the subject-matter of this report, embraces two distinct questions—first, as to the duties and powers of a Council of High Priests, and secondly, as to the necessity of anointment into that Order before the assumption of the duties and privileges of High Priest of a Chapter.

Your committee have met with no difficulty in responding to the former of these questions. The degree, or as it is more commonly called the Order, of High Priesthood, includes a system of initiation above and beyond the degrees of the Royal Arch. A very large number of Royal Arch Masons, a numerous portion of the members of our State Grand Chapters, and many, even, of the constituents of this exalted body, are not in possession of its mysteries.

With these facts before them, it is impossible that your committee can come to any other conclusion than that legislation on the subject of the Order of High Priesthood, is beyond and out of the jurisdiction of your exalted body. The “legitimate duties and powers of a Council of High Priests” cannot, therefore, be defined by this body, in its collective capacity, but must be left to the decision of those who are in possession of the Order. This General Grand Chapter has no more authority to enter upon the investigation of this question, than it has to inquire into the “legitimate duties and powers” of a Council of Red Cross Knights.

In relation to the second question, “whether it is proper that any High Priest should be installed and placed at the head of a Chapter before being duly anointed a High Priest by a regular Council of High Priests,” your committee reply that, in their opinion, the Order of High Priesthood is an *honorarium* or reward conferred by his companions of Priesthood on the newly elected High Priest of a Chapter, and as such should be gratefully received by every one who has been chosen to preside over his companions.

But to admit that the reception of such an *honorarium* or reward was essentially necessary to qualify a High Priest for the due discharge of the duties, to the performance of which he has been called by the voice of his Chapter, would be to take the control of the affairs of a Chapter out of the Chapter itself, where it has been rightfully deposited by our constitutions, and place it in the hands of an extraneous and irresponsible body, who, as a self-constituted council of High Priests, might, by refusing to confer the Order on a candidate, presenting them the necessary credentials, be pronouncing an effective and remediless veto on the choice made by the members of a Chapter, of their presiding officer. An election held under these circumstances would be rather the nomination by the Chapter to some council of High Priests at the time existing only *in futuro*, of the Companion whom they desired for their presiding officer, and which nomination the said council, whenever it was called into temporary existence, might or might not approve and confirm.

With these views your committee recommend the following resolutions for adoption by your Most Excellent Body:—

Resolved, That it is not within the province or the control of this General Grand Chapter, or of any State Grand Chapter to define the duties or powers of a Council of High Priests.

Resolved, That while in deference to the long established usages of Royal Arch Masonry in this country, it is recommended that every newly elected High Priest should, as soon as it is convenient, receive the Order of High Priesthood; his anointment as such is not necessary to his installation, or to the full and entire discharge of all his powers and duties as the Presiding officer of his Chapter.

All of which is respectfully submitted.

ALBERT G. MACKAY, WILLIS STUART, WM. FIELD, G. H. C. MELODY, ISAAC CUNNINGHAM.

[ORIGINAL.]

A SOLACE FOR DARK HOURS.

(WRITTEN IN DARK HOURS.)

BY BR. DAVID BARKER.

A PURLING rill—so small and weak—
Once nearly dried upon its way,
While running round the sea to seek
Upon a summer's day.

But soon a cloud hung o'er that rill,
And soon came down an autumn rain,
When quick it danced by vale and hill,
Restored to strength again.

So pilgrim, though your sky should lower;
Though sorrow's storm should come at length,
Yet God may clothe that storm with power
To give your *spirit* strength.

It is not best that all should live
Mid peaceful gales—neath sunny skies,
For cloud and tempest often give
Rich blessings in disguise.

The seaman's bark, whose bellied sail
The storm has drenched, and wind has filled,
To reach its destined port might fail,
If storm and wind were stilled.

And thus our barks may quicker find,—
Though long of angry waves the sport;
Though dashed ahead by storm and wind,
A final, peaceful port.

The smouldering coals, that underneath
Some cumbrous pile have calmly lain,
Might fire the world, if fanned by breath
Of passing hurricane.

And BROTHER, now perhaps thou hast,
Deep buried 'neath plebeian name,
A fire, which touched by sorrow's blast,
May kindle into flame.

The rust that creeps o'er warrior's blade,
When peace can sleep without alarms,
Is seen no more, when shout is made,
"To arms! the foe! to arms!"

And thus a readiness for strife;
For action in this world of fight,
May both protect the spirits life,
And keep its weapons bright.

How oft the fearful conflict serves
To weaken woe, and strengthen weal,
By hard'ning up "the softened nerves,"
As smithman hardens steel.

Fear not the man of wealth and birth,
Securely resting in his seat,
But sooner him, who dashed to earth,
Is rising to his feet.

From straightened bow the arrowed spear
By warrior's arm is never sent;
The danger which you have to fear
Comes when that bow is bent.

Exeter, Me., Oct., 1853.

THE SAILOR FREEMASON.

A TALE OF REAL LIFE.

It was in the winter of 18—, when the "Cherokee" sloop of war dropped anchor in Leith Roads, after a very stormy cruise. Having for some time labored under a pulmonary disease, from cold, I was sent ashore to recruit my health; and from the long-boat I made my way to a Leith stage-coach,—one of the most lubberly conveyances I ever travelled by, for the horses had scarcely any thing like legs to stand on, and fairly came to anchor once or twice in ascending the steep called Leith Walk, the connecting link between the port and city of Edinburgh, whither I was bound.

On my arrival in the city, a Highland porter assisted me to alight, and preceded me to my dear home, where I was cordially received by my mother, brothers, and sister; and here my shattered hulk was laid up in despair; but, thanks to my kind family, I soon found myself in ship-shape order to move about, and revisit the scenes so dear to my boyish days.

It was one night during my stay at home that I accompanied my brother and sister to the ball of the Celtic Lodge of Freemasons, in the Calton convening Rooms. The company consisted chiefly of Masons, their wives, and relatives,—many of them dressed in the Highland garb, or sporting ribbons and sashes of the clan tartan. On entering the hall, my Brother and party were received, with every welcome demonstration, by one of the strangest-looking characters I ever beheld. My Brother, perceiving I was preparing for a good laugh, frowningly informed me that this was Mr. Richard Simpson, the W. M. of the Celtic Lodge; and I therefore struggled hard to contain myself in the presence of the worshipful figure now before me.

He was a man about five feet six inches high, very lame, and short on one leg, which required the sustentation of a hand-crutch. His outward man was clad in a rich Highland costume, bedizened with Masonic emblems, which strangely contrasted with his ungraceful gait. But his head—and such a head!—was inexpressibly ludicrous. He had lost the sight of one eye, the sightless orb protruding far beyond the socket, which ever and anon rolled about as he addressed his guests; but to complete the picture, on his head he wore a 42nd Highland bonnet, with a huge plume of black feathers, on one side of which was stuck a colossal red feather, which, towering over the whole, was constantly waving to and fro; and when he walked, its undulations resembled those of a pendulum.

However, "Dicky Simpson," as he was familiarly called, was with all his oddity a kind-hearted, well-meaning creature, for he seemed not to notice, or else not to care for the mirth which his presence created; and he was moreover an enthusiastic Mason. Although out of place, I may here mention that the Celtic Lodge was then in its infancy, and has since been presided over by several eminent Brethren, it being now one of the most respectable Lodges in Edinburgh. But to my tale. The ball went off gallantly, many reels, dances, and strathspeys were tripped either to the band or the bagpipe, and, as the saying is, the company did not "go home till morning."

Some days after this fete, I asked my elder Brother if he would advise me to become a Mason. He told me, what I then thought a strange reply, that he could not possibly *advise* me; I was at liberty to follow my own free will and accord. However, as he made no objection, I went to the Celtic Fraternity, and next Lodge night received the first degree.

After work, the Brethren adjourned for refreshment, the same Br. Simpson being in the chair, with his ponderous head-gear waving proudly from the throne. All the Celtic Brethren were also covered, according to the custom of the country. The repast consisted of a cold collation of sandwiches, which we washed down with porter and ale. After supper, quart bottles of wine-negus and whiskey-toddy were placed before the respective Brethren, which had been brewed for the occasion. The harmony of the evening then commenced, and was kept up till twelve o'clock, at which hour we separated. I afterwards received the other degrees; and as I was for some time at home, I spent much of my leisure in visiting all the Lodges round about, until my returning health enabled me to join my ship.

From that time I became enamored of Freemasonry, and while on board ship I gave my mind up to that study, and frequently on our cruising excursions dropped ashore to visit some Lodge on the coast. It was a common remark on board, that if sailors had sweethearts at every port, I had *Brothers* in every harbor. On one occasion I went ashore at Greenock, when a remarkable circumstance occurred, worthy of record. On entering the Lodge, to my great surprise I found one of my superior officers there before me. Till that moment I was not aware of his being a Brother; for on board ship he was rather austere and repulsive in his manner to all beneath him in command,—a deportment which I believe many of our commanders assume, from a notion that it is best calculated to secure obedience and respect. On this occasion our eyes met, and we were now for the first time on an *equality*; and I shall never forget the hearty manner in which he saluted me,—not in the voice which thundered terrors to the crew, but in the bland tones of a Brother. Thou heaven-descended beam of light, beauty, and perfection!—how often has the endearing epithet of Brother reconciled the most conflicting interests, and united the firmest friends!

While I remained in his Majesty's service, and it was not long, I experienced many acts of kindness and civility from my gallant superior, who often conversed with me on Masonic topics. Obligated to return home in bad health, I was only in part enabled to resume my Masonic friendships; but during that period I enjoyed much tranquility, when with book in hand I visited the classic caves of Gerten and Hawthornden, or scanned the rich entablature on Roslyn's ruined college, or sought the mouldering castle of the lordly St. Clair—

"Lifting o'er blooming groves its head;
In the wan beauty of the dead;"

and gazing from the loop-holed retreat upon the varied tints of a sylvan paradise—

"A lovely scene, but sadly sweet,
Like smiles and tears on beauty's face:
Far may we wander ere we meet
So dear a dwelling place,
That formed by hand of nature seems
For lovers' sighs and poets' dreams!"

Amidst scenes like these I found quiet and repose; and ere summer clothed the hawthorn-tree with bloom, my spirits with my health began to rally; but I yearned for my favorite element; and as I did not wish to be burdensome to my dear friends, I left them once more, contrary to all parental and fraternal entreaties, and joined the merchant service, thinking that a foreign voyage might perhaps recruit my health.

My leave-taking of my Brother was most solemn and affecting; he entreated me to return back with him, but I would not. He shook his head mournfully

and murmured "Farewell!" I could see him keeping his eye on the vessel, till his figure became like an atom, and presently it vanished from my anxious gaze.

Our voyage was tempestuous; the evening of our departure was greeted by no solar ray; and the wind, which in gloomy murmurs, gave "fearful note of preparation" for a coming storm, soon increased to a hurricane. Our little world was tossed about at the mercy of the waves: the night was spent in fear and anxiety. 'Twas then I thought of home; I imagined I heard my Brother beseeching me to return; but to hear a voice then was impossible: the thunder rolled, and the forked lightning flashed in awful majesty. The morning came, but the tempest raged with unabated violence, threatening to hurl us into the yawning abyss. In this manner we were tossed about for two days at the mercy of the winds and waves, having lost two masts. On the night of the second we were driven on shore on the coast of Norway, near Bergen. The captain, who was a cowardly fellow (in mercy to whom I do not name the ship), went ashore, with four others, in the only boat we had, promising to return. I was certainly offered a place beside the chicken-hearted commander, but I preferred to await the return of the boat, in the company of those that remained.

Hanging to the wreck for hours, no boat came to our rescue; and as the vessel was now under water, I resolved on swimming ashore, where I saw lights moving to and fro,—no doubt to aid the wreckers in their greedy business. Seeing a spar floating by, I jumped upon it, and I was soon away from the vessel; the ebb-tide seemed to aid my efforts, for I was carried towards the shore. In my eagerness to hold on by the spar, my watch-glass was broken into pieces, which were lodged in my side, and this no doubt brought on fainting from loss of blood. But there is a wonderful tenacity in life, and I still held fast, although unable to make any effort. I became insensible; a gurgling noise assailed my ears, and I sank, as it were, into a dreamy sleep. In this situation I was cast on shore, and how long I remained in this state I know not. I heard voices in the midst of the storm, and the sound of footsteps near, but I could neither speak nor open my eyes. My first sensation arose from the rough handling of some of the people, who talked together in, to me, an unknown tongue. Still unable to open my eyes, or to move, I remained insensible, until I felt my hand lifted up, as if to feel the pulse. Instinctively, I clutched the hand in a *grasp* that it was found impossible to disengage it from. The form and pressure of that *grip* was immediately understood, and I was lifted from the strand into the arms of a foreign Brother. He held some spirits to my lips, and after a shiver or two, I opened my eyes upon a scene of wreck and ruin. I was conveyed to the house of my preserver, the glass was picked out of my side, and I was consigned to a couch, where I was carefully watched.

By the kind attention of my newly-found Brother, I soon recovered, and heard that all had been lost; for what had been saved from the deep had fallen into the hands of the wreckers.

The kind-hearted fellow who had acted the true Samaritan introduced me to the consul, also a Brother, who supplied me with clothes and other necessities. As soon as I was in a fit state to move about, I determined on returning home, for I had a presentiment that death had put his mark upon me, as my pulmonary complaint increased daily. Accordingly, I took the first ship which was bound to the port of London * * * Here ends the sailor's narrative.

He arrived in London much emaciated, where he found an asylum in his sister's house; but he longed to see his old mother once more; and with staff in hand, the frail, weather-beaten fellow went and secured a berth in one of the Leith smacks (there were no steamer then) which was to sail next day. He returned back, his luggage was put on board, and he retired to rest with the hope that he would once more see his parent, who having been apprized of his intention, anxiously awaited the arrival of the ship. It arrived, but her boy was not there; the captain knew not how to account for the mystery, for he had seen him the night before, with his own hand, write his name on a piece of paper, and pin it

to the curtain of his bed: and there it remained. By next post his afflicted family were made acquainted with his dissolution.

His last filial effort was too much for him: he died two or three hours before the vessel sailed. He was only twentyfive years of age; his voyage is o'er, and with him "the dream of life is past;" his shattered hulk is now free from earthly storms, awaiting, it is to be fervently and devoutly hoped, a translation to the Grand Lodge above!

EPISODES IN THE LIFE OF A FREEMASON.*

— Sic me servavit Apollo.

Not many weeks after the interview which I have recorded in the last number of the *Freemasons' Quarterly Magazine*, my friend W—— started for Vienna, and on his arrival he was immediately appointed a cadet in a dashing hussar regiment, which was then quartered at Milan. After remaining in the Austrian capital about a fortnight, during which time he was a frequent guest at the house of his friend Br. Bertram, he received orders to join his regiment in Lombardy, and soon found himself at head-quarters, where the veteran Radetsky was commander-in-chief of the Imperial troops. His letters to me at this period were very amusing, and his accounts of Italian society and the manner in which he spent his time, though of course not so interesting to the general reader, were always welcome to me, as bearing upon the personal history of one for whom I entertained so high a regard. One incident among many occurs to me, as I write, and tends to show the feeling which so commonly prevails in the Austrian army with reference to this country. The custom of having military "messes" does not exist in any foreign service, I believe, and certainly not in that of Austria; so that the officers of the different corps dine as they please, at the *tables-d'hôte*, or *restaurants* of the various towns, as will have been often remarked by those of my readers who are well versed in the scenes of foreign travel. On one occasion, whilst W—— was yet a military cadet, he had dined with some friends, and as they were discussing their coffee, the conversation happened to turn on England. Our form of government, social economy, and military system were freely canvassed, and some remarks were at length advanced highly derogatory to the dignity of the latter, which W——, as an Englishman, could not allow to pass unnoticed. Each party warmed with their subject, and soon the whole English nation was denounced by the Austrian patriot in terms of unmeasured insolence and contempt. The result, as might have been expected, was an appeal to arms, and my friend carried to his grave, among many honorable scars won on the field of battle, the marks of his first sword-wound gained in the defence of his own country's cause. After the duel was over, his antagonist was fain to acknowledge that he had formed an erroneous idea of an Englishman's military prowess.

Every one will remember the political agitation which ushered in the commencement of the year of grace 1848, and how each successive post was wont to bring fresh tidings of some new revolution commenced, some throne tottering, or some royal house consigned to be the propitiatory victim of the rapacious goddess of liberty. The outbreak of the 24th February in Paris was the signal for a general convulsion, and Europe has scarcely yet recovered from the effects of that universal excitement. It does not come within the province of these pages to discuss the merits of the great questions which then arose between the people and the governments of the great continental States, and I shall only remark *en passant*, that the great cause of failure on the part of those who embraced the

*From the London Freemasons' Quarterly Magazine.

liberal side may be fairly attributed to their own folly, and eagerness to grasp more than was consistent with either justice or prudence. The events of those two memorable years, 1848 and 1849, may serve as a useful lesson to all who would plunge their country into anarchy and confusion without first sitting down to count the cost, and consider whether they are not running the risk of losing all the privileges they possess, by a rash attempt to gain, under the name of liberty, what too frequently ends in a degenerate license. There is, perhaps, no country in Europe more alive to the attacks of revolutionary impulse than Italy; the slightest spark is sufficient to kindle a flame of enthusiasm in behalf of liberty from the Alps to the Mediterranean; and nowhere does this feeling exist more strongly than in the Lombardic portion of the Austrian empire. Accordingly, the example of Paris was soon followed at Milan, and it is in connection with the revolt at this latter city that the most singular and interesting of my friend W——'s Masonic adventures occurred.

The operations of the malcontents, it will be remembered, were at first highly successful; and it was deemed prudent by Field Marshal Radetsky to withdraw the troops altogether from the city, and encamp outside the walls. At this time W—— was serving as a corporal, and in that capacity he had been intrusted with a very small guard to take care of the inmates of one of the military hospitals. His little troop did not exceed some twenty men, and the intelligence that the army had retired from the city, and that the insurgents were completely triumphant, must have been somewhat startling to the corporal and his band. My friend had been always famous for decision of character; he did not make up his mind too hastily on a subject, but rather kept in view the old maxim which he had learned from Cicero, "*Præsumam incipias, consullo; et ubi consulueris, mature facto, opus est;*" and thus he generally acquired a pretty correct notion of the matter in hand, and commonly arrived at a prudent conclusion. In the present instance, he soon perceived that resistance was out of the question; to attempt any thing of the sort, he plainly saw, would be but to sacrifice his own life and that of his men without gaining any equivalent advantage for the cause which he represented. Thus resolved, he next began to consider what was the most prudent course to adopt, and whether there was any possible chance of being able to rejoin the troops outside the city. Things certainly looked very unpromising, but at all events he did not despair for himself of being able to accomplish his object. He summoned his men, spoke his mind plainly, and advised them all to do what they could for themselves, having first taken every precaution for the safety and comfort of the invalids. Having done this, he stripped off his uniform, manufactured an impromptu republican cockade, and joined in the loud chorus of the excited citizens, "*Popolo, Popolo, muoiano i tiranni!*"

After parading round the city for some time, an unwilling partisan of the insurgent people, and even assisting at times in the construction of the different barricades—those favorite fortifications of all revolutionary commanders—W—— began to think that it was time to attempt his escape; but in vain did he exert every effort of his imagination; no device seemed in any degree feasible, and as it was not merely a question of comparative risks, but of apparent impossibility, the prospects of success were most gloomy. He was, however, determined at all hazards to give the slip to his new allies, and if his death should be the result of his resolution, he knew that at least he should be performing his duty, and that the charge of cowardice or desertion could never be imputed to him. Many an anxious hour passed without any symptoms of his being able to accomplish his object, and numerous were the projects which he conceived without any chance of ever being able to realize one of them. At length, however, he came to the gate which was nearest to the position occupied by the Imperial troops, and outside of which a barricade had been thrown up as an additional security. At this point, he determined, if possible, to escape from his unpleasant predicament; and trusting to his cockade, and his loud vociferations in favor of *la libertà*, he commenced operations. It so happened that just as he arrived at the gate to which I have alluded, a fresh detachment of volunteers was being marched

through it to reinforce the men on the barricade. Here was an opportunity not to be lost; and it was not difficult, in the hurry and bustle of the moment, to pass through with the crowd unnoticed. Accordingly, the corporal in disguise, to his great delight, soon found himself outside the gate. One difficulty was overcome, and the next object to be compassed was to pass over the barricade, and gain the Imperial camp. This was no such easy matter; a formidable array of armed patriots guarded the barricade on every side with the utmost vigilance, and to attempt an escape would have been as hopeless as it would have inevitably been the certain signal for instant death. W— was not an object of any particular attraction on the barricade, as his dress was of the latest revolutionary fashion, and he busied himself in strengthening the outworks of the fortification in common with the rest. Still his mind, as may be supposed, was not working quite in unison with his hands, and he was constantly on the look out for a fair opportunity to “slip his cable” and run for his life. Fortune, however, did not appear to favor his design, and at last he determined to summon up all his *nonchalance* and get quietly over the barricade as though he were about to perform some particular duty, taking the chance of being stopped or not.

This was a somewhat desperate measure, but in such circumstances it is useless to weigh too closely the comparative chances of success or failure, and a daring resolution is often rewarded by complete victory—*Fortes fortuna juvat*. He had advanced to the extreme top of the barricade, and was just going to commence his descent, when a fierce burly-looking Milanese accosted him, and asked him where he was going, and what was his business: this man at once assumed a tone of command and an air of authority, which convinced my friend that he was intrusted with some important charge by the insurgent chiefs. It was no easy matter to return a satisfactory reply to the interrogatories of this stern official, whose suspicions were evidently aroused, and who clearly implied by his look and manner that he intended to deal in a very summary manner with any opposition which might be offered to his commands. W— was at a loss for a moment, and his embarrassment was increased by the fear that his accent, though very good for a foreigner, might strike the practical ear of a native as something different from that of a genuine Italian. He hesitated, and the same involuntary impulse (for the thought had never occurred to him before since the commencement of his troubles) which was on a former occasion of such eminent service to him, flashed across his mind, and in a sort of hopeless despair, whilst expecting almost every moment to be his last, he made the sign of distress to the Milanese, whose countenance immediately relaxed, as he answered the appeal of his Brother in Masonic terms.

This circumstance of course led to an explanation, and a few minutes sufficed to make W—'s new acquaintance *au courant* of his unpleasant situation. After listening to my friend's story with great attention, the sturdy republican shook his head gravely, as though he considered the case a desperate one, and even, perhaps, beyond the limits of his power to control. However, he asked him a few questions as to what he wished to do, and then desired him to stand aside, and wait for his return. These were, indeed, anxious moments for poor W—, who, although he had every confidence in the Masonic intentions of his newly found Brother, could not help imagining that perhaps, after all, patriotism might prevail in the heart of the Milanese, and he might thereby be tempted to sacrifice a Brother on the altar of his country. But W— did not estimate Masonic virtue by a sufficiently high standard; even the experience of his adventure at Paris, and, still more, the generous conduct of Brother Bertram at Vienna, had failed to teach him how deep is the source from whence flow the sentiments engendered by that mystic tie of Brotherhood, which owns no distinction of race or nations, but comprehends within its ample sphere the whole great family of mankind, and sheds its mild and benevolent influence alike over every quarter of the habitable globe. The Milanese walked along the top of the barricade for some little way, until he came to a point where was stationed an elderly

man, who held a telescope in his hand, and was quickly surveying the Imperial camp. He looked with apparent sagacity on the scene before him, and seemed calculating the chances of success in case an assault were made upon the city. On the approach of his comrade he desisted from his scrutiny, and W— soon saw these two men engaged in close and animated conversation; he could not doubt of the subject which engrossed their attention, and as he watched the excited gestures of the elder speaker, he trembled to think that his life or death seemed dependent on his will. The younger man was evidently, by his demeanor, in a subordinate position to the elder, who turned out afterwards to be the generalissimo of the insurgent forces. After an eager debate of some minutes, W— perceived his Brother Mason returning towards him, and, as may be imagined, his anxiety was wrought up to the highest possible pitch.

“I have done all I can for you,” said the Milanese, “but I had some trouble with the old man yonder; he is a good Mason, and is always willing to help a Brother, but his patriotism very nearly got the better of him to-day? however he has agreed to allow you to pass unmolested, but all that we can possibly guarantee is that you shall leave the barricade in safety, and then you must take to your heels, and do the best you can for yourself; if our fellows fire upon you we cannot help it. And I must tell you moreover, that had you not revealed yourself to me as a Brother when you did, I should have cut you down for attempting to get over the barricade without any order for that purpose. Go, now, my Brother, and may you reach in safety your destination at the camp!”

The two Brethren shook hands; W— poured out his grateful thanks in a few hurried words, and in five minutes he had gained the outer base of the barricade, and was preparing to start. One bound was sufficient to carry him into the plain beyond, and my readers must imagine him running at the top of his speed towards the Imperial camp. He had not gone many paces before the watchful eye of some indignant republican perceived him, and soon a whole volley of musketry informed him, in no very civil or pleasant terms, that he was discovered. Whiz, bang, whiz, came the bullets peppering down on him as thick as hailstones, and the faster he ran, the nearer the balls seemed to come. One penetrated his hat, another passed through the leg of his trousers, just grazing the skin in the slightest degree possible, and yet, by the merciful interposition of Providence, he escaped unhurt, and soon found himself beyond the range of the Italian musketry. So far all was well; but he had not yet reached the goal of his troubles, and he was very nearly illustrating in his own person the old proverb of “out of the frying-pan into the fire.” He had escaped the shots of the Milanese, he had now to brave the fire of the Austrian sentinels. My readers will remember that W— was all this time attired in full revolutionary garb, and a large tricolor cockade fastened in his hat naturally pointed him out as an unmistakeable emissary from the insurgent city. Accordingly, the sentinel who was placed at the first outpost of the camp, on seeing so apparently dangerous a character approaching the Imperial lines, fired at my unfortunate friend, happily without effect, and finding this produced no impression, he gave an alarm, which caused a smart volley from the troops. W— perceiving his danger, and remembering that he wore the emblem of revolution in his hat, tore off the cockade, and waved a white handkerchief in token of his desire to parley with the sentinels. He was now no great distance from the out-post, and as soon as he reached the confines of the camp, he surrendered himself a prisoner, and requested to be conducted at once to the presence of Radetsky. The Field Marshal, though at first not quite disposed to give implicit belief to my friend's story, soon remembered his personal appearance, and the fact of his having had a special letter of recommendation to him on joining his regiment. This at once reassured him, and after inquiring as to the strength and disposition of the insurgent forces, and informing himself, as far as possible, of what W— had heard and seen during his temporary alliance with the Milanese, he complimented him very highly on the courage and prudence which he had displayed, and concluded

by making out his commission as an officer at once. This was, of course, highly gratifying to W—, who was delighted to find himself again in the midst of his comrades, many of whom he amused not a little by a recapitulation of all his adventures since the troops had evacuated the city.

It may be well to remark, that I received all the particulars of the incident here related directly from my friend himself, so that there can be no doubt of the correctness of what has been above stated. Perhaps the most singular feature in the whole story is the fact to which I alluded in the last number—viz. : that Masonry is wholly proscribed throughout every part of the Austrian dominions; and yet here were found two Masons who fully acted up to the spirit of the Craft, under circumstances, too, of a very peculiar nature, and we may very reasonably infer that they were not the only representatives of the Order in the city of Milan. Hence we may learn how comparatively useless are those various engines of police which constitute so important a feature in the administration of most of the continental governments, and how much overrated is their vaunted excellence in the detection of offences against the law. True it is, indeed, that the sun never sets on Masonry; and the good seed will always flourish, no matter what the soil may be, in spite of the denunciations and proscriptions of ignorant statesmen and bigoted lawgivers.

MASONIC CORRESPONDENCE.

CHARLES W. MOORE, Esq.

Saint Louis, Nov. 9, 1853.

Dear Sir and Br. :—I am much pleased with your article on the proposed scheme of a division in the New York jurisdiction, and consequently of two Grand Lodges. If the proposed measures, now being agitated in New York, be approved by the several G. Lodges of the Union, then why may not other jurisdictions advocate a similar policy? The accomplishment of the proposed division will work evil to the Craft, especially in the South and West.

Fraternally,

A. O'S.

C. W. MOORE, Esq.

Crockett, Texas, Oct. 28, 1853.

Dear Sir and Br. :—I have just received the October number of your Magazine, which closes another year. I am still well pleased with the work and consider it of inestimable value to the working Mason.

I regret that it is not more generally read by the members of the Lodge and Chapter at this place.

Masonry is in a flourishing condition here and throughout our entire State. All appear to understand well the *ritual* of our much loved Order, but there are but few who are well versed in its laws and usages. I take great care to recommend to all the Brethren here to read your Magazine as the best authority on that subject. I can honestly say that I have learned much by carefully perusing its pages for the last four years.

Fraternally yours,

W. M. T.

Honolulu, (Sandwich Islands) August 29, 1853.

C. W. MOORE, Esq.

Dear Sir and Br. :—I have the pleasure to enclose — dollars for subscriptions for your valuable Magazine,—commencing from No. 1, of the next volume.

I am of the opinion many more of the Brethren residents here, will subscribe, but I have been unwell, and unable to see them. I have received my numbers regularly, and it is a source of great pleasure to peruse them. Every Mason should be in the possession of them. A Magazine of this kind is much needed in a place like Honolulu, where there are foreign residents from different parts of the world, and each one possessed of some peculiar feeling, or prejudice,—sometimes causing

us to forget the duty we owe to one another as Masons, by indulging in personalities, &c. Our Lodge, however, I am pleased to say, is now working harmoniously, and increasing in numbers; and we have only to guard against admitting within the Temple, those who, by their conduct, may bring dishonor among the Craft. Hawaiian Lodge, No. 21, under the G. Lodge of California, now numbers about 28 Master Masons, 3 Fellow Crafts, and 2 Entered Apprentices,—3 candidates elected. I received the Trestle-Board. It is a fine edition, and, as I wrote you, I can soon dispose of fifty copies. I remain yours, fraternally, C. S. B.

Alabama, October 15, 1853.

Br. MOORE,—I have just been handed the October number of the Magazine, and I have read the first article therein. The case is so appropos to a matter which has just been disposed of in the Lodge over which I preside, and your remarks are so in unison with my own sentiments, that I would not take fifty dollars for it. I have just fought an obstinate minority on the platform laid down by you. They are yet dissatisfied; but we meet this evening and I shall take occasion to give them your views, and hope thereby to satisfy them.

Go on in the great work in which you are engaged, and may the Great Ruler of the Universe aid and support you through the difficulties which you have to encounter in these "latter days."

Yours, fraternally, W. E. A.

[The remarks referred to by our correspondent, were on the disciplinary powers of Lodges. We regret to learn that here should be a second case to which they were applicable. It will be a sad day for Masonry, when a different "platform" shall obtain in our Lodges.]

Danvers, Nov. 9, 1853.

Br. C. W. MOORE :—I herewith remit price of subscription to the Magazine for the ensuing year. The more I become familiar with it, the stronger I am convinced, that it is one of the essentials to the student of Masonry; and that no one should be without it who aspires in the least to the honors of the Craft. This testimony, humble though it be, I feel it my duty to communicate.

Yours, truly, AUGUSTUS TOWNE.

Obituary.

BROTHER SIMEON TOOLE.

At a called communication of Wayne Lodge, Wayne co., Miss., on the 15th of October, 1853, the following preamble and resolutions were adopted :—

Whereas, through the dispensation of an all wise Providence, our worthy Brother SIMEON TOOLE, has been called, in the vigor of manhood, from labor here to refreshment in the celestial Lodge above, therefore be it

Resolved, That we bow in meek submission to the will of the Supreme Architect, whose "ways are inscrutable and past finding out."

Resolved, That in the death of Simeon Toole this Lodge has lost a worthy member, and the community an estimable citizen.

Resolved, That we sincerely condole with the bereaved family and the afflicted relatives of our deceased Brother; and with them drop a tear over his grave.

Resolved, That in respect to the memory of our beloved Brother, we wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be sent as a tribute of respect to the family of our departed Brother.

Resolved, That a copy be sent to the Freemasons' Magazine, the Quitman Intelligencer, and Eastern Clarion, for publication.

WILLIS L. LANG,
JOHN H. HORNE, } *Committee.*
SAMUEL JONES,

MASONIC CHIT CHAT.

☞ We understand that a new Encampment was instituted at Norwich, Conn., on the 9th ult., under the name of Columbian Encampment.

AN ERROR. We see it stated in a note from Br. T. D. James to R. W. Br. Jarvis M. Hatch, and published with the proceedings of the Rochester Convention, on a division of the Grand Lodge of New York, that "the Grand Master of Ohio, and the G. Secretary of Alabama, have both very recently been in the Lodges at 600 Broadway." The Lodges referred to are those adhering to the Phillips Grand Lodge. If by the G. M. of Ohio, is meant Br. HUBBARD, the present G. Master, we feel authorized to say that the statement, so far as he is concerned, is an error. We think it is also a mistake as to Br. PFISTER, if he be the G. Secretary referred to. Both these Brethren understand their duties too well, and are too faithful Masons, to knowingly run into an error of the kind in question. [Br. Pfister has since contradicted the statement, in a note to the G. Sec. New York.]

Odd Nos. Wanted.—Any Brother having the first or second volume of this Magazine, or any odd Nos. of either of those vols. will be paid liberally for them, if he will send them to this office, by mail or otherwise.

Also wanted, Nos. 1, 4 and 7 of vol. 12, and No. 1 of vol. 10, of this Magazine.

☞ The Grand Lodge of Massachusetts will hold its annual communication at the Masonic Temple in this city, on Wednesday the 14th inst. The Grand Lodge will also meet on the 27th inst, at 9 o'clock in the morning for the annual exemplification of the work by the Grand Lecturers, and in the evening of the same day for the Installation of officers. The Grand Chapter will meet on Tuesday the 13th. See notice on the cover.

☞ Br. A. O'SULLIVAN, G. Secretary at St. Louis, Mo., is authorized to receive the names of new subscribers to this Magazine for the current volume, and receipt for the payment of the same.

☞ We have given in preceding pages, two of the important reports adopted by the Gen. Grand Chapter, at its late meeting, viz. one on the R. and S. degrees, and the other on the Order of High Priesthood, as a prerequisite for installation as the presiding officer of a Chapter. In respect to the latter, there will probably be some difference of opinion among Companions; but if the premises assumed by the report are true, we do not readily see how its argument is to be answered, or its conclusions avoided. It is undoubtedly desirable that all Companions elected to preside as High Priests should receive the degree in question, and they will probably continue to do so, as opportunity offers.

☞ We have been politely favored with a copy of what purports to be a manual of *Female* Masonry. It is sufficient to say, that we have no sympathy in the publication of such works. The author probably means well enough, but he is doing no service to the cause or respectability of genuine Masonry, in circulating such books and pictures in its name. Such societies were tried in France more than half a century ago, much to the scandal of the parties engaged in them. There is a place for women, and another for men; and there is also a place for both; but the tyled Lodge-room is not that place.

☞ We have received printed copies of the proceedings of the G. G. Bodies at Lexington, from the G. G. Sec., and, in addition to those given in the present number, shall in our next give such of the reports, in whole or in part, as we can spare room for. The full abstract of the other parts of the proceedings, already given in our pages, leaves little to add in respect to them.

☞ On a tomb stone in St. Helen's church, London, is the following inscription:—

"Here lieth the body of WILLIAM KERWIN, of this city, *Free Mason*, who departed this life the 26 day of Decemb: 1594." This Wm. Kerwin was distinguished for his patriotic devotion to his maiden queen, Elizabeth.

☞ Br. A. MEYER is agent for this Magazine in Charleston, S. C.

☞ Br. WM. H. COPP, is agent for this Magazine at Norwich, Conn.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XIII.]

BOSTON, JANUARY 1, 1854.

[No. 3.]

MASONRY IN NEW YORK.

WE give below a Report adopted by the Grand Lodge of this Commonwealth, at its annual communication on the 14th ultimo, in relation to the present condition of Masonry within the jurisdiction of the Grand Lodge of the State of New York. The report is full and precise in its details, and clear in the statement of its purposes. It leaves, in this respect, little room, and less necessity, for any remarks, to enable even the most careless reader to understand both. It is designed for the protection of the Lodges in this Commonwealth, against imposition from clandestine, or irregular Masons, from the jurisdiction of the Grand Lodge of New York. This was the purpose for which the committee were appointed. They have therefore, very properly, and, as it appears to us, of necessity, laid before the Grand Lodge, and its subordinate Lodges, such details as were necessary to enable both parties to understand the precise extent and character of the evil, against which the latter have asked to be protected. Dissensions and schisms among the Brethren in New York, were known to exist. It was also known that there were in the city and its immediate vicinity, large numbers of irregular Masons and clandestine Lodges. But these facts were only known generally. Little precise information on the subject, was in possession either of the Grand or subordinate Lodges in this State. This information the committee have embodied in their report, according to the means at their command. They have analyzed and presented, in a clear and concise form, the various schisms into which the Order in New York has been divided, through the instrumentality of the misguided, on the one hand, and the vicious and schismatic, on the other. They have, also, to the best of their informa-

tion, given the names, numbers, and locations, of those Lodges which are held by the Grand Lodge of New York, to be either positively spurious or constitutionally irregular; and which, by the rules of Masonry, as in force in this country, cannot be lawfully recognized as Masonic bodies. To this extent, they have furnished the means by which the Lodges in this Commonwealth, will be enabled to avoid any suspicion of subjecting themselves to the complaint, so forcibly and properly urged by the Grand Lodge of New York, against the Lodges in some other States, of admitting to their meetings and fellowship, members of these irregular organizations. But these means are not alone sufficient. They are available for the purpose only to a limited extent. Neither are they wholly free from embarrassment. There are regular and unlawful Lodges, of corresponding names and numbers, in the same locality; and this circumstance, as it was probably designed to do, renders the necessary distinction extremely difficult and uncertain. The committee have, therefore, in order to meet the very proper demand of the Grand Lodge of New York, in its fullest extent,—and thus enable it to maintain the entire integrity of its disciplinary regulations,—asked that body to furnish such further means of recognition, as will enable the Lodges in this jurisdiction, to distinguish, with greater certainty, those Brethren who are rightfully entitled to their courtesies, from those whom they are not at liberty to recognize as Masons. Without these additional means, the Lodges in this jurisdiction cannot be placed in a condition either to answer the demands of the Grand Lodge of New York, or to protect themselves against the intrusion of clandestine Masons from that State. The report, therefore, very properly recommends, that the Lodges, before they admit any visiting Brother from New York, shall be instructed to require of him a certificate, under the hand and official seal of the proper officer, that he was made a Mason in a lawful manner, and that he is now in good repute and standing as such; or, if he was improperly made a Mason, that he has been lawfully healed and regularized, in conformity with the established usages of Masonry; for, if he has not been so healed, he is still an irregular Mason, though he may have been admitted to free intercourse with regular Lodges. As in morals, “evil communications corrupt good manners,” so, under the laws of Masonry, the admission of clandestine Masons, corrupts and vitiates the Lodge. The committee have not, as they could not, in a faithful discharge of their duty, go behind this general rule of the Order.

But the report does not stop here. It assumes a broader ground; and maintains, that Brethren who are so far forgetful of their duties and obligations as to be engaged in plots and conspiracies against the lawfully

constituted authorities, or who are so schismatical in their conduct as to disturb the harmony of the Lodges, and thereby encourage open rebellion in their own State,—to the great scandal of the Fraternity everywhere,—are not entitled to the privileges of Masonry, or the courtesies of their Brethren, in other States. Against this class of common disturbers, and the evil tendency of their example, as well as to place the “stamp of reprobation” upon their actions, the committee have considered it important to protect the Lodges within this jurisdiction. They have accordingly recommended the only feasible measure within their control,—relying upon the independent coöperation of the authorities of the Grand Lodge of New York, to give to it efficiency and success. The report assumes the entire responsibility of the measure, and only asks of the Grand Lodge of New York, that it will not place its certificates of worthiness, in the hands of rebellious, schismatic and unworthy Brethren,—the disturbers of the common peace of the Order. Let this measure be generally adopted by the Grand Lodges in the country, and rigidly enforced by all parties, and if it do not ultimately cure the evil, it will confine it within prescribed and narrow limits. *It will place the authors of it under the ban of proscription.* If, in this condition, they can continue to exist with any satisfaction to themselves, they must be made of worse material than ordinarily enters into the composition of human nature.

REPORT.

To the M. W. Grand Lodge of Massachusetts—

At the Quarterly Communication of this M. W. Grand Lodge, in September last, the following vote was referred to the undersigned, with instructions to consider and report on the subject therein embraced:—

“*Voted*, That a Committee be appointed to take into consideration what instructions should be given to the Lodges in this State, in reference to *visiting Members* of subordinate Lodges from New York.”

Affecting as it does, to some extent, the free and brotherly intercourse which this Grand Lodge, for nearly three quarters of a century, has sustained to Brethren hailing from a neighboring jurisdiction, your Committee could not fail to regard the subject-matter of the inquiry contemplated by the foregoing resolution, as of the highest importance. And they have endeavored to conduct the necessary investigations, impressed with a deep sense of the obligations resting upon them and all good Masons, to regard those things which make for peace, while seeking to maintain the integrity of those fundamental laws and principles which are essential to the purity and preservation of our ancient and honored Institution.

Your Committee cannot enter upon this Report without an expression of their deep regret at the condition of the Fraternity in New York, as developed by their investigations. Dissensions among Brethren of the same household of faith,

are to be lamented; but, constituted as human nature is, they are not, unfortunately, always to be avoided. We find them in all the various orders and classes of society—in the family circle—in the Christian church. They began while the world was yet in its infancy, and they will end only with the consummation of the great purpose for which man and the world were created. It is one of the designs of Masonry, and the tendency of its sublime teachings, so to subdue and harmonize the passions of its disciples, as to lessen the frequency of such differences, and to soften their asperity whenever, from unavoidable or other causes, they may unhappily occur. No merely human institution can do more than this. And wherever this great purpose of Masonry has been accomplished—wherever the beneficent spirit of its teachings has been allowed to work its way into the heart—there the door of reconciliation is found thrown back upon its hinges—wide open to the free entrance of the spirit of *Peace*. May we not still hope for the realization of this truth—a living manifestation of its redeeming power—at the hands of our unreconciled Brethren in New York? Have we not a Masonic and moral right to expect so much of them? Or, must we be driven to the sad conclusion, that their actions are never to correspond with their professions?

Your Committee have not desired, nor are they instructed by your vote, to extend their inquiries into the causes which have led to the unhappy divisions that exist among our Brethren in New York; nor yet to seek the means of reconciling them. Neither would they assume to dictate to the Grand Lodge of that, or any other State, as to its duty in the government of its Lodges, or in the administration of its internal affairs. With these they would not unnecessarily interfere; nor, indeed, from any consideration other than that they are so conducted as to endanger those essential landmarks which were set up by the ancient fathers in Masonry, as guides for the government and preservation of our Institution, in its purity and integrity. They have, therefore, limited their investigations to the actual condition of the Order in New York, with a view to recommend, for the action of this Grand Lodge, such protective measures as the exigencies of the case submitted for their consideration, seem to demand.

From the best sources of information of which your Committee have been able to avail themselves, they learn that there are at the present time, in the city of New York, the following organizations, exercising control over the three degrees of ancient Craft Masonry:—

1. THE GRAND LODGE OF THE STATE OF NEW YORK, over which the Hon. REUBEN H. WALWORTH presides as Grand Master. This body has under its jurisdiction about two hundred and fifty Lodges,—seventy of which are located in the city. This number includes, with the exceptions hereafter named, all those spurious Lodges, which, prior to the year 1851, were working under the body known as St. John's Grand Lodge, and had been unlawfully created by that illegal organization. And it may not be out of place here to notice, that those Lodges, and their members,—the latter numbering about one thousand,—were, at the time of the "union," received and acknowledged by the lawful Grand Lodge, by a *resolution* of reconciliation, agreed upon by the parties. It is true, that many of the persons so received, are among the best and most stead-

fast Masons in the city; and, as men, are of much respectability. But it is also true, that many of them are among that class of Masons, who reflect no honor on the Institution.

2. THE PHILIPS GRAND LODGE, so called, over which the Hon. MORDECAI MYERS presides as Grand Master. It will be recollected, that this is the body which separated from the lawful Grand Lodge, at the eventful session of 1849. It has under its jurisdiction, at the present time, twenty-two Lodges, as follows:—

No.	1. St. John's,*	New York city.
	4. St. Patrick's.	
	19. Fortitude,	Brooklyn.
	20. Abrams,†	New York city.
	21. Washington,	Do.
	23. Adelphi,	Do.
	26. Albion,	Do.
	27. Mount Moriah,	Do.
	28. Benevolent,‡	Do.
	54. German Union,	Do.
	56. Hohenlinden,	Brooklyn.
	64. Lafayette,§	New York city.
	66. Richmond,	Staten Island.
	69. Naval,§	New York city.
	94. Strict Observance,	Do.
	106. Manitou,	Do.
	141. Oltmans.	
	142. Rising Sun,	Yonkers.
	143. Mount Moriah,	Albany.
	Delta,	Brooklyn.
	Hiram.	
	—, (new,)	Staten Island.

The number of Masons affiliated with these Lodges, and acknowledging the authority of the parent body, is estimated at about seven hundred. They are illegal or recusant Masons, and cannot be lawfully admitted into any regular Lodge in the country; but, it is undoubtedly true, that they frequently visit and are received by Lodges in other States. Whether this is done with a knowledge of their true Masonic character and relations, it is impossible to say. They are mainly highly respectable, as men, and your Committee cannot doubt, that many of them are conscientious in their persistence in what they believe to be their inherent and legal rights. All that need be said further in relation to them, is, that this Grand Lodge, in common with their Brethren throughout the world, has decided that they are in the wrong.

3. ST. JOHN'S GRAND LODGE. This spurious body, which was merged in the Grand Lodge of N. York in 1851, was revived, on *Sunday* the 12th of June last, by two seceding Lodges from the lawful Grand Lodge, with the co-operation of its former Grand Master, and other members of city Lodges. The name of its

*There are four Lodges of this name, and three of the same name and No. in New York city.

†There are three Lodges of this name in the city.

‡There are three Lodges of this name, and two of the same name and No. in the city.

§There are two of this name and No. Also, two under the name of Franklin—one irregular.

first officer is *Richard Thum*; and it has under its jurisdiction, three Lodges, viz:—

BENEVOLENT and KEY-STONE, (old,) and FREEMAN (new,)

with about two hundred avowed adherents.

4. FOREIGN LODGES. There are two of this class of Lodges in the city, working under Warrants from the Grand Lodge of Hamburg, viz:—

PYTHAGORAS and FRANKLIN,

numbering about one hundred and thirty members. The first named Lodge was formerly under the jurisdiction of the Grand Lodge of New York; but, becoming dissatisfied with the management of that body, or from some other cause, it a few years since surrendered its Charter, and took out a new Warrant under the Grand Lodge of Hamburg. Both of these Lodges are so far irregular, as not to allow of their recognition by the Grand Lodges in this country. Independently of this circumstance, they are believed to be well conducted and respectable bodies.

5. SCOTTISH RITE LODGES. There are two spurious Lodges of this rite in the city, viz:—

ST. JOHN'S, No. 1, and LA SINCERITE, No. 2,

with, it is supposed, about one hundred adherents. The person who formerly presided over the St. John's Grand Lodge, and has probably caused the Brethren in New York more trouble, and brought more shame on the Institution there, than any other Mason in the city; and who, it is understood, has recently been a second time expelled and cast off by his Grand Lodge, is at the head of the schismatic body and imposture, under which these pretended Lodges are working.

It will be seen from the foregoing, that there are five classes of Lodges in the city of New York. Four of these classes are made up of unlawful Lodges,—amounting in the aggregate to twenty-nine,*—all actively at work and multiplying. The number of members affiliated with them, is from ten to twelve hundred,—all of whom, by the rules of Masonry, are to be regarded as irregular and clandestine Masons; and, as such, to be excluded from all regular Lodges. In addition to these, there are a large number of Brethren, who, though in regular standing in their Lodges, are, nevertheless, either in open rebellion, or secretly engaged in fomenting dissension among the Craft, and in attempts to subvert the lawful authority of the Grand Lodge of their State. Your Committee are fully aware of the extreme delicacy of this point of the inquiry; but they cannot allow the fact, that such a dangerous and suicidal state of things exists,—not only in many of the Lodges in the city, but in the bosom of the Grand Lodge itself,—to pass unnoticed and unrebuked. They desire to put upon it, and upon those Masons who have so far forgotten their obligations and duties as to be engaged in it, the stamp of reprobation. Their conduct is not only pregnant with destruction to the peace of their own Grand Lodge, but is subversive of all Masonic law and government. It is setting an example, the evil influence of which, if not checked in its incipency, cannot fail to disturb the peace of other jurisdictions

*It is probable there may be others, not known to your Committee.

than that of New York. Far better for the repose of their Grand Lodge, and the welfare of the Fraternity abroad, that such members should secede and join its more honorable, because more open and manly, enemies.

In view of the preceding facts, and of the unfortunate condition of the Order in our sister State,—in view also of the dangers to which our own Lodges are continually exposed, from the great difficulty of distinguishing the true from the false, among the many visiting Brethren from New York, who are daily knocking at their doors for admission, your Committee recommend, as a protective measure, the adoption, by this Grand Lodge, of the following resolutions:—

Resolved, That the Lodges under the jurisdiction of this Grand Lodge, are hereby instructed to require of all persons assuming to be Masons, and hailing from the jurisdiction of the Grand Lodge of the State of New York, who may apply at their doors for admission as *Visitors* (unless known and avouched, by a Brother present, to be as herein provided), a Diploma, or Certificate, under the signature and official Seal of the R. W. Grand Secretary of the Grand Lodge of the State of New York, of which the M. W. and Hon. REUBEN H. WALWORTH is Grand Master, certifying that the Brother therein named, was made a Mason in a regularly and duly constituted Lodge, which, at the time of said making, was working under the authority of a constitutional and lawfully organized Grand Lodge;—that the said Brother is now in regular standing as a Mason; and that he is no schismatic, or disturber of the harmony of the Craft; but true in his allegiance, and obedient to the laws and authority of the Grand Lodge of New York, aforesaid.

Resolved, That in case the person named in said Diploma, or Certificate, was made a Mason in an unlawful or irregularly formed Lodge, or under any authority which, at the time of said making, was not recognized by this Grand Lodge, then, and in that case, said Diploma, or Certificate, shall certify, under the signature and official Seal of the R. W. the Grand Secretary of the Grand Lodge of New York, aforesaid, that the Brother therein named, has been duly and lawfully “healed” and obligated, by competent authority, and in the only form and manner sanctioned by the usages and customs of Masonry; that he is now in good and honorable repute and standing as a Mason, obedient to the laws, and acknowledging the jurisdiction and supreme authority, of the only lawful Grand Lodge of the State of New York, aforesaid.

Resolved, That the Lodges under the jurisdiction of this Grand Lodge, are hereby strictly forbidden, under the penalty of forfeiture of Charter, to receive as *Visitors*, or hold Masonic intercourse with, any persons hailing from the jurisdiction of the Grand Lodge of New York, who do not furnish the evidence required by the preceding resolutions, of their regularity and present good standing as Masons.

That the precise character and force of these resolutions may be the more readily appreciated by this Grand Lodge, and by the Lodges for whose government and protection they are especially intended, your Committee have thought proper to embrace in this Report, the following brief analysis, and statement of what is expected to be their practical operation and effect:—

ANALYSIS OF THE RESOLUTIONS.

1. They provide that every visiting Brother from New York, shall, previously to his examination, furnish to the examining Committee of the Lodge, a Diploma, or Certificate,* under the seal of his Grand Lodge, and the signature of its Grand Secretary, that he was regularly made a Mason, and that he is now in good standing as such.
2. That if he were unlawfully made; that is, in a Lodge not regularly constituted by competent authority, and as such recognized by this and a majority of the Grand Lodges in this country; then, and in that case, that he has been regularly obligated and healed, in the only way known to established Masonic usage.
3. That he was so healed by lawful Masonic authority.
4. That he is no schismatic, or disturber of the peace and harmony of the Craft.
5. That he is true in his allegiance, and obedient to the laws and authority of the lawful Grand Lodge of N. York, over which the Hon. REUBEN H. WALWORTH presides as Grand Master.

THEIR PRACTICAL EFFECT.

1. They require Certificates, that those Brethren who were illegally made Masons by the body known as St. John's Grand Lodge, and received into the Fraternity by the lawful Grand Lodge of New York, in 1851, were healed agreeably to the usages of Masonry, before they can be allowed to visit the Lodges in this Commonwealth.
2. They protect our Lodges against all persons hailing from New York, who were not made in lawfully authorized Lodges; and also against those Brethren who were legally made, but have since seceded from their allegiance. These two classes embrace all those Masons who were originally, or are now attached to, or have been made under the authority of, the Phillips Grand Lodge—(numbering, it is supposed, about seven hundred);—those who were made in the Keystone and Benevolent Lodges (*et id genus omne*), while under the jurisdiction of the lawful Grand Lodge of New York, but which have since seceded;—and, also, those connected with, or made in, the Delta and all other recusant Lodges, since their separation from the lawful Grand Lodge.
3. They protect our Lodges against all that class of Masons who are affiliated with, or were made in, those Lodges in the city of New York, which are working under a constitutional Grand Lodge, but are not recognized by the Grand Lodges in this country,—as the Pythagoras and Franklin Lodges, deriving their authority from the Grand Lodge of Hamburg.
4. They cut off from the privileges of the jurisdiction of this Grand Lodge, and thereby protect our Lodges against their contaminating influences, all schismatics, agitators, and disturbers of the harmony of the Craft,—all cliques, combinations, and parties, which may be openly arrayed against, or are covertly endeavoring to subvert, the legitimate action and authority of the Grand

*“No person, who shall be accepted a Freemason, shall be admitted into any Lodge, until he has brought a *Certificate* of the *time* and *place* of his acception, from the Master of the limit where he was made, and the Lodge kept.”—*Regulation of 1663.*

Lodge of New York,—*if the proper officers of that Grand Body are true to themselves and just to this Grand Lodge.*

5. *Finally*—They cut off from the privileges of our jurisdiction, all that class of Masons who are affiliated with the Lodges in New York, but who refuse obedience to the laws and constituted authorities of their Grand Lodge,—all irregularly made Masons hailing from that State, who have not been properly and lawfully healed,—all who are not now in good standing, though so healed,—all who, though not in open rebellion, or so derelict in duty and false to their obligations, as to be subject to discipline, do not acknowledge the authority of the only lawful Grand Lodge of the State of New York.

In conclusion, your Committee believe that the resolutions afford perfect and ample protection to the Lodges in this Commonwealth. They exclude from our communion all clandestine, turbulent, and rebellious Masons, coming from the jurisdiction of the Grand Lodge of New York. They give strength and support to the constituted authorities of that Grand Body,—so far as this Grand Lodge has the ability to do it,—by placing in the hands of its proper officers, the extraordinary power to say who of the members of their own Lodges shall, or otherwise, be allowed to enjoy the benefits of their Masonic relations, within the jurisdictional limits of this Grand Lodge. And should the resolutions receive the sanction, and this Grand Lodge the co-operation, of its sister Grand Lodges, in this measure, the result will be to hedge the evil-doers round-about, as with a wall impregnable as granite,—leaving the proper authorities of the lawful Grand Lodge of New York, as sentinels over them, to see that they do not escape to plague their more dutiful and orderly Brethren in other States. And this will be accomplished by the simple process of quietly withholding the necessary Diploma, or Certificate, to “enable them to travel.” The resolutions thus enable its proper officers to protect the Grand Lodge against its own refractory members, by holding over them a powerful, but mild and peaceful corrective,—a corrective as efficient, to the extent of its operation, as suspension from their Masonic privileges. The resolutions do no injustice to the true Brethren, and subject them to no other inconvenience, than that of asking for the required Certificate, whenever they may desire to visit their Brethren in other States. True, they repose great power and responsibility in the hands of the Grand Officers; but great trusts in the hands of faithful men, beget corresponding vigilance and fidelity. A Grand Master, having a moral character to sustain, will never venture to issue, or cause to be issued, any false document, under the sanction of his official seal. When such a case occurs, it will be time enough to look for the remedy.

Respectfully submitted,

SIMON W. ROBINSON, EDWARD A. RAYMOND, E. M. P. WELLS, J. V. C. SMITH, THOMAS RESTIEAUX,	}	COMMITTEE.
---	---	------------

Boston, December 12, 5853.

A true copy from the Records—Attest,

CHAS. W. MOORE, *Grand Secretary.*

REVISED CONSTITUTION OF THE GENERAL GRAND CHAPTER.

At the late meeting of the Gen. Grand Chapter at Lexington, the Constitution of that body was referred to a committee for revision. This committee reported sixteen amendments, all of which were disposed of by adoption, amendment and adoption, or rejection. As some of our readers, who feel an interest in the subject, may not have an early opportunity to examine the Constitution in its present form, we will endeavor to state the amendments, in such a manner as that they may easily make the necessary corrections, in substance, in any copy they may possess.

Art. 1. Sec. 1—was amended, by the addition of a new clause, giving to the body power to change its time of meeting; and, in the event of a positive necessity for so doing, to the G. Grand High Priest, or in his absence or death, the senior officer, power to change, *ad interim*, the time of the succeeding meeting. Both of these amendments were desirable; and should the body hereafter determine to hold any of its future meetings, at the South or Southwest, it would probably be found to be more agreeable to the members, while it would afford greater security to health, to hold them at a later period in the year than September. The second branch of the amendment relieves the proper officer from any necessity of holding the meeting, during the prevalence of any epidemic, which may exist at the time or place designated. This section was further amended by providing for the *appointment* of Chaplain, instead of *election* by ballot.

Sec. 3, Art. 1—was amended in some important respects. The relative rank of the Secretary and Treasurer was changed, and seniority given to the latter,—a matter of no other importance than that it is more conformable to the general practice. Before the appointment of Treasurers, the Secretaries discharged the duties now vested in them. As we have stated on a previous occasion, the office of Marshal, by an amendment of this section, was abolished, and that of Captain of the Host and Royal Arch Captain created,—thus adding one to the former number of officers. But the most important respects in which the section was amended, are, first, in striking from among the members of the body, all its Past Gen. Grand Officers; and, secondly, in revoking the privilege of Past Grand High Priest of State Grand Chapters, to take seats in the body, “without the right of vote,”—a privilege which they have heretofore enjoyed; and which, by another provision of the Constitution, is still secured to them, in their State G. Chapters, *with the right of vote*. If the powerless, and therefore harmless, position they have heretofore held, in the G. Grand Chapter, was either dangerous or troublesome, we are at a loss to understand by what rule of propriety that body was influenced in fastening the practice, in its most objectionable form, on the State G. Chapters; without power to relieve themselves of it. Organic laws should be consistent and just. We think, however, it was wise to not attempt to eject the Past Officers from the State Grand Chapters, as such a measure would probably have led to the undesirable discussion of matters of more importance. That the Gen. Grand Chapter possessed the power to cast off, as of no further

use to it, those of its Past Grand Officers who have served it faithfully for more than half the period of its existence, and earned the honorable position to which they had attained under its original and all subsequent constitutions, by their services and fidelity, *may be true*. But, in our humble judgment, it was neither wise, kind, nor just, to do so. We are not aware that there is a precedent for such a measure in the entire history of Masonic government. But without going into this inquiry, we cannot come to any other conclusion than that the Gen. Grand Chapter has, in this respect, done great injustice, not only to its aged Past Officers, but to its own interests. Its P. G. High Priests, Kings and Scribes were its counsellors; and their talents, information and experience, were too valuable to be voluntarily thrown away,—particularly, as the retaining of them involved no expense to the body. It was “progressing” in the wrong direction.

The 7th sec. of this article was amended by striking out the fee of “not less than four dollars,” for the advancement of a candidate to the Mark degree. This leaves the matter subject to the regulations of the State Grand Chapters, each acting for itself; and,—except that as the G. G. Chapter has assumed to regulate the fee for the degrees in one respect, it would seem proper that it should do so in all respects,—we see no objection to this disposition of it. The Chapters in the Atlantic cities, have frequent occasion to confer this and the other intercallary degrees, on Companions from Europe; where the Royal Arch is given immediately after the Master’s degree. Heretofore, the fee has been somewhat uniform. The amendment may tend to make it otherwise.

The 9th section of the same article was stricken out. It will be seen by reference to the Constitution, that this was the section which has given rise to no inconsiderable amount of learned discussion, with the view to ascertain the length and breadth of the very complicated phrase, “constitutional degree!” That mystery is now solved,—for which, in common we suppose with all Royal Arch Masons, we desire to be thankful. The following new section was added as a substitute for that rejected:—

Sec. 9. The only degrees recognized by this General Grand Chapter, to be conferred in Chapters under its jurisdiction, are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. And no Royal Arch Mason who shall have regularly received said degrees, shall be excluded from the rights of such, by reason of his not being in possession of any other, so called, degrees.

The 10th section was amended so as to read as follows:—

Sec. 10. In all cases of the absence of an officer from any body of Masons, instituted or holden by virtue of this Constitution, the officer next in rank shall occupy his place: unless through courtesy, or for other reasons, he should decline in favor of a Past High Priest.

How the words stricken out from this section ever came to be inserted, or why they have been so long retained, are questions not easily solved. The section has been improved; but it is not yet as perfect as we could desire. It goes too far. We would have it restrict the right to preside, to the officers of the Council, or, by courtesy, to the P. H. Priests.

Art. 2. Sec. 1. “Of State Grand Chapters,”—was amended by striking out the “Grand Marshal,” and substituting a “Grand Captain of the Host.” This will require an alteration of the Constitutions of several, and probably most, of

the Grand Chapters in the country; should they feel it their duty to conform to the new arrangement. It was not a matter of importance, and it would probably have been more satisfactory, had it been left as it was. The Grand Chapters may, and probably will, however, still continue to retain their Grand Marshals, as a matter of convenience, in forming processions, and the discharge of other duties appropriate to such an officer. It is true these duties may all be done by the Captain of the Host. But there is something in old customs; and as the Gen. Grand Chapter started, half a century or more ago, with a Marshal, and thus set an example which the State Grand Chapters have generally followed, it will not be surprizing if they should desire to continue to walk in the "old paths;" especially as such a course would involve no constitutional delinquency.

The 4th and 6th sections of this article were also amended in such manner as to require that the dues and fees shall be paid over to the Grand Secretaries, instead of the Grand Treasurers, of State Grand Chapters, as heretofore. This was a matter which had been as well, if left to the regulation of the bodies most interested in it; inasmuch as it will occasion, in many cases, the necessity of a change in their financial system, as well as in the form of blanks, keeping of the books, making returns, &c. In the case of the Gen. Grand Chapter the change was well enough; and it will probably operate satisfactorily, in all cases, when it shall be fairly established. Our opinion is, that all matters of a strictly local character, not involving any general principle or rule, whereby the integrity or unity of the whole body may be affected, should be left to the regulation of the State Grand Chapters.

In Article 3d, the 4th section, respecting Lodges of Mark Masters, was stricken out; as were also the words Lodge or Lodges, wherever they occur. There being no such Lodges, independent of the Chapters, within the jurisdiction, there was no longer any necessity for retaining the name, as it formerly stood.

The whole of the fourth article, including the form of constituting new Chapters, was stricken out, except the 2d and 3d sections. To this we presume there can be no objection, as the form may be found in the text books. It was out of place as a part of the organic law of the body.

The following are new sections,—the last being a substitute for the fourth section of the fourth article of the original instrument, which left it in the power of the body to amend its Constitution at any stated meeting:—

SEC. 7. Art. 3.—It shall not be deemed regular for any Chapter to confer the degrees of the Chapter upon any person whose fixed place of abode is within any other State, in which there is a Chapter regularly established, except by the consent of the Chapter nearest the place of residence of said applicant.

SEC. 3. *Miscellaneous.*—This Constitution shall not be altered or amended, unless such alteration or amendment be proposed in writing at one regular meeting of the General Grand Chapter, published among the minutes of the proceedings, and at the next regular meeting receive the approval of two-thirds of the members then present.

Under this section the Constitution must remain as it is for at least the six years ensuing. It has doubtless been improved by the revision, though there are features in it (new and old), which are, we think, susceptible of further improvement,—some of which we have indicated.

DEATH OF BR. JONAS CHICKERING.

THE deceased died at his residence in this city, at 11 o'clock, on Thursday evening, Dec. 8th, last. On the evening of his death, he was at the residence of Dr. Rolfe, attending a meeting of the government of one of the various societies with which he was officially connected. While engaged in addressing his associates, his head was observed to fall upon his breast and his speech failed. Every attention was promptly rendered, and he was removed to his own house, where he remained unconscious, and in a short time breathed his last. Dr. Winslow Lewis and Dr. George H. Gay, were called to his bedside, but it was evident that human agencies were of no avail. Bleeding was resorted to as the only expedient to give motion to his stagnant blood, but this afforded no relief. Br. Chickering had suffered from previous similar attacks, the last of which occurred on the 28th of November, the wedding day of his son, Major Charles Francis Chickering. He had rallied speedily from the immediate effects of these attacks, but they had considerably impaired his strength.

Br. Chickering was 57 years of age. He was born in Mason Village, N. H., and educated at the public school in that town. At the age of 17 he was apprenticed to the cabinet-maker's trade. While engaged in his work, he accidentally was called upon to repair a piano-forte. It was the first instrument of the kind he had ever seen; but he was able, by his ingenuity, to restore it to its usefulness. He came to Boston February 15th, 1818. He worked one year at his trade, and on the first anniversary of his advent into the city he entered into the employ of one of the pioneer manufacturers of piano-fortes. On the 15th February, 1823, he commenced business in company with a Mr. Stewart, from London, and had a shop in Tremont street, near where the Boston Museum now stands. It was not, however, until the year 1825, that his peculiar talent in his profession, first began to attract the public attention. In this year, in connection with Mr. Stewart, he built two Piano Fortes, with several new improvements, such as the *detached sounding board*, designed to obviate the usual effects produced by changes in the weather; and an improvement in the hammer receiver, or catch, calculated to prevent the double blow, or rebound,—an invention never previously introduced into the square piano. By his subsequent inventions and improvements, he brought the instrument to great perfection, and earned for himself a world-wide reputation. But this branch of his history more appropriately belongs to another.

He was a *Mason*, in the true and best sense of the word. He was Initiated in St. Andrew's Lodge in this city, in the year 1821, and was immediately after admitted a member, which relation he continued to hold until his death. He was not what is understood in the Lodge as a *working* Mason; but no member of the Fraternity ever more fully and constantly exemplified in his life and character and actions, the great principles of Masonry. He was constant in his attendance, and faithful in the discharge of all his duties. Charity with him was a practical duty, and no poor Brother ever turned from him with his necessities unrelieved. His Brethren of the Lodge loved him for the amenity of his character and for his great moral worth, and they will long continue to honor his memory as one who has left them a rich legacy in his good name and christian virtues.

He was also a member of St. Andrew's Royal Arch Chapter, of the De Molay Encampment of Knights Templars, of the Boston Grand Lodge of Perfection, and of the Council of S. P. R. S. 32d—in the prosperity of all of which bodies he never failed to manifest a lively interest.

"Of his worth," says one of the city papers, "it is not necessary to say a single word, for wherever his name has been pronounced it has been coupled with all that was generous, noble, enterprising and good. As a business man, he stood at the head of his profession, and was more extensively engaged at the time of his death, than at any former period. Mr. Chickering, by his own unaided efforts, had accumulated a handsome property, but he had not been without his trials. In his official relations, as a member of the Legislature, President of the Handel and Haydn Society, and President of the Massachusetts Charitable Mechanic Association, which last named office he filled at the time of his death, he was held in high regard by his associates. No needy artist ever applied to him for assistance in vain, and to all musicians he acted the part of a Brother and a disinterested friend. This trait of character he carried into all his dealings. He has left behind him four children—three sons and one daughter."

His funeral took place on Monday morning, Dec. 12th, from Trinity Church, of which he was a member and an officer. The Church was crowded to its utmost capacity. "The genuine kindness of heart, the probity, honor, uprightness, and public spirit of the deceased, had peculiarly endeared him to a large portion of our citizens, and the general feeling of grief at his sudden death, found expression in this last tribute of respect to his inanimate remains. If the church could have been enlarged to three times its present capacity, it would have been found too small to have accommodated those who sought to be present. Summer street, Hawley street, and the corners of Washington street, were filled with people, long before the funeral cortage arrived at the church. The look of sadness upon the faces of all, and occasionally a dropping tear, attested the universal grief."

In respect to the memory of the deceased, all the music stores in the city were closed, and the piano manufacturers all suspended business during the day, and employers and men expressed their sympathies with the afflicted family. Nearly all our resident musicians were also present.

At 11 o'clock the procession was formed at the residence of the deceased, and proceeded to Trinity Church in the following order:—

De Molay Encampment.
St. Andrew's Lodge.
St. Andrew's Chapter.
Officers of the Grand Lodge of Massachusetts.
Massachusetts Charitable Mechanic Association.
Officers of Handel and Haydn Society.
Suffolk Lodge of Odd Fellows.
Officers of Mechanic Apprentices' Library Association.
All the Workmen in Mr. Chickering's employ.
The Hearse, bearing the body.

The Pall Bearers were Edward A. Raymond, (Past Grand Commander of De Molay Encampment,) John B. Hammatt, (Past High Priest of St. Andrew's Chapter,) John Rayner, (an aged member of St. Andrew's Lodge,) and H. N. Hooper, Geo. Darracott, and Stephen Fairbanks, (Ex-Presidents of the Massachusetts Charitable Mechanics' Association.)

With all the above charitable and benevolent bodies Mr. Chickering was connected, either as member or officer. Hon. Robert C. Winthrop and Abbot Lawrence walked in procession with the Mechanics' Association. Josiah Quincy, Jr.,

Mayor Seaver, and many other prominent men, were present in the procession and in the church.

The following notice of the deceased, on motion of the R. W. C. GAYTON PICKMAN, Esq., P. J. G. W., was adopted by the Grand Lodge of this State, at its late annual communication:—

"Whereas the Masonic family have recently been called to mourn over the sudden loss of its late dear Brother, Jonas Chickering, this Grand Lodge feels itself called on to enter on its records some slight memorial of its regard for the departed, and some expression, however unavailing, of its sympathy with the survivors.

As the representatives of the Masonic family of this State, we may well lament in their name the withdrawal of one who was in every relation of life, indeed "a workman that needed not to be ashamed;" in religion sincere and devout; in every duty which religion prompts, most faithful and true: ever seeming to live to God and to his fellows: in whom the sufferer ever found a friend, and who, we humbly trust, when the earth and sea shall give up their dead, will rise, called and fitted for higher exertion, and for undying happiness.

Ordered, That the chairs of the presiding officers, which we owe to his bounty, and that the organ, due, in a great degree to his kindness, be clothed in mourning, and that the Stewards of this Grand Lodge attend to that duty.

Ordered, That the Recording Grand Secretary send a copy of these votes, with the preamble, to the family of Brother Chickering, and that the same be entered on the records of this Grand Lodge."

At a meeting of the Boston Encampment of Knights Templars, on the 21st ult. Dr. WINSLOW LEWIS, P. G. C., announced the death of the late Sir JONAS CHICKERING, in the following eloquent and appropriate address, a copy of which was ordered to be furnished to the family of the deceased:—

"To those, who by their course of action, by a consistent and undeviating career of exalted usefulness, have left an impress of more value than gold on the institutions with which they have been connected and loved and adorned, it is becoming to pay to their memories something more than the "passing tribute of a sigh." They demand the record of the pen, as well as of the heart, that we may transmit to our successors those characteristics which yet radiating from the grave of buried worth, may encourage and animate the surviving associates to seek greatness by following goodness, so that the grave closing over us, "e'en in our ashes live our wonted fires"—"*Virtus post funera*."

Of one, who thus followed the "spirit of duty," and was ever faithful to the simple requisitions of the Golden Rule, it behoves us here to speak. In this Institution he received the honors of Knighthood, and was for many years an attached and beloved member, and only left this to build up a similar Institution, founded on the grand principles of brotherly love and friendship. Who can ever forget Jonas Chickering!—that quiet, unassuming deportment, that noiseless, even tenor of his way, that still small voice whose melody was ever music to misfortunes ear, but which spoke "trumpet tongued" to a grateful community. By occupation, an artisan, in enlarged mental endowments neither a possessor or pretender, in high elevated rank among the undistinguished, but in the loftier scale of action, in deeds of charity and pure beneficence, a king, whose diadem was enriched with a halo which sparkles for eternity.

I have no resolutions to offer, but I thought it not out of place nor inopportune, to inscribe on our records, that we, in common with so many other institutions,

would pay our due of heartfelt sympathy for the loss of one of "God's Noblemen;" and let this be our resolve, that we will imitate his goodness, and ever hold in our memories the worth and excellence of Jonas Chickering, truly our "Maa of Ross."

[ORIGINAL.]

LINES TO S. C.,

OR

WHEN, WHERE AND HOW SHALL I DIE?

BY BR. DAVID BARKER.

WHEN SHALL I DIE?

It may be, perchance, to-morrow,
Ere a larger, newer sorrow
Comes around my soul to borrow
Half the bliss it saves;
It may be when locks are bleaching,
When life's lengthened shadow's teaching
That my feet are swiftly reaching
Near a place for graves.

WHERE SHALL I DIE?

It may be with tearless stranger,
It may be 'mid toil and danger,
It may be in hut or manger
Far from friends removed;
It may be when friends are near me,
Breathing kindly words to cheer me,—
Few who neither scorn nor fear me—
Friends my heart has proved.

HOW SHALL I DIE?

It may be when doubts assail me,
When my trust in God shall fail me,
While a horde of phantoms hail me
From a land of gloom;
It may be when Hope attends me,
When a world's Redeemer sends me
Living, dying faith, that lends me
Peace beyond the tomb.

Thou Great Architect of power,
Though my sky of life must lower,
Aid me in death's awful hour,
Save me from despair;
When I cross the stormy river,
Be my bark, my pilot, ever,—
Leave me, God of mercy, never,
This is all my prayer.

Exeter, Me., Dec., 3.

GRAND LODGE OF TENNESSEE.

THIS Grand Lodge held its annual communication at Nashville, in October last, commencing on the first Monday and closing on the following Friday. The session was well attended, and the proceedings indicate a high degree of prosperity among the Lodges in the State. The Grand Master opened the session with an excellent address, from which we have given extracts in another place. The address was referred to a committee, who made a suitable report, and subsequently offered the following excellent resolutions, which were adopted by the Grand Lodge:—

Resolved, That each presiding officer of Lodges in this State, shall, in every case, give the lectures appertaining to all the sections in each degree he may confer, and no degree shall be considered fully conferred until such lectures are given.

Resolved, That in the opinion of this Grand Lodge, it is contrary to an enlightened spirit of Masonry, to confer the three symbolic degrees at one communication on the same person, and that no dispensation be hereafter granted for that purpose.

Resolved, That the duty and genius of Masonry require us to extend such aid and encouragement to a preliminary system of education as can be done without incurring financial liabilities, and that it is the duty of this Grand Lodge to extend its moral influence and fostering care to a general cause of instruction and moral culture, particularly to those institutions having in view the education of worthy Master Masons' children.

Resolved, That the habit of drunkenness, unfortunately indulged in by too many Masons, is at variance with the tenets and teachings of our Order, and well calculated to bring it into disrepute, and should not be tolerated among the members of any subordinate Lodge; and that suspension for minor offences, and expulsion for a confirmed habit of drunkenness, be invariably adopted.

Resolved, That we hold the disgusting and unmasonic habit of profanation in great contempt, and that it is the duty of every presiding officer, on proper occasions, to admonish his Lodge with deliberate calmness and firmness, and endeavor by his influence to produce a general Masonic condemnation of that odious custom.

Resolved, That the despicable habit of tattling and slandering, is unworthy any man or Mason, and that in every case of well attested slander the calumniator be immediately expelled from all the benefits of Masonry.

WITHDRAWING PETITIONS.

The committee on By-Laws of Lodges recommended an amendment in those of Jackson Lodge, No. 8, to the effect that no petition for the degrees can be withdrawn, unless it has been previously "reported favorably upon;" which recommendation was concurred in by the Grand Lodge. We commend this rule, as we have on other occasions done, to the favorable consideration of other G. Lodges.

EXPULSION AND RESTORATION.

The following resolutions were adopted on these subjects:—

Whereas, considerable diversity exists in the practice of subordinate Lodges in regard to the expulsion of Brethren and the restoration of those who have been expelled; in order to secure uniformity, be it

Resolved, That a majority of all the members present may expel a Brother for unmasonic conduct; provided due notice has been given, as far as practicable, to all the members of the Lodge, of the time and objects of said meeting.

Resolved, That no Lodge shall restore a Brother who has been expelled, until due notice shall have been given, as in the foregoing resolution, to all the members of said Lodge, of the time at which the question of restoration is to be determined.

Resolved, That after a Brother is legitimately expelled, he has no further claims on the Fraternity, and that in no case shall he be restored to the privileges of Masonry without an unanimous vote of the members present when the question of restoration is acted on.

Resolved, That no question of expulsion or restoration shall be determined in any subordinate Lodge, except a majority of the members of the Lodge be present.

The following additional resolutions on the same subject, were subsequently offered and adopted. The first is extremely stringent, and will not operate kindly in practice. The second goes altogether too far, though we do not hold to the doctrine that a private Lodge is *obliged* to receive an obnoxious visitor. Still, a Brother restored by his Grand Lodge, is restored to all his former privileges, and should be admitted to all the courtesies which are enjoyed by Masons in good standing. Otherwise, he is but half restored:—

Resolved, That hereafter this *Grand Lodge* will not restore an expelled Mason to the rights and privileges of Masonry, except by the unanimous vote of the members present.

Resolved, That when a Mason is expelled by a subordinate Lodge, and an appeal is taken to the Grand Lodge, and such expelled Mason is restored to the rights and privileges of Masonry by the Grand Lodge, the Lodge expelling him has the right to exclude said restored Mason from visiting it or participating in any of its festivities, or on funeral occasions.

The report of the committee on correspondence is from the pen of the Grand Secretary, R. W. Br. CHARLES A. FULLER, and is marked by good sense and propriety, in its freedom from the carping and fault finding which too frequently mar the beauty and destroy the value of such documents. We give such extracts as we can spare room for:—

ITINERANT LECTURERS.

It seems from the foregoing that the Grand Lodge of Mississippi has suffered, as well as our own Brethren, by the 'unauthorized lecturers,' whose whole embodiment and knowledge of the true principles of Masonry consist in a superficial knowledge of the Work of a Lodge, and the dollars and cents they can filch from the Lodges they visit for a remuneration for their worthless information. To such an extent has this imposition been carried, and so much confusion thereby introduced among the Craft, that in self-defence several Grand Lodges have necessarily been compelled to prohibit any 'lecture' being given in a Lodge except by those known and tried Brethren commissioned especially for the purpose. Such is the Law in Tennessee, and such we believe is the law in our sister State.

MAKING MASONS AT SIGHT.

Your committee would here distinctively state, that they would not for any consideration detract one particle from the *ancient prerogative* of the high and distinguished office of Grand Master. We hold to no *progression* in Masonry, and our only desire is to leave the Institution precisely where the early patrons of the Order left it. The unfortunate conflict between the Grand Master of California and his G. Lodge—unfortunate, however, in the immediate connection only—has caused an investigation into the title by which this so-called "ancient prerogative" is held, and it has been conclusively shown—at least to your committee—that at no period in the history of Masonry, from 1663, down to the period we are considering, has any other principle been more certainly established than the one established by the G. Lodge of England, under the Grand Mastership of the Earl of St. Albans, that "no person shall be made a Mason except in a regular Lodge." And all the authorities cited in proof of the "power to make Masons at sight" only exhibit an exact compliance with the regulations here quoted. We agree with our Louisiana brethren when they declare, "that the holding or professing principles upon abstract subjects, not being immoral, or in violation of any of the great land marks and fundamental laws of our Order, without carrying them out in practice," would have been

no crime. But the Grand Master of California not only asserted the principle, but carried it into practice, and to make that practice more odious than it would have been otherwise, exercised it upon the person of an individual who was only a short time previously *rejected* by one of the subordinate Lodges over which he was a legally constituted guardian. So far then from condemning the Grand Lodge of California for the manner in which they acted in the premises, our wonder should be that the members should have exhibited so much moderation, when, upon the principle set forth in the first quotation above, that "responsibility is the first fundamental principle of election," they might have visited summary punishment upon the offender, notwithstanding the high *prerogatives* of his official station of Grand Master.

THE TROUBLES IN NEW YORK.

Your committee in again bringing their Annual Report to a close, state that the examination of the various documents from sister Grand Lodges, submitted to them for consideration, furnishes sufficient authority for saying, that "peace, harmony, and brotherly love prevail." With the exception of the Grand Lodge of New York, no "disturbance has arisen among the workmen." In the jurisdiction just named, new difficulties have originated,—another breach has been made, casting a shadow of disgrace over our honored Institution, and causing every true and faithful friend of Masonry to bow his head with sorrow at the displays there exhibited of the vilest shades of human passion. Envious bickerings and strifes prevail where only charity and peace should exist. The storm and the whirlwind are upon our Brethren of the Empire State, and fearful have already been their operation. We sympathize with our Brethren, but we have no power, except by loving counsel, to arrest their apparently downward career. We have confidence, however, in the stability and permanency of the Order, even there, notwithstanding the past has been full of alarms—confidence that the Grand Lodge of New York, purified of the unhallowed material that has crept within the sacred precincts of the temple, will triumphantly outlive all the efforts made to destroy her, and, like pure gold from the refiner's furnace, shine more brilliantly in consequence of the fiery afflictions through which she is now passing. May that day soon come—may the morning of rejoicing soon dawn.

THE G. CHAPTER OF N. YORK.—APPEALS, &c.

The following report, on an *appeal* from a subordinate Chapter in New York, from the action of the G. Chapter of that State; and on the recognition, by the latter body, of a clandestine Chapter, and its illegally made members, without the formality of healing; was adopted by the G. Grand Chapter at its late meeting:—

The Committee on Grievances, to whom was referred the appeal of Ancient Chapter No. 1, from the action of the Grand Chapter of the State of New York, in relation to the said Chapter, respectfully report, as follows:—

The right of a subordinate Chapter to appeal to this General Grand Chapter, from the decisions of its Grand Chapter, is a right for the declaration of which your committee have in vain searched in the constitutions of this General Grand Chapter—it is a right, for the admission of which they can find no precedent in the proceedings of this body—and the acknowledgment of which on the present occasion would be furnishing a precedent, that your committee believe would be productive of manifold important and almost fatal evils in the legislation of Royal Arch Masonry. The phrase in the 2d section of the first article of the constitution, which grants to the General Grand Chapter the power "to settle all difficulties which may arise," seems to your committee to refer to difficulties which may arise between State Grand Chapters, and not to those occurring between these bodies and their subordinates. And your committee are led to this conclusion, because in a preceding part of the same section, it is asserted that this General G. Body "shall have and maintain jurisdiction over all State Grand Chapters, and over Chapters in those States, Districts, Republics, or Territories which recognize this jurisdic-

tion, and where there is no Grand Chapter regularly established agreeably to the provisions of this Constitution—thus clearly confining the jurisdiction over subordinate Chapters to those existing in States where there are no Grand Chapters. Hence, *e converso*, where there is a Grand Chapter in a State, this grand body can have no jurisdiction over its subordinates, except so far as acquired through the Grand Chapter. But if there be no immediate jurisdiction, there can be no immediate right of appeal, for the right of appeal includes of necessity the fact of jurisdiction. Believing, therefore, that Ancient Chapter, No. 1 has no right to appeal from the action of the Grand Chapter of the State of New York, to this body, your committee have not felt themselves authorized to inquire into the merits of the questions pending between the Grand Chapter of New York and one of its subordinates, and ask therefore to be discharged from the further consideration of this subject.

But in the course of the investigations which have led to this conclusion, your committee have had brought to their view, certain proceedings of the Grand Chapter of New York in relation to other matters which they think imperatively require your consideration and judication, and which proceedings they will now briefly detail.

In the year 1850, and for some years previously, there was, and had been existing in the State of New York, a body of spurious Royal Arch Masons, calling itself "Orient Chapter," and which was working without any legal warrant, but deriving its authority from a clandestine Mason in that State, named Henry C. Atwood. The members consisted of persons acknowledging allegiance to the body styled the "St. John's Grand Lodge," which had been pronounced clandestine by all the Lodges of the world. In 1851, a Masonic union was effected between the St. John's Grand Lodge and the regularly constituted Grand Lodge of New York, and all its adherents were declared to be Master Masons in good standing. In the same year, the Grand Chapter of New York received a memorial from Orient Chapter, the clandestine body, to which reference has already been made, praying for a warrant of constitution. The memorial was referred to a committee, who reported a resolution declaring that the Royal Arch Masons who were, or had been, officers or members of Orient Chapter, should be "fully and entirely restored and healed, collectively and individually," and entitled to all the rights and privileges of Royal Arch Masons, and that their past officers should be entitled to rank as such in the Fraternity. A warrant of constitution was at the same time ordered to be issued to said Chapter. It is but justice to the representative of New York, now in this General Grand Chapter, and who was the chairman of the committee that recommended these resolutions, to say, that as reported by him, they contemplated the issuing of the warrant "on the usual terms on which warrants are issued to new Chapters," which of course must have included the payment of the fee and the recommendation of the nearest Chapter. But this part of the report was subsequently modified, on the motion of another Companion, and a warrant was ordered to be issued free of all charge. The warrant was accordingly issued, and Orient Chapter is now recognized on the registry of New York, as a regular Chapter in good standing.

The irregularities of which the Grand Chapter of New York has been guilty, appear then to be these:—

It has by a mere resolution, collectively and individually, healed, (or we should rather say declared to be healed, since we deny this summary mode of healing,) a body of clandestinely made Masons; recognized all their acts and doings when clandestine, as regular, and granted them a warrant of constitution free of all charge, and without the recommendation of the nearest Chapter, in direct contravention of the Constitutions of this General Grand Body, and all the principles of Royal Arch Masonry. We will not comment on these irregularities, because they must appear evident to every Companion who shall hear a statement of the facts above detailed. But we cannot refrain from expressing the hope, that the Grand Chapter of New York will respect the opinions and feelings of its Companions throughout the United States, who must necessarily censure these pro-

ceedings, and atone for the error which it inadvertently committed, by a magnanimous acknowledgment, and by prompt redress.

All which is respectfully submitted.

ALBERT G. MACKEY, E. A. RAYMOND, E. G. STORER, PHILIP R. SCHLEY.

The Report was accompanied by the following Resolutions:—

Resolved, That the appeal of Ancient Chapter, No. 1, be dismissed.

Resolved, That the G. Chapter of New York cause all the Royal Arch Masons, made illegally by Orient Chapter, to be healed, and that they issue a new warrant to said Chapter, with the recommendation of the nearest Chapter, and the payment of the usual fee.

Adopted.

GRAND CHAPTER OF ILLINOIS.

WE have been favored with a printed copy of the doings of this Grand Chapter at its annual convention at Jacksonville, in September last. The session was opened by the G. High Priest in a brief address, and which was chiefly local in its character. We learn from it, as the proceedings indicate, that Royal Arch Masonry in the jurisdiction "is generally in a prosperous and flourishing condition, and that peace and harmony prevail throughout its borders." Two new Chapters have been established the past year.

The report of the committee on correspondence, is from the pen of Comp. H. G. Reynolds, and is a well compiled paper, and what is equally commendable, free from fault finding. The following is its introduction:—

We meet on earth but to part; and do we ever part but with the hope to meet again? One year since, the Companions of this Grand Chapter met in Fraternal embrace, around a common Altar, and offered the incense of grateful hearts to the one God and Father of us all—we parted, pledging ourselves to search and keep the Sacred Law, and to raise an arch of praise and adoration to the Great I Am, whose terrible name should never be spoken profanely by the lips, but should be indelibly engraven upon the heart and memory of every Royal Arch Mason.

We have met again, but the familiar faces are not all here; yet new and welcome faces appear among us, and our numbers are also increased; and we are gratified to find, amid all the sorrowful mutations and changes so visible as time flies, that our Order is steadily and surely advancing; that good and true Brothers have been exalted to the Most Sublime Degrees of our Royal Craft; that the number of our Chapters is enlarged, and that every where, so far as our information extends, Freemasonry is enlarging its borders, diffusing joy and relief in its path, and promoting the genuine principles of virtue, industry, and charity.

ROYAL ARCH MASONS FROM PENNSYLVANIA.

We are not informed as to the precise character of the grounds on which the following proceeding rests; but as the report was submitted by a very intelligent Companion, he is doubtless in possession of information which authorizes it:—

Comp. Warren, from the committee on Masonic Jurisprudence, to which was referred the matter in relation to admitting Royal Arch Masons hailing from Pennsylvania, to seats in Chapters under this Jurisdiction, reported against admitting any Royal Arch Masons to visit Chapters in this State, hailing from Pennsylvania, or any other State in this Union, not acknowledging the Jurisdiction of the General Grand Chapter.

On motion, the question was divided, and so much of the report as relates to Royal Arch Masons hailing from Pennsylvania, was adopted. The remainder of said report was laid on the table.

VOTE OF THANKS TO PAST GRAND HIGH PRIEST.

Comp. Lusk, the Grand High Priest for the past year, having declined a reelection, the Grand Chapter passed the following complimentary resolution:—

Resolved, That the heart-felt thanks of this Grand Chapter be tendered to our worthy and Most Excellent Past Grand High Priest, Levi Lusk, for the satisfactory manner in which he has discharged the arduous and responsible duties of Grand High Priest of this Grand Chapter, during the past Masonic year.

FILLING VACANCIES.

The following resolution, authorizing Chapters to fill vacancies in their offices, as they may occur, was adopted:—

Resolved, That in the event of the death or removal of an acting High Priest in Chapters under Charter, that it is competent for such Chapter to proceed to elect a new High Priest, to serve until the next regular election.

PETITIONERS FOR NEW CHAPTERS.

Comp. Warren, from the committee on Masonic Jurisprudence, submitted the following Report; which was accepted, and unanimously adopted:—

The committee on Masonic Jurisprudence, to whom was referred the following proposition, beg leave to Report:—

1st, Is it necessary for Companions who sign petitions for Dispensations, to demit previously from their own Chapters?

We think it not necessary. A number of Companions working under a Dispensation, are not a Chapter, in the true sense of the word; and may never become one. Their work may not be approved, and a Charter denied. Therefore, a member of it is not a member of two Chapters, although he may not have demitted from his old Chapter. And it is only after a Charter has been granted the new body of Masons, Constitution adopted and signed, that the petitioners, or Companions Exalted, become regular members. And this view of the case decides the other propositions; for if he does not, by signing the petition become a member of the new Chapter, there can be no necessity for his continuing a member of the new Chapter after a Charter is granted. Nor is he a regular member, until he has signed the Constitution and By-Laws of the Chapter; for the Grand High Priest has the inherent right to make Royal Arch Masons in any Chapter, at his will, but he has no right to force members on any body of Masons, contrary to their will.

W. B. WARREN.
L. LUSK.

We notice that the Grand Chapter has recently obtained of the General Assembly of Illinois, an act of incorporation, authorizing it, among other privileges, to hold real and personal property to the amount of fifty thousand dollars. By the same act the subordinate Chapters are made corporate bodies, with power to hold property not exceeding twentyfive thousand dollars, each.

The following section embodies a provision which we believe is new in such acts. Though stringent, we are inclined to believe it may be the means of saving much property that might otherwise be lost:—

Sec. 10. In case any Subordinate Chapter under the jurisdiction of said Grand Royal Arch Chapter, should cease to exist, or forfeit its Charter, then all the estate, real and personal, together with all the records, books, papers, vouchers, furniture, jewels, seals and fixtures belonging to such Chapter, shall immediately vest in the said Grand Royal Arch Chapter; and all personal property, the books, records, papers, vouchers, jewels, seals, furniture, deeds, moneys, evidences of debt, leases or mortgages, belonging to said Chapter so forfeiting its Charter, or ceasing to exist, shall be delivered over by the last Secretary or Treasurer of the same, to the proper officer or agent of said Grand Royal Arch Chapter, on demand; and on failing to do so, each and every member of such delinquent Chapter shall be indivi-

dually liable to said Grand Royal Arch Chapter, in an action of debt, for the full value of the same.

The following are the officers for the current year:—

M. J. Noyes, of Pittsfield, G. H. Priest. Louis Watson, D. G. H. Priest. C. B. Stebbins, G. King. James L. Anderson, G. Scribe. H. G. Reynolds, of Knoxville, G. Sec. James H. Hibbard, G. Trea. Thomas Magee, G. Chap. Thomas Shirley, G. Mar. Thomas Shirley, G. Capt. Host. B. B. Payne, G. P. Soj. E. B. Stevens, G. R. A. Capt. B. F. Barry, G. M. 3d Vail. C. C. Palmer, G. M. 2d Vail. Samuel Hutton, G. M. 1st Vail. W. S. Hurst, G. Stew. A. R. Robinson, G. Guard.

MORAL DUTIES.

We take great pleasure in transferring to our pages, the following extract from the annual address of the Grand Master, M. W. A. M. HUGHES, of the Grand Lodge of Tennessee, at its communication in October last:—

“A Mason's love and devotion to Masonry, can generally be measured by the amount of light and information he has attained of the objects and principles of our Order. Show me a bright Mason, and I will show you an ardent lover of the Craft. Cannot some means be devised for the more thorough instruction of our new members? The 11th edict of this Grand Lodge does not effect the object of its passage. I would suggest that it be so amended as to require all those hereafter initiated in our Lodges to understand, and be able to repeat the entire lecture on the first degree in Masonry, before they are permitted to pass to the second; and so of the second, before they are raised to the third. If this were done, and its spirit and letter obeyed, we should hear no more of the want of uniformity in our work, or the scarcity of workmen in our Lodges. All would understand their duty, and be willing to perform it.

While we may be permitted to rejoice in the restoration of our time-honored Institution to public confidence and esteem, let us enjoy our prosperity with meekness. Let us not, by our deportment, furnish fuel to enkindle afresh the fires of persecution, which have so long retarded our progress; let us cultivate a spirit of forgiveness, and unite our energies with the good and wise of all classes and conditions in life, making men happier by making them wiser.

Let me then, my Brethren, in the relation we sustain to each other, urge you to sustain or adopt some system of education that will fulfil the requirements of our whole duty—some system that will reach the wants of all the poor and destitute children of Masons in our State; so that no Mason's child within our borders, shall be raised in ignorance. Much good has already been accomplished by union and concert of action.

We have, or should create for ourselves, a high standard of moral action. It is but just that the world should expect our lives and conduct to conform to our profession. We ought then to be circumspect in our deportment. The purity of our precepts can only be manifested by our actions. “Walk worthy, then, of the vocation wherewith you are called; cultivate among yourselves a spirit of unity, and withdraw yourselves from every Brother that walketh disorderly, and not after the traditions of the Order.” Be careful in guarding against all intemperance and excess. No wisdom, no reputation, no public honors, can secure you against the desolating influence of intemperance. This fearful vice is found in the cottage and in the palace, in the church and in the halls of legislation, and, I fear too often, in our Lodges. It has robbed age of its support, youth and innocence of its protection, and the domestic fireside of its peace and happiness.

And whilst we are careful to avoid the besetting sin of drunkenness and intemperance, let us remember that we are bound to abstain from another vice, which

I know is practised by some of our Brethren—I allude to the detestable and un-masonic practice of swearing by, and invoking the solemn name of our great and glorious God, on the most trifling and frivolous occasions. This vice has not one motive or inducement, in my humble opinion, to sustain the practice of it. It is practised by the vulgar, and that alone should constitute a good reason why Masons should abstain from it, if no other. But it is in direct violation of the express command of Deity himself. "For our God is a jealous God, and will not hold him guiltless who taketh his name in vain."

There is one other practice indulged in by evil disposed and uninstructed Masons, occasionally, which, though not so sinful, is, if possible, more despicable in a man or Mason; I mean the habit of slandering a worthy Brother. I can find no language strong enough to express my contempt for it. It has no sanction in the teachings of Masonry, and no good Mason and true will be guilty of it. The noble eagle seldom condescends to prey upon a dead carcase, it is the *flesh fly*, the vilest of the tribe, that instinctively finds, and alights upon the diseased parts of the system; so with the slanderer. He has praise for no one; brotherly love, relief and truth have no abiding place in his bosom; but envy, hatred, and malice are always cherished by him. Such a man is unworthy the name of Mason, much less the association of "good men and true."

ANDROGYNE DEGREES.

WE make the following extract from an interesting characteristic address, delivered at the dedication of the "Southern Masonic Female College," at Covington, Geo., in July last, by WM. T. GOULD, Esq., of Augusta. We have had quite too much of such French and native folly engrafted upon the Institution, either for our own credit or the benefit of others, and we are pleased to hear our Brother speak out so plainly on the subject:—

I have heard, indeed, of what are called "side degrees," to which the wives of Masons are admitted; and their existence has been urged, as an apology for excluding females from our regular Lodges, or rather, as a substitute for admitting them there. Now I have been, for more than a quarter of a century, acquainted with the principles of our Order. I have studied them, with some attention; for my Brethren have been pleased to place me in posts of high responsibility, where such study was indispensable. I have gone far into the mysteries of the Order—from the outer court, through the middle chamber, into the *sanctum sanctorum*; under the Royal arch; beneath the secret vault; among the arcana of the Consistory; to the council of Darius; and within the solemn asylum of the Templars; and from what competent Masonic authority, these "side degrees" are derived, I know not. I was admitted to several, that are usually so styled. I entered the *Ark* and looked for the *Dove*. I travelled into *Egypt*. I stood on the walls of *Jericho*; and I faced the surges of the *Mediterranean*. They are, emphatically, *side*—or I would say, *outside*—degrees; for *inside* the Lodge room, they could never come. Of those other "side degrees," to which Masons' wives are admitted, I know nothing, and I never shall. This much I do know:—they either are Masonic degrees, or they are not. If they are *not* so; it is a profanation of the Order to connect them with it, and a fraud on the candidate to confer them at all. If they are Masonic degrees; he, who admits into them a Mason's wife, aids in "making a woman a Mason,"—and let him do that, who dares! *I dare not*. But I have consumed more time than its importance deserves in this collateral matter, of "female Masonry," if I may be allowed to use so paradoxical an expression. It is really unworthy of serious consideration.

THE FREDERICKSBURG WASHINGTON MONUMENT.

THE following well written report on the subject of erecting a truly Masonic Monument to Washington, at the place of his initiation, was adopted by the G. Lodge of Tennessee, at its late communication. Our sympathies in the measure induce us to hope that the recommendation of the committee will meet with a favorable response from the Lodges in that State:—

The select committee, to whom was referred a communication from the Grand Lodge of Virginia on the subject of a contribution to the Monumental Masonic Temple, proposed to be erected at Fredericksburg, in that State, to the memory of GEORGE WASHINGTON, have given to the subject a patient consideration, and beg leave to submit the following as their Report:—

The sentiments expressed by the committee, on the part of the G. Lodge of Virginia, in regard to the character of Washington, are not only acknowledged in all their fullness by their Brethren in Tennessee, but must meet the approbation of all Masons and all men, wherever humanity in its highest and most perfect development receives its appropriate commendation. When our Brethren speak of his greatness and his virtues, and when they add that this greatness and these virtues are entitled to a perpetuity of honor, they propound truths which demand of all true men a hearty and unhesitating assent. If these feelings towards the illustrious dead, exist in all lands illuminated by the rays of intellectual and moral light, of course they must be most of all existent in our own country, where he is acknowledged and honored as its venerable Father. And if the feeling in all sections of our confederacy pervades the bosom of every citizen, we must be permitted to claim that Tennessee yields, in her admiration of Washington, only to her more favored sister of the Old Dominion, who is entitled, by accident, to his birth. Yielding this, by courtesy, we deny any local appropriation of him, whose fostering care, like the outspread wings of our National Eagle, was extended over a family of States. Tennessee is a tenant in common, and claims a fair share in that heritage of glory, regulated by his judgment, as it was acquired by his sword. These being the sentiments of all Tennesseans, it is easy to arrive at the conclusion, that Masonry has but lent additional force to the universal sentiment of our people. Your committee, in giving expression to the sentiments of their own hearts, believe they can speak for every member of this Grand Lodge, and say, that each of them has constructed within his own bosom an undying monument to the memory of Washington. Were the accumulation of earthly materials necessary to his remembrance; were costly temples necessary to his fame; and were the Grand Lodge of Tennessee able to raise the structure, it would be built of stones, precious as earth could furnish, brilliant as the diamond, and more durable than the adamant itself. But, in the words of our Virginia Brethren, "Washington needs no monument from us." At least he needs no additional monument to perpetuate his fame. We believe, in the words of a classic poet, that he has himself executed a monument more lasting than brass—a monument of human hearts—everlasting as the eternal principles of their own immortal nature. Although fully impressed with a belief of the security of Washington's fame, the Grand Lodge of Tennessee, when others were active in constructing a National Monument, could not stand aloof from a work that invoked the help of patriotism and national pride. Our Brethren claim an interest in that beautiful structure now rising at the Capitol of our Confederacy; and hereafter the Tennessee Mason, when he looks towards the cloud-capped summit, can exultingly exclaim, "I have an interest there." And so, did circumstances permit, would Tennessee have an interest at Fredericksburg—at the spot rendered memorable by the first admission of Washington into our Order. In speaking of his admission, we would not have the inference made that Masonry was the *only* party benefited by the initiation. Our venerable Institution is too sensible of its own excellence to consider itself honored by the accession of any individual; and when it becomes proud of any within its ranks, it is only so far as their life and character are in keeping with its teachings. It receives all men upon the broad platform of humanity, and acts on the established principle that it is the *internal* not the *external* qualifications of a man that ought

to recommend him to its ranks. Masonry, therefore, must always be proud of George Washington, because his whole conduct was a continued exemplification of the truths which he had learned at its altars—because, at all times, as far as the frailties of human nature would permit, he acted on the *plumb* of moral rectitude, and so *squared* his conduct that even the hostility of his enemies was disarmed of its poisonous shafts.

Your committee would further remark in reference to the benefits accruing to Masonry from Washington's name, that, at present, our Order needs no such protection, and however it may value the Brotherhood of Washington, it feels that by its own immortal principles, and by them alone, it must stand or fall. Time was when prejudice had to be met by all available counter influence—even by the overshadowing protection of mighty names. But that time, thank God, has long since passed. If ever the maxim that "Truth is great and will prevail," was applicable in any case, the history of Masonic struggles has verified its reality. Truth has prevailed. Freemasonry, notwithstanding oppression, has flourished. Good reports come to us from all quarters, and for its universal spread there goes forth many a fervent prayer—many a hearty "amen."

Your committee regret that the finances of the Grand Lodge do not justify an appropriation in the present instance, and that in view of more urgent cases of charity at home, they cannot act up to the full measure of their sympathies with their Brethren at Fredericksburg. They would most respectfully suggest, however, that the subject be recommended to the favorable consideration of the subordinate Lodges throughout the State, as one, in every way worthy of their liberal support.

JAMES M. DAVIDSON.
A. M. HUGHES.
J. K. HOWARD.

MASONIC CORRESPONDENCE.

Saint Louis, Dec. 9, 1853.

CHARLES W. MOORE, Esq.

Dear Sir and Br.:—There is at present in this city, a Frenchman, named J. PICARD,* who is attempting to levy contributions on the Fraternity, and whom I believe to be an *Impostor*. He stated to me that for the last two years he taught school in the vicinity of New Orleans, that he left there last summer in consequence of the epidemic, resided since at *Galena*, Illinois, and wishes for assistance to enable him to return to New Orleans, together with his wife and three children. He represented himself at a boarding house in the city as a *Southern Planter*, wealthy and a Bachelor, whilst a gentleman of St. Louis who had been East, states this same Frenchman travelled with him from New York to this place, and that during the journey he represented himself, as agent for the New York Herald. He appears familiar with the names of several prominent Masons in the East, more especially in the State of New York. He claims to be a member of the Grand Orient of France, and a Sov. G. Insp. G. 33d. He has no papers or documents of any kind whatever. As there are no Masons in St. Louis who are in possession of any of the degrees of the "Rite Ancient and Accepted," we are unable to test his truthfulness in this particular.

Several of the Brethren gave him a trifle each, expecting he would leave. He is still in the city. He will probably go South from here.

Fraternally, A. O'SULLIVAN.

*This Impostors name is *Jules Picard*, and we have before cautioned our Brethren against his impositions. See Mag. vol. 11, page 266.—*Editor*.

Saint Louis, Mo., Dec. 16, 1853.

DEAR BR. MOORE:—In publishing the proceedings of the Convention held at Lexington, Ky., for the formation of a G. G. Lodge, I find you have presented my name as being enrolled amongst the members thereof. By what authority I know not*,—nor do I suppose it of but little consequence to either the world, the Fraternity or to myself—and yet for the truth of history, not less than my own consistency—being, as is well known to many of my Brethren, opposed to all such Masonic organizations, I fraternally request that you will correct the error. I was not present at the said meeting, nor could I conscientiously engage in any effort of the kind—regarding it as I do, a great *innovation* on the principles and ground work of ancient Craft Masonry.

Yours, truly and Fraternally,

JOS. FOSTER.

Norwich, Conn., Dec. 1, 1853.

BR. MOORE:—Columbian Encampment, No. 4, was instituted here on the 9th ult. It commences its labors under the most favorable auspices. Five Sir Knights have already been created. The officers are as follows:—Wm. H. Copp, G. C.; Appleton Meech, Gen.; Isaac Williams, Capt. Gen.; Wm. L. Brewer, Prelate; John W. Stedman, S. W.; John H. Cutler, J. W.; C. G. Rawson, Treas.; John Backus, Rec.; John H. Gale, S. B.; Wm. H. Hyde, St. B.; Isaac H. Roath, W., and Wm. Buck, Sentinel.

Our Lodge and Chapter, also, have a press of work on hand.

Fraternally yours, C.

Obituary.

BROTHER P. M. WILLIAM FERSON.

At a meeting of Tyrian Lodge, Gloucester, Mass., Thursday afternoon, December 8, 1853, called for the purpose of attending the funeral of our venerable and beloved Brother, Past Master WILLIAM FERSON, the following preamble and resolutions were unanimously adopted:—

Whereas it has pleased the Almighty Ruler of the Universe, to remove from earth to his celestial home above, our venerable and beloved Brother, P. M. William Ferson, therefore

Resolved, That the decease of our venerable and beloved Brother P. M. William Ferson, who departed this life on the 6th instant, at the age of 79 years, is an event which demands the special notice of the Brethren of this Lodge.

Resolved, That his connexion with us as a Brother and member of this Lodge for a period of thirtyfour years, a part of which time he has presided over this Lodge as Master, and was appointed by the Grand Lodge as Deputy Grand Master for this Masonic District, and was also elevated to the station of Senior Grand Warden of Masons in this State, and who at the time of his death held the office of Treasurer of this Lodge, his attachment to our principles and Institution, as well as his upright but affectionate discharge of his duties as a Mason and as a man, had entitled him to our respect and esteem, and will cause his memory to be held in lasting remembrance among us.

*Our Brothers name appears in the *official* account of the proceedings, as published by order of the Convention, and sent to the Grand Lodges in the country.—*Editor*.

Resolved, That as Masons and as men we sincerely mourn his departure from among us, for he was a faithful worthy Brother, and a good man, and through evil and through good report he ever maintained the strength of his confidence, and attachment to our Order, with manliness and honor.

Resolved, That we sympathize with the widow and family of our deceased Brother, in the sad bereavement they are called to experience for the loss of one who can never be supplied in their affections.

Resolved, That we wear the usual badge of mourning for the space of three months, and that the furniture and jewels of this Lodge be clothed in mourning, as a token of respect for our deceased Brother.

Resolved, That the Secretary be requested and authorized to forward a copy of these resolutions to the family of our departed Brother, and also a copy of the same to the Freemasons' Magazine, for publication.

JOHN S. WEBBER, *Secretary of Tyrian Lodge.*

The following resolutions, on the death of Br. Ferson, were reported by a committee, and adopted by the Grand Lodge of Massachusetts, on the 14th ult. :—

Whereas it has pleased the Almighty Disposer of all things to remove from this world, our late Senior Grand Warden, R. W. William Ferson, it becomes this Grand Lodge, where his character and services were so well known, to express its regret for his loss and its respect for his memory.

Brother Ferson had arrived at the ripe age of 79 years, and this long life, so far as we know, was unsullied by any action in any way derogatory to a man or a Mason. He was not in any sense, a man of pretensions; simple, straight-forward, firm, where principal was concerned, yet kind and conciliatory, he will be most regretted where best known. He was emphatically a man to be trusted; in the evil times he was beset on all sides, and though suffering severely, still stood immovable.

Irreproachable in all the relations of society as a husband, a father, and a citizen, his name will be long remembered and revered.

Resolved, That this Grand Lodge deeply regret the loss which we, in common with the whole Masonic community, have sustained in the death of this worthy and respected father in Masonry, and that the altar and regalia be clothed with the usual badges of mourning.

BROTHER PRENTICE CUSHING.

At a meeting of Pentucket Lodge, held at Masonic Hall, in Lowell, Mass., on Thursday the 15th day of December, A. D. 1853, the following memorial and resolutions were unanimously adopted :—

Whereas it has pleased the great Architect of the Universe to remove from our midst and the sphere of his usefulness, Brother PRENTICE CUSHING, who has for many years been a distinguished member of the Masonic Fraternity, we deem it proper that some memorial of our lamented Brother should be preserved. Brother Cushing died, after a painful sickness, on the 28th day of October, A. D. 1853, aged 65 years. In early life he was initiated into the mysteries of our Order and has ever maintained an inflexible fidelity to his trust. In the days of our calamity, when the mist of prejudice hung over our heads, and the malice of our enemies had crushed us into the dust, he stood firm in his integrity, and when the light of reason had dispelled the darkness, and the Lodge of which he was a member awoke from its slumber, he stood in the front rank with his armor on ready for the work.

Brother Cushing has ever been an active, zealous member, faithful and prompt in the discharge of all duties, which have been many and various.

After passing through many of the offices of the Lodge he was elected Master, and presided several years with credit to himself and honor to the Fraternity.

In the higher Orders he was also prominent as a member and officer. Having filled many of the stations in the Mount Horeb Royal Arch Chapter, he was elected High Priest, and with dignity and honor discharged the duties of his office.

Finally, after sharing largely in the honors of his Brethren and Companions, in a good old age, he was appointed a District Deputy Grand Master of the Grand Lodge of Massachusetts, which office he held until he was admonished that his labors on earth must soon close, when he resigned his commission to the Lodge, and his spirit to God who gave it.

Resolved, That we deeply sympathize with the widow and friends of our deceased Brother, together with all who are called to mourn his death.

Resolved, That the Secretary of this Lodge send a copy of this memorial and resolutions to the widow and relations of our deceased Brother, and also to the editor of the Freemasons' Magazine, published in Boston, and request a publication, and that the same be entered upon the records of the Lodge.

ISAAC COOPER,

Secretary of Pentucket Lodge.

Lowell, Dec. 21, A. D., 1853.

REVEREND THOMAS F. NORRIS.

Brother NORRIS died at his residence, in Somerville, on Wednesday, Dec. 21st. He was extensively known as the founder and editor of the Olive Branch, published in this city. As a Mason he was most true and faithful, and at the time of his death, was the Chaplain of St. Andrew's Chapter, of this city. He was a minister of the Protestant Methodist Church, by which denomination of Christians his death will be deeply felt and deplored.

BROTHER R. W. HARDY M. BURTON.

[From the address of the Grand Master of the Grand Lodge of Tennessee, in October last.]

SINCE the meeting of our last Grand Lodge, it has pleased the disposer of all things to take from time to eternity, our much beloved and highly esteemed Brother, HARDY M. BURTON, Past Grand Master of this Grand Lodge. He was born on the 7th of June, 1818, near Murfreesboro, Tennessee, being the eldest son of Col. Frank Burton. Endowed by nature with a strong and brilliant intellect, he gave early promise of future usefulness and distinction. He was favored with a thorough and brilliant education. He graduated at the Nashville University, in 1837, with all the honors of that justly celebrated Institution. In the winter of 1839-40, he obtained license to practice law, and selected Murfreesboro as his home. He very soon obtained a lucrative practice, and became a successful and distinguished lawyer. His application and energy knew no bounds; and in 1850, his health failed, being attacked with inflammatory sore eyes, by which he was confined to his room for eight long months. In 1851, hoping to regain his health and sight, now partially restored, he sought and obtained from the Government of the United States, the position of commercial agent for the Island of St. Thomas, in the West Indies. Thither he repaired, and remained until the fall of 1852, when he returned to the United States, on a visit to his relations and friends, his health much improved. He was present with us at our last meeting. Shortly thereafter he returned to the Island of St. Thomas, and died of yellow fever, on the 19th of December, 1852.

Br. Burton's connection with Masonry commenced with his majority. He was ardently attached to the Craft, and very soon his thorough knowledge of its principles, and scrupulous practice of its precepts, gained him distinction among the Fraternity, and in 1848, he was almost unanimously elected Grand Master of the State of Tennessee. This office he discharged with much credit to himself, and with entire satisfaction to his Brethren. No honor was ever conferred on him that he so highly appreciated, and it is due to his memory to say, that he declined a re-election on account of his family affliction. Brother Burton's virtues were visible in all the relations of life. As a child he was obedient and submissive to his parents; as a Brother, he was kind and devoted; as a husband, he was tender and affectionate; and as a man and a Mason, he was true to himself and to the Fraternity, in the practice of all those noble precepts of our Order which are calculated to make men wiser, better and happier. May we imitate his noble example, and ever cherish his memory in grateful remembrance.

But, whilst we mourn the loss of our departed Brother, may we not indulge the hope that his immortal spirit has taken up its abode in the Grand Lodge above, where the Grand Master of the Universe ever rules and presides.

BROTHER EDWARD EVERETT.

At a meeting of Pentucket Lodge, held at Masonic Hall, in Lowell, Mass., on Thursday the 15th day of Dec., A. D. 1853, the following memorial and resolutions were unanimously adopted:—

Whereas it has pleased the Almighty Disposer of all events, in his all-wise and mysterious providence, to remove suddenly and unexpectedly from among us our beloved Brother EDWARD EVERETT, therefore

Resolved, That in the death of our lamented Brother, society has lost a most valuable citizen, and the Fraternity one endeared, by his kind and benevolent disposition, to all who knew him; and although dead he will ever live in the memories and affections of the Brethren of the Lodge of which he was a member.

Resolved, That we deeply sympathize with the family of our deceased Brother, who have been thus suddenly bereft of a kind husband and an indulgent parent.

Resolved, That a copy of these resolutions be forwarded to the family of our deceased Brother, and to the editor of the Masonic Magazine, at Boston, for publication.

ISAAC COOPER, *Secretary*,

Lowell, Dec. 21, A. D., 1853.

Pentucket Lodge.

BROTHER JAMES HUNTER.

Sparta Lodge, No. 108, Sparta, La., Oct. 20, 1853.

The committee appointed to prepare appropriate resolutions relative to the death of our much esteemed Brother JAMES HUNTER, who died in August last, reported as follows:—

Whereas the Great Architect of the Universe, in the dispensation of an all-wise Providence, has been pleased to remove from among us our much esteemed and worthy Brother James Hunter, and as the high respect we entertain for his memory, demands from us an expression of our feelings on this occasion, be it therefore unanimously

Resolved, That we deeply deplore his death, and that in it society has lost a most valuable citizen, the Masonic Fraternity an estimable, efficient and worthy member, and the community in which he lived a warm and devoted friend; as a Mason he was pure, zealous and faithfully devoted to the Order, and one whose example

was worthy of all imitation; as a friend always true, kind and generous, and as a citizen prompt and efficient in the discharge of every duty.

Resolved, That the members of this Lodge wear the usual badge of mourning for thirty days.

Resolved, That this Lodge deeply sympathize with the widow and friends of our deceased Brother.

Resolved, That the Secretary of this Lodge send a copy of this preamble and resolutions to the widow and orphans of our deceased Brother, and also to the Freemasons' Monthly Magazine, published at Boston, Mass., and request the publication of the same. All of which is submitted.

J. M. DENSON, *Secretary*.

BROTHER CHARLES M. SIMMONS.

At a Meeting of Mountain Shade Lodge, No. 18, F. A. M., held at Masonic Hall, in Downieville, Cal., Oct. 20, 1853, the following preamble and resolutions were unanimously adopted:—

Whereas in the dispensation of an All-wise and beneficent Providence, it has pleased the Grand Architect of the Universe to call from labor in the earthly Lodge, to refreshment in the Lodge above, our worthy and well beloved Brother, CHARLES M. SIMMONS, who died at La Salle, Ill. 20th August, aged 29 years, and as we desire to pay the last sad tribute of respect to the memory of our departed Brother, and to call to mind the many virtues and noble traits of him whom we shall no more see on earth, be it therefore

Resolved, That we have heard with deep regret and sorrow, the intelligence of the death of our worthy Brother, and late Secretary, Charles M. Simmons.

Resolved, That we deeply deplore his death, in the meridian of his days, and that in him, society has lost a most valuable citizen, and the Order an estimable, efficient, and worthy member, and we all a faithful and devoted friend. As a Mason he was pure, zealous and faithful and ever devoted to the Order.

Resolved, That we deeply sympathize with his relatives in this their sad bereavement, and with them would mingle our tears to the memory of our departed Brother.

Resolved, That a copy of these resolutions be sent to the relations of the deceased, and that they be published in the Freemasons' Monthly Magazine, the Masons' Review, the Keystone, and the Mountain Echo.

WILLIAM P. YOUNG, }
R. G. BURRELL, } *Committee*.
J. M. FLAGG, }

EXPULSION.

C. W. MOORE, Esq.—*Dear Sir and Brother*—

At a regular communication of Harmony Lodge, No. 20, New Britain, Conn., IRA E. LEONARDS, was expelled from said Lodge, and all the privileges and benefits of Freemasonry, by a unanimous vote of said Lodge, for gross, immoral and unmasonic conduct. He is travelling about the country with a Certificate fraudulently obtained from said Lodge, and I am directed to cause his expulsion to be published in your Magazine. Fraternaly yours, E. ANDREWS,

New Britain, Dec. 16, 1853.

W. M. Harmony Lodge, No. 20.

MASONIC CHIT CHAT.

E. H. C.—*Columbia, Texas.*—It is competent for a Brother, not present at the first balloting and initiation, to object to the advancement of the candidate, for good and sufficient reasons, but not from "mere personal motives, aside from the true principles of Masonry." A stranger should certainly be required to furnish such evidence as will satisfy the examining committee that he is a true Mason, before he is admitted into the Lodge as a visitor. Of the sufficiency of this evidence the committee are the only proper judges.

MONUMENT TO GEN. WOOSTER.—We are pleased to learn that our Brethren in Connecticut are taking measures for the erection of a *Masonic Monument* to Gen. Wooster, the first Grand Master of their State, at Danbury, where his remains lie, "without a stone to mark the spot." The General Assembly of Connecticut at its last session, appropriated \$1500 towards the object, and the Brethren at Danbury have raised \$500 more. The balance of \$1000, the M. W. Br. DANIEL CLARK, Grand Master, has undertaken to raise among the Lodges in the State, for which purpose he has appealed to their "liberality, magnanimity and patriotism." We trust, and do not doubt, that the appeal will realize his hopes and expectations.

A correspondent, holding high position in one of the Western Grand Lodges, writes as follows:—"I hope the Fraternity in your vicinity will interpose all their influence and authority against the division of the Grand Lodge of New York. No schism, or division, or disturbance, which has heretofore occurred in that State, or elsewhere in the Union, can carry with it such terrible consequences, as the *voluntary division* of a regular Grand Lodge."

Br. Jos. Foster of Missouri, as will be seen by reference to his letter in a preceding page, objects to the use of his name in connection with the late Convention at Lexington, Ky. The error probably occurred in the hurry of making up the minutes.

Jules Picard.—By reference to the letter from Br. O'Sullivan, G. Sec'y of Missouri, among our correspondence, it will be seen that this man is still practising his impositions on the Fraternity in different parts of the country. Until our Brethren learn to reject all strolling beggars, they must expect to meet with impostors.

Odd Nos. Wanted.—Any Brother having the first or second volume of this Magazine, or any odd Nos. of either of those vols. will be paid liberally for them, if he will send them to this office, by mail or otherwise.

Also wanted, Nos. 1, 4 and 7 of vol. 12, and No. 1 of vol. 10, of this Magazine.

Our pages the present month contain an unusual number of obituary notices. We could not refuse to remember the dead, who have worthily fulfilled their vocations in life.

We would cheerfully furnish our contemporary of the "Mirror and Keystone" with the Nos. he desires, if it were in our power to do so without breaking our files.

Mr. Alexander Montgomery, 17 Spruce street, N. York, has commenced the publication of a new pictorial paper, at \$1 50 a year. If carried out according to the prospectus, it will be worthy of patronage.

At the annual communication of Republican Lodge, Greenfield, held at Masonic Hall, Dec. 15th, A. L. 5853, the following officers were duly chosen and installed for the coming year: Charles Mattoon, W. M.; E. P. Graves, S. W.; N. E. Babbitt, J. W.; C. L. Fiske, Treas.; George D. Wells, Secretary; George Ripley, S. D.; Samuel Boylston, J. D.; Anson Mitchell, S. S.; Philo Stratton, J. S.; T. W. Ripley, Marshal; J. A. Gamber, Chaplain.

We learn that this Lodge is in a very flourishing condition, and its meetings numerously attended.

A correspondent writes from San Francisco, that harmony among the Brethren prevails there, and that the Order is flourishing.

To G. H. Jr.—Yes.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XIII.]

BOSTON, FEBRUARY 1, 1851.

[No. 4.]

THE PROPOSED DIVISION OF THE GRAND LODGE OF NEW YORK.

WE took occasion a few months since, to refer to the proposed division of the Grand Lodge of New York, and to offer a brief suggestion as to the propriety of admitting the principle involved in the contemplated measure, into the governmental policy of the Masonic Fraternity of this country. We also suggested that, if it be competent for a Grand Lodge to divide itself and its jurisdiction into two distinct and independent parts, we could see no substantive objection to the multiplication of Grand Lodges, in any given State in the Union, in the ratio that three are contained in the whole number of subordinate Lodges in such State.

By the Masonic usage of this country, it is competent for three lawfully chartered and constituted Lodges, to meet, by their representatives, in Convention, and organize a Grand Lodge for their own government; provided there be no such supreme body existing within the geographical limits of the State or Territory where such Lodges are located. And it has hitherto been held, that the Grand Lodge so formed, acquires and holds, as against all other parties, full, entire, and exclusive jurisdiction, over and within such State or Territory. This rule or usage is predicated on the hypothesis, that one supreme legislative body is sufficient for the government of the Lodges within certain territorial limits. These limits have, by universal consent and practice, been determined to be the boundary lines of the State or Territory within which a Grand Lodge exists. The rule has been in operation for nearly three-fourths of a century. Practice has confirmed its wisdom. Under it nearly every Grand Lodge in this country has sprung into existence, and increased in stature

and in strength. By its conservative influences the harmony of the Fraternity, with few unfortunate exceptions, has been preserved; the jurisdictional rights of the Grand Lodges, being clearly defined, have generally been scrupulously respected; clashings of interests have thus been measurably avoided, and the Order has prospered beyond the fondest hopes and anticipations of the most sanguine. In view of such results, whatever the abstract right in the case may be, a sound discretion and true policy would seem to dictate that we should be careful how we change a practice so highly commended by the wisdom of experience.

The proposed measure, if it shall be amicably arranged and carried into operation, will introduce an entirely new principle into the Masonic policy of this country. In saying this, we are not unmindful that New York has, at least on one occasion, had its two Grand Lodges, both being in some measure recognized as legitimate. It has tried the experiment, and the result is matter of record. South Carolina has had two, and England two. The Masonic student need not be told that the pages on which the history of the origin of these divisions, and the consequences growing out of them, is written, are among the darkest in the annals of our Order. No true Mason—no friend to morals, or to humanity, can desire to multiply materials, of a like description, for the future historian to enlarge upon. But, it may be said that these divisions, being the result of violent schisms, are not analagous cases, and furnish no just criterion by which to determine the probable results of an amicable separation. There may be some force in this suggestion; but, we think, a careful and candid examination of the history of the bodies referred to, will show that the objection is more specious than real. Whatever tends to create a spirit of rivalry between the Lodges in different sections of the same State, operates to the prejudice of the whole Fraternity, not only in the particular State where the rivalry exists, but everywhere throughout the entire Masonic community. The existence of rival Grand Lodges in any State, will produce this result, whether they originate in discord or by agreement. Human nature is proud and full of self-esteem. It is also vindictive; and it will too often gratify its passions and its prejudices, its pride of opinion and position, if need be, at the hazard of its integrity.

We have said that the proposed measure, if amicably arranged, will introduce a new principle of government into the Masonic policy of this country. Perhaps, in view of what has already been said, and of the truth of history, we should say, it will be a formal and official recognition of a principle which has heretofore existed only by force of circumstances, and which is now recognized nowhere throughout the Masonic world, except it be at a few points on the continent of Europe, where the

Order has been too long in confusion to furnish safe precedents. It will open a door that it will be difficult, if not impossible, to close, should the hopes of its friends fail, or the fears of its opponents be realized. If it be once admitted, as a principle in Masonic economy, that a Grand Lodge in any State may, under any circumstances, divide itself and its jurisdiction into two equal parts, and thus create two independent Grand Lodges, then the principle is established that each of those parts may subdivide itself into two other parts; and thus may the divisions and subdivisions be carried on until there shall be a Grand Lodge for every county, or even considerable town, in the State. A principle, to be just, must be impartial in its operations. When once set in motion it must be allowed to run out to its legitimate results. To stop it short of this, is tyranny and oppression, the parents of revolution and anarchy.

There is another view of the question which it may be important for our Brethren in New York to consider, inasmuch as it will not probably be wholly disregarded by their Brethren elsewhere. It is this: Suppose the division to take place, and two independent Grand Lodges are established within their State—will it be safe for the Grand Lodges in other States to recognize them both? To do this, will be a full and distinct recognition of the principle on which the new body is predicated and exists,—a recognition of the right of any Grand Lodge to divide itself; or, in other words, the right of any number of Lodges, located in any particular section of the State, whenever they can command a majority of votes in the Grand Lodge, to withdraw their allegiance from the parent body, form a new Grand Lodge for themselves, and claim the recognition of other Grand Lodges. And this cannot be withheld, however unworthy the means employed to effect the object may have been; for the principle having been once fully admitted, the parties are bound to stand by its consequences, even though it should destroy the integrity of their own existence. It will, therefore, be a serious question with the Grand Lodges in other States, should the proposed division take place, whether they will feel that it is safe for them to recognize more than one of the divisions, if either. If but one, which shall it be? Will they all recognize the same body? Or shall there be a new division in this respect? We think the latter the most probable conjecture. But the Grand Lodges will consider the whole question of recognition primarily with reference to its probable or possible effects on their own safety. They will look to it, that they are not giving their sanction to a measure—taking home to themselves a principle of government, that may, in the course of events, generate new and broader dissensions, and finally work out the destruction of their own entirety.

We respectfully, but earnestly, commend this latter suggestion to the careful consideration of those of our Brethren in New York, and especially those attached to the Lodges in the interior of the State, who are favoring the division as proposed by their Brethren in the city. We perfectly well understand their position, and the evils under which they are laboring, and they have our sympathies. But in their endeavors for relief, we urge them to be careful that they do not involve themselves in more trying difficulties (if that be possible), and entail upon the whole Institution of the country, an evil far more dangerous than any consequences that can possibly result from the conduct of the authors of their present misfortunes. We speak advisedly, when we say to them, that the sentiment of the country is not favorable to the proposed measure. Their Brethren abroad fear its consequences. They fear the recognition of a principle that may operate to the prejudice of their own peace, if not to the entire subversion of a system under which they have attained to a condition of unparalleled prosperity.

As we have on another occasion intimated, there appears to us to be no actual necessity for the division. The country Lodges, acting in union with the friends of good order and Constitutional rule in the city (and there are many such), have a clear and decided majority in the Grand Lodge. In Masonry, as in political matters in this country, the majority have the right, and must be allowed to rule. It is the duty of the minority to submit to their will when fairly ascertained. If the minority refuse obedience to this well established principle in Masonry, the majority hold the remedy in their own hands. If they fear or neglect to apply it, though they may still have cause of complaint, they will have little claim on the sympathies of others. If the members from the interior are dissatisfied, as they well may be, with the conduct of some of their Brethren, and the management of affairs in the city, as manifested at their G. Lodge communications, or from other causes, they possess the ability to unite and remove the body to some more central and favorable position. This may not work a perfect remedy, but it will alleviate the evil; the integrity of the body will be preserved; and the necessity for the adoption of a new and dangerous expedient obviated. If the city be more eligible as the centre of correspondence, there can be no sufficient reason why the office of the Grand Secretary may not remain as at present. The Grand Master, or his Deputy, may also reside in the city. There are Lodges enough there—too many for the peace of the Order—to form a Board of Charity, to which the Grand Lodge can annually appropriate its quota. Everything connected with the business of the Grand Lodge can remain as now, except the place of holding its communications. These being held else-

where, will relieve it of the presence of many,—we apprehend a majority,—of those who now contribute by their personal habits and rude conduct to destroy its peace, if not its character.

GRAND CHAPTER OF ARKANSAS.—REPORT ON MASONIC LAW AND USAGE.

WE have received a copy of a report, submitted by the Grand High Priest, as chairman of the committee to whom the matter was referred, and adopted by the Grand Chapter of Arkansas, at its annual convocation in November last, on the "jurisdiction and power of Chapters and Grand Chapters to confer the degrees of Royal and Select Master." The report is a labored compilation of the history of the origin of these degrees in this country. The writer of it has, with much skill and ingenuity, brought into one connection, the most material facts and opinions which have, from time to time, and in detached parts, been laid before the Masonic Fraternity of the country. The conclusion to which he arrives, is in accordance with the previous decision of the General Grand Chapter of the United States; and in respect to the propriety of which we believe there was scarcely a dissenting voice in that body. The opinion of the country was already made up on the subject. It had been discussed, to the annoyance, if not to the satisfaction, of all parties; and the members all seemed to gladly avail themselves of an opportunity to get rid of it,—to relieve themselves from the embarrassments in which they had become involved, through the previous injudicious action of their predecessors. Had the committee of Arkansas more fully understood the general views of their Companions over the country, on the subject, or had they delayed the writing of their report for a few days, they would have been saved a great labor. The report is well drawn, and so far as it is reliable in its statements, may be useful for future reference. It is to be hoped, however, that in giving the opinions of others, and in their citation of authorities, the committee have been more careful in their endeavors to present the exact truth, than is manifested in the following extract:—

Brother Moore, of Boston, says that Royal Arch Masonry *dates* from the building of the second temple—the Royal and Select degrees from the completion of the first, "which *proves* that the Select degrees are 465 years older than the Royal Arch degree; and were *instituted* at the completion of the first temple." The committee on Foreign Correspondence of Florida, concur in this argument, and consider it as settling the whole matter.

We had imagined that, at this day, no intelligent Mason considered the world or the Fraternity, so credulous as well as ignorant, that he could venture to talk to them about any degree in Masonry having been *instituted* at the period of building

or completing the first Temple, except the three symbolic degrees. Every Masonic writer admits that no other degrees are ancient. Except them, not a single degree can be authentically traced back even to the commencement of the 18th century. The argument of Brother Moore would equally prove that a degree or two in Scotch Masonry were *instituted* before the flood. Such absurd claims do incalculable injury to Masonry; and make even its just claims the subject of contempt and ridicule.

In view of the confident manner in which this statement is attributed to us, and the assuming, and not over-courteous terms, in which the comments on it are set forth, the intelligent reader will be somewhat surprised to learn, that, with the exception of the chronological fact of the *dates* appropriate to the respective degrees, or to the incidents on which they are founded, *there is no authority for it*. We never said, for the plain reason that we never believed, that any *dates*, or any facts, can *prove* "that the Select degrees are 465 years older than the Royal Arch degree," or that either has been in existence, as Masonic degrees, one half that number of years. We were among the first, and have been second to none, in our opposition to such "absurd claims," and in our endeavors to disabuse the minds of over-credulous Brethren, in this and other respects. We cannot think our Companions of the committee wilfully intended to misrepresent our opinions, or designedly to attribute to us statements we never made. They have probably been misled by others, and taken at second hand, that, the truth of which, before using, they were bound, in good faith to us, and to their Grand Chapter, to ascertain, by consulting the original source. This was also due to themselves; because, if their statements are found to be erroneous, and their argument to be predicated on false assumptions, in one respect, very little reliance can be placed on either, in other respects. The statement which the report assumes to quote from our pages, and the terms of which, it will be seen, are most grossly perverted, may be found on page 121, of the 9th volume of this Magazine. It is the closing paragraph of a brief paper on the "Masonic Computation of Time;" and had the committee consulted the article, they would not only have been enabled to quote us correctly, but would have discovered that we are in no sense chargeable with favoring the "absurd claims" to which they so properly object. They would have there found this language:—"No intelligent and well informed Mason, at this day, claims for his Institution an organized existence cœval with the creation. That such a pretension has sometimes been advanced, we do not deny. *But with such vagaries we have no sympathy.*" The paragraph, as it stands on the page referred to, is as follows:—

"Royal Arch *Masons* (not Masonry) date from the building of the second Temple, by Zerubbabel, 535 years before the Christian era. Their present (1850) date

therefore is, *Anno Inventionis* 2385. The Knights Templars date from the establishment of the Order in 1115—thus, *Anno Ordinis* 732,—the Royal and Select Masters, from the completion of the Temple—thus *Anno Depositionis* 2850. Masons of the Scotch and other *modern* rites, use dates peculiar to themselves, which are determined by some particular epoch commemorated in their respective rituals, or by some event significant of their origin."

This is the whole matter, and the reader will readily perceive from it, that the committee were either led into a gross error by others, or that they have inexcusably perverted our statement, and attributed to us language we never used. The paragraph is a simple statement of *facts* as they exist. It draws no conclusions from them, nor advances any opinion as to their propriety or accuracy. It does not assume to *prove* any thing. We return the extract from the report to the committee

There are some other matters of more importance in the report; but they are generally such as have been frequently discussed in similar reports and in our pages. The committee favor the opinion that a subordinate Chapter may try and expel the Deputy Grand High Priest, if he be a member, and is arraigned when not actually exercising the functions of his office, as the representative of his principal. "If," says the report, "proceedings had been commenced against him, they would be stayed, so soon as he came into the *exercise*, as Deputy, of the functions of the G. High Priest himself." We suppose the Deputy to be empowered and qualified by his installation, and is required to hold himself in readiness, at any moment, to exercise all his constitutional powers, as occasion may demand. To say that it is within the province of a subordinate Chapter to divest him of this qualification, is to say, that the subordinate may arrest the operation of the Constitution of its superior. By the Constitution of the General Grand Chapter, the Deputy, King and Scribe, are authorized to preside in any Chapter under the jurisdiction;* and the solemn declaration of every High Priest of a Chapter, at his installation, is, "that he will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the *several Lectures and Charges, and will resign the Chair to them, SEVERALLY, when they may visit his Chapter.*" The Deputy may therefore *act, and exercise the Constitutional functions of his office, even though the Grand High Priest be neither dead nor absent from the State. He may at any and at all times, exercise his power to preside in any subordinate Chapter under his*

*If the doctrine claimed be admitted, the D. G. G. H. P., King and Scribe, may, be removed from their official relations, by the subordinate Chapters of which they are members; and thus the G. G. Chapter is left with but one of its principal officers. There is no danger that such a principle will ever obtain in practice. The further discussion of it may therefore be regarded as an unnecessary labor.

jurisdiction; and if he may preside, he may control its action. The power to try, is therefore, wanting, *ex necessitate*.

The reasoning of the report on this subject is ingenious, but not to our mind in any way conclusive. It admits that, "the old Regulations and Charges declare, that the Grand Master or Deputy has full authority and right, not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand." But then, on the other hand, it says—"It certainly does *not* follow, that in regard to the relative powers and prerogatives of Grand and particular Lodges, we are *at this day* to follow, in all things, these *ancient Constitutions*." Now, apply this rule to the question under consideration, and nothing further remains to be said. It assumes the whole argument. The ancient Constitutions of Masonry being no longer admitted as authority in determining the relations or the responsibilities of a subordinate to its superior, each Grand Chapter is left to act for itself, independently of its relations to other bodies of corresponding rank, and to adapt its regulations to meet its own views, or supposed necessities. We do not so understand the subject.

The committee say, they have not found the provision, that "the power to expel resides alone in the Grand Lodge." This is very probable, though we pointed out the place where it was to be found. If they had not the means at hand to enable them to find it, that was perhaps their misfortune. They do not of course intend to intimate any doubt of its existence; and as the terms of the rule would probably be acceptable, we will endeavor to gratify them in this respect. We quote from the Constitutions of the Grand Lodge of England:—

"14. The Grand Lodge has also the *inherent* power of *investigating, regulating, and deciding*, all matters relative to the Craft, or to particular Lodges, or to *individual* Brothers, which it may exercise either by itself or by such delegated authority as, in its wisdom and discretion, it may appoint; but in the Grand Lodge alone resides the power of erasing Lodges and *expelling** Brethren from the Craft, a power which it ought not to delegate to any subordinate authority in England."

"15. No Lodge shall be erased, nor any Brother *expelled*, until the Master or officers of the Lodge, or the *offending Brother*, shall have been summoned to show cause, *in the Grand Lodge*, why such sentence should not be recorded and enforced."

Our Companions of the committee will see by the foregoing that the power not only exists in the English Constitutions, but that it is claimed as an *inherent* power in the Grand Lodge, which ought not to be alienated or "delegated to any subordinate authority."

*"The term *expelled* is used only when a Brother is removed from the Craft, by the Grand Lodge."—Note to Eng. Con., page 67.

GRAND LODGE OF MASSACHUSETTS.

IN conformity with long established usage, as well as in compliance with the provisions of its Constitution, the Grand Lodge of this Commonwealth held a stated communication on the evening of the 27th of December last, being the anniversary of St. John the Evangelist, for the Installation of its officers. The meeting, as is usual on that day, was well attended by the Brethren; and the ceremonies, which are always observed with the solemnity due to them and the occasion, were of a highly interesting and impressive character. The officers having been duly installed, the M. W. Grand Master, the Rev. GEORGE M. RANDALL, of Boston, delivered, in his usual clear and distinct manner, the following interesting and appropriate

ADDRESS.

Brethren of the Grand Lodge:—

It once more becomes my duty to address you on the return of this Anniversary, which, for so many years, has been observed, as a proper occasion for the ceremonies of installing the officers elected and appointed, into their respective offices. That duty has now been performed, and the usual proclamation has been made. The Grand Lodge is therefore fully organized and duly qualified to enter upon the duties which inherently belong to a Grand Lodge, and which constitutionally pertain to the Grand Lodge of Massachusetts.

A gracious Providence has permitted us again to assemble within these walls. But all are not here, who were of our number, one year ago. Since our last annual meeting, it has pleased the All-wise Ruler of the Universe to remove by death several of our Brethren, who have been associated in the Councils of this Grand Lodge.

Early in January last, our Brother FERDINAND E. WHITE, who, for several years, was Deputy Grand Master, finished his course on earth. Honored and beloved by his Brethren, for the sterling virtues which distinguished his character as a man and a Mason, his death was a great loss to the Fraternity, in whose prosperity he took a deep and abiding interest.

Soon after the death of Br. White, another Brother, venerable and beloved, JAMES A. DICKSON, so long and so well known as one of the firmest friends of this Institution, and one of the most faithful of the Brotherhood, ceased his labors here. He was a permanent member of this Grand Lodge, and manifested up to the end of his life, a most lively interest in all things which pertained to the welfare of our Order.

Within a few weeks, another permanent member of this Grand Lodge, has been numbered with the dead; I refer to our late Brother WILLIAM FERSON, of Gloucester, who two years ago, was elected Senior Grand Warden. Highly respected in the community, where he resided, he has been "gathered to his fathers" in a good old age. He was an upright man, a consistent Mason, and a firm friend to this Institution, when friends were needed. He was spared to see the society, which he so much loved, relieved from its trials and restored once more

to the confidence of the community. His memory will be fondly cherished by all his Brethren who knew him.

Early in the month of October I received the painful intelligence, that our R. W. Br. PRENTICE CUSHING, the District Deputy Grand Master for the third District, was very sick, and that no hope was entertained of his recovery, rendering it necessary to appoint another in his place, in order that the visitations of the Lodges in that district might be completed, before the meeting of the Grand Lodge. I accordingly appointed R. W. Peter Lawson, of Lowell, District Deputy for the remainder of the Masonic year. In the course of a few weeks, our Brother Cushing was removed by the hand of death. He had filled the office of District Deputy for several years, and always with great acceptance. He has finished his labors on earth, and his soul, I trust, has entered upon the rewards of a better world.

ROBERT G. SHAW, a distinguished merchant of this city, and a member of our Fraternity, departed this life during the past year. He was formerly an officer of the Grand Lodge, and at the time of his death was one of the Trustees of the Grand Charity Fund. He was a firm friend of this Institution and stood by it manfully, in the dark and dreary days of trial. Such was his regard for the Order, and such the confidence of the Brethren, in his integrity, that when it was apprehended, that the civil Charter of the Grand Lodge might be taken away by an act of the Legislature, this Temple, where we are now assembled, was placed in his hands; and he firmly and faithfully held it, until the hurricane of persecution had spent its violence, and quietness was once more restored, when he transferred the property to a Board, known as the "Trustees of the Masonic Temple." The last time that he was present at a meeting of the Grand Lodge, was on the occasion of the Centennial Celebration of the initiation of GEORGE WASHINGTON, on the 22d day of February last. It was his last visit to this place. I shall not soon forget, as he stood here, casting his eye over the adorned walls of this spacious apartment, with what evident satisfaction he referred to the time, when he served the Grand Lodge in the capacity to which I have already alluded. But he has gone hence. His loss will be felt by a large circle of friends both within and without the pale of our Fraternity.

Still another, within a few weeks, has been called, with scarcely a moments warning, to exchange the active duties of this world for the realities of the next. I refer to our late Brother JONAS CHICKERING, who, though not a member of this Grand Lodge, was a firm friend of Freemasonry,—whose character reflected honor upon our Institution, and whose virtues as a man and a Mason, were such as to make him an ornament to any society. His kindness of heart,—modesty of manner,—liberal charities,—and unswerving integrity, so happily illustrating the principles of our Order, together with a strong attachment to the several Masonic Institutions to which he belonged, entitle his memory to honorable mention in this place.

These departed Brethren will join our assemblies no more on earth;—a solemn thought, full of profitable admonition.

CONDITION OF THE FRATERNITY.

I congratulate you my Brethren, on the present state of the Fraternity in this

Commonwealth. The year just closed, has been one of almost unprecedented prosperity. According to the returns made by the District Deputy Grand Masters, it appears, that *three hundred and seventy* have been initiated, during the past year in eight Districts; no returns having been received from the 9th District. Of which number, one hundred and eighty were in the first District. These simple statistics express more forcibly than any words of mine can do, the gratifying fact, that our Ancient Fraternity has secured a high place in the estimation and confidence of the community.

The general condition of the Lodges, in the several districts, so far as I have the means of knowing, is, with few exceptions, highly prosperous.

NEW LODGES.

On the 17th of August last, I granted a Dispensation to certain Brethren, to open a Lodge in Valparaiso, S. America. It is an interesting fact, that from the Grand Lodge of Massachusetts, were issued the first Charters, for the organization of Lodges, not only in what is now the United States but in the British Provinces, and in the West India Islands. It was therefore not inappropriate, that our Brethren in other parts of this continent, living under another government, and speaking another language, should receive their authority to work, from that Grand Lodge, which, without any spirit of arrogance, may justly claim to be the parent of Freemasonry in this Western world!

A Charter has been granted to BAALBEC LODGE, East Boston, and to ANCIENT YORK LODGE, Lowell, both of which Lodges were spoken of in my last annual address, as working under Dispensations. On the evening of the 28th of April last, assisted by several members of the Grand Lodge, I constituted Baalbec Lodge, and on the 7th day of July, I constituted Ancient York Lodge, in Lowell, on which occasion I was assisted by several of our Brethren from Boston. I am happy to say, that both these new Lodges afford satisfactory evidence that they are under excellent discipline, and so far as I am able to judge, bid fair to be second to none within this jurisdiction, in point of true Masonic success.

At the last meeting of the Grand Lodge, a petition was presented from certain Brethren in Newburyport, asking for the return of the Charter of St. John's Lodge, which was surrendered some years since, in consequence of the violence of the Antimasonic warfare. By a vote of the Grand Lodge, the Charter has been restored, and we may expect, soon to see two thriving Lodges in this ancient town, which at a former period, ranked next to Boston, as the chief seat of Freemasonry, in this Commonwealth; having at that time, three Lodges, a Royal Arch Chapter, and an Encampment of Knights Templars.

MASONIC DISTRICTS.

Acting by authority of a vote of the Grand Lodge, passed at its last meeting, empowering me to revise the Masonic Districts, I have made such a revision as the interests of the Fraternity seem to call for. I have divided the Ninth District, which contained thirteen Lodges, several of which were located at remote points, into two districts, making *Harmony*, Northfield, *Jerusalem*, Northampton, *Thomas*, Monson, *Republican*, Greenfield, *Mount Vernon*, Belchertown, *Humanity*,

Brimfield, *Mount Tom*, Holyoke, a new District, to be numbered *Ten*. The remaining six Lodges to constitute District number *Nine*.

I have also transferred *Merrimack* Lodge, Haverhill, and *St. Matthew's*, Andover, from the *Second* to the *Third* District.

DISTRICT DEPUTY GRAND LECTURERS.

In accordance with the vote of the Grand Lodge authorizing and directing the appointment of a District Deputy Grand Lecturer for each District, I appointed at the commencement of the last year the District Deputy Grand Masters, as Lecturers in all the Districts, excepting the first and second, which were filled by the Grand Lecturers, who resided respectively in these Districts. From the experience of the last two years I am constrained to say, that the benefits anticipated from the appointment of District Deputy Grand Lecturers have not been realized.

The regulation adopted by the Grand Lodge required the District Lecturers, to meet in Convention once a year, for the purpose of instruction in the Work and Lectures, under the immediate direction of the Grand Lecturers. But one such Convention has been holden. According to the regulation adopted by the Grand Lodge, no District Grand Lecturer is permitted to act in this capacity who has not been approved by the Grand Lecturers; correctness and uniformity, in respect to the Work and Lectures, being essential qualifications for this office. This could not be secured, without, at least, *one* meeting in the course of the year, in connection with the instructions of the Grand Lecturers.

As the Grand Lodge devotes one entire day, annually, to the Lectures and Work, when all who desire information may be present and secure the benefits of that instruction, which is the standard authority;—and as the services of the Grand Lecturers can, at any time be secured, at a moderate cost;—and as the District Lecturers neglect to qualify themselves for their office, it may admit of serious question, whether it would not be judicious to repeal the measure altogether.

DISPENSATIONS.

I must again call your attention to the matter of granting dispensations touching the time required for the *initiation*, *passing* and *raising* of candidates. I observed in my last annual address that the power of granting such dispensations had been conferred upon the Grand Master and his Deputies, for purposes connected with the welfare of the Fraternity, and that the exercise of this authority was the *exception* and not the *rule*. I am fully aware that, in some of the maritime districts of the State, cases frequently occur, for the legitimate exercise of this authority. But I have reason to believe, that dispensations are, not unfrequently, asked for, and obtained, where no such urgent necessity exists, as would justify a suspension of the regulations of the Grand Lodge.

I notice in the returns of one of the Lodges, that during the past year, there were seventeen Initiations, twelve of which were by dispensation; and that too, in a part of this jurisdiction, where no special occasion existed, for the exercise of such a power, in consequence of the predominance of a seafaring population.

The manner in which these dispensations are sometimes requested, seems to imply, that but little more is required, than to ask as a privilege, what will be granted as a matter of right. There seems to be a misapprehension upon this subject, which the good of Freemasonry requires to be corrected. I must here take occasion to call the attention of the Subordinate Lodges, to the law relating to the granting of dispensations. This power belongs alone to the Grand Master. His Deputy and the District Deputies act for him, in his absence. The Constitution provides for the appointment of Deputies, purely as a matter of convenience. They are authorized to grant dispensations, solely on the ground of being his Deputies. No other person therefore, has an inherent or constitutional power, to dispense with the full requirements of the laws and regulations of the Grand Lodge. I regret to learn that in several instances this power has been exercised without proper authority. In one instance, where the District Deputy, for satisfactory reasons, had refused to grant a dispensation, application was made to another person, residing nearly an hundred miles distant, and a dispensation was obtained. The District Deputy, is presumed, to be the best qualified to judge of the merits of an application. If any appeal be taken, it must be to the Grand Master himself, with whom alone resides the constitutional authority to allow a suspension of the rules of the Grand Lodge, in respect to such cases; the authority of the deputies, being only a delegated authority, revocable at the will of the Grand Master. It must be evident, that the exercise of the power of granting dispensation, by any other than the Deputy of the District, would be productive of serious mischief, as well as irregular and unwarrantable, and I take this occasion to say, that such a practice will not be allowed.

MORAL QUALIFICATION OF CANDIDATES.

As I have already stated, nearly *four* hundred persons have been made Masons within this jurisdiction, during the last year. Whether this fact be a ground of congratulation or of regret remains to be seen. If all these initiates prove to be "good men and true," we may well rejoice in our prosperity;—but if they do not come up to the standard of our principles, then we have good cause to remember that such apparent prosperity is but the antecedent of another day of trial and darkness. I feel it to be incumbent upon me to reiterate the caution contained in my last annual address, touching the care which should be exercised, in thoroughly investigating the moral character of all applications for the degrees. I do this, because facts have come to my knowledge, which warrant the opinion, that such care is not always taken. The fact, that so many have received the degrees, the last year, is of itself sufficient to awaken suspicion, that some may have entered the pale of our Fraternity without that thorough scrutiny, which both the principles and the purity of our Institution demand. I have been informed that no less than three persons who have recently applied for Chapter degrees, in this city, have been rejected solely for moral causes. And yet, these three persons had been accepted and made Master Masons, in this jurisdiction,—two of them, I understand in one Lodge. Such a fact is humiliating, but instructive and admonitory.

It would not be extraordinary if the spirit of rivalry, amid so much success, should steal its way into some of our subordinate Lodges, and the desire to outdo

each other in the amount of business done, should lie at the foundation of this hasty and incomplete investigation into the moral character of candidates.

There is another point on which I feel called upon to speak a word of caution. I fear, that among some, perhaps of the more inexperienced Brethren, the very unmasonic course may sometimes be pursued of inviting young men to become members of our Order. This is wrong. Great care should be taken not to be forward even in recommending the Institution to those, who are not members. When called upon, we may on suitable occasions, express our opinion of its principles, and when requested to propose the name of a freind for initiation, we should cheerfully do this office; but beyond this, we should be careful not to go, in the way of offering inducements to the uninitiated to seek admission.

There is one practice which now obtains, that may in some measure conduce not a little, to a state of things that all must deplore. It is this:—a Lodge feels at liberty to *initiate* without limit, but at the same time it most carefully restricts the number of its *members*. While the vote to give the degrees to certain candidates is decided without hesitation in the affirmative, the question on admitting these same persons to membership would be decided as promptly in the negative. A safe rule for all to adopt would be not to give the degrees to any candidate, with whom they are not willing to associate, as a member of the same Lodge. The distinction now so common between being made a Mason in a certain Lodge, and being a member of that Lodge, tends to promote the evil which it becomes us to avoid.

PROXIES.

It is sometimes inconvenient for the officers of Lodges in distant parts of the jurisdiction, to attend the quarterly and other communications of the Grand Lodge, while it is very desirable that all the Lodges should be represented. To meet such cases the Grand Lodge has provided that a subordinate Lodge may be represented by a Proxy. I take this opportunity of reminding my Brethren of the law upon this subject. All Proxies expire on the 27th day of December, and must be renewed, if the Lodges granting these Proxies desire to be represented.

A few years ago a committee of the Grand Lodge made a report, recommending a Jewel to be worn by Proxies of Lodges, which report was accepted, but the recommendation has never been carried into operation. I would suggest the propriety of establishing that or some other as a Jewel to be worn at all meetings of the Grand Lodge, by those who appear as Proxies of Lodges. Our regulations will not allow a Master or Warden of a Lodge to vote in Grand Lodge who appears without his Jewel, except by special vote. Such are not allowed to be present at the opening of the Grand Lodge, and yet Proxies are allowed a seat and to vote, without any Jewel whatever.

LIBRARY.

By the report of the Library committee, it appears that a number of volumes of Masonic works have been purchased, and it is hoped, that before another annual meeting, such arrangements will have been completed, as will render these volumes accessible to all who may desire to consult them.

FINANCES.

The amount of work which has been done during the last year, has supplied our Treasury with funds sufficient to meet all the expences of the Grand Lodge, and to do something towards discharging its indebtedness.

The Trustees of the Temple entered into an arrangement a few months since with our late Br. Chickering, by which all the building, with the exception of the Masonic apartments, was leased to him for a term of years, on conditions believed to be mutually advantageous. This agreement relieves the Trustees of the perplexity and expense of renting the several parts of the Temple for various purposes, and secures a certain revenue, which may at once be applied, in extinguishing the debt of the Grand Lodge, and removing the mortgage which now lies upon the building.

In this connection, however, I take occasion to say, that profiting from the experience of other Grand Lodges, and the history of many moral and benevolent societies, who have been burdened with large endowments; I confess to some degree of indifference in the matter of hastening the time, when this Grand Lodge shall find itself in the possession of very considerable funds, any further than by the payment of the ordinary and extraordinary expenses of the Grand Lodge, the feebler Lodges may be relieved in a measure from the tax which they are now required to pay into our treasury. Funds in the form of rich endowments, while a matter of convenience, and sometimes the means of good, are frequently prolific sources of bitter altercation and disastrous divisions.

OTHER GRAND LODGES.

I am happy to say that the serious difficulties which existed in the Grand Lodge of California, at our last annual meeting, of which this Grand Lodge took notice in a report which they adopted at the March communication, have been adjusted, and so far as I am informed the interests of the Fraternity in that new State, are now in a flourishing condition.

The state of things in New York has been such as to warrant this Grand Lodge in adopting stringent and energetic measures, trusting that other Grand Lodges throughout the Union will pursue a similar course, with a view to the resolute maintenance of the true principles of our time honored Institution.

As the Report, together with the Resolutions adopted by this Grand Lodge, have been printed and sent to the Subordinate Lodges within this jurisdiction, and also forwarded to the several Grand Lodges throughout the Union, I shall not detain you with any remarks of my own upon a subject so fully and so ably treated in the report, and so thoroughly discussed at our last meeting, any further than to say, that both the Report and the Resolutions meet my most hearty approval, and shall receive my strongest official support; and I hereby direct all Lodges owing allegiance to this Grand Lodge, to use all due diligence in carrying out this measure, according to its true spirit,—and I enjoin upon all our Brethren visiting New York, not to sit in Lodges which by these Resolutions, are cut off from all Masonic communication with the Lodges in this State.

While we seek to promote unity and harmony abroad among sister Grand Lodges, it becomes us to be assiduously careful to cultivate the same virtues

among ourselves. To this end, let us strive to avoid whatever may lead to sectional jealousies and to the fostering of that spirit which separates Brethren and sows the seed of distrust and discord in the Masonic family. The true interests of this Fraternity are ONE: we have *one* purpose,—we are bound by *one* obligation,—and we should have but *one* aim, in our relations as Masons, and therefore should unitedly and harmoniously prosecute the labors of our calling in a manner that shall be an honor to our Institution and a blessing to mankind. Whether our abode be in the city or in the country, let us remember, that we are always '*at home*', in this TEMPLE;—and here and everywhere, let us seek to manifest and maintain the principles of truth, brotherly love and charity, which we profess.

May the Supreme Ruler of the Universe, whom we adore, "direct us in all our doings with His gracious favor, and further us with His continual help, that in all things we may glorify His Holy name," and finally at the close of a well spent life, when our labors on earth are over, may we pass to the rest and the rewards found and enjoyed in "that Temple above, that House not made with hands, eternal in the Heavens."

GRAND LODGE OF VERMONT ON THE NEW YORK DIFFICULTIES.

Burlington, Vt., January 14, 1854.

BR. MOORE:—We have just closed the annual session of the Grand Lodge of Vermont;—of the various subjects submitted for consideration, the difficulties of our Masonic Brethren in New York was the most prominent—they were alluded to, by the *Grand Master*, in his opening address, and referred to a special committee consisting of Brothers *Nathan B. Haswell, Joshua Doan* and *Dan Lyon*. This committee made an interesting Report, adopting and fully sustaining the views taken by the Grand Lodge of Massachusetts, as noted in the last number of your Magazine, and they further say, they can acknowledge no other Grand Lodge in the State of New York, but that over which the Hon. *Reuben H. Walworth* presides as Grand Master. They recommend the healing of such good Masons as have, through ignorance or design, been imposed upon—and they conclude by saying, that the *Grand Lodge of Vermont will not acknowledge a plurality of Masonic Grand Lodges either in that or in any other State of the American Union*. The Report and Resolutions reported by the committee, were *unanimously* adopted. You will soon have them in our printed proceedings.

Fraternally yours,

N.

GRAND CHAPTER OF TENNESSEE.

THE Grand Chapter of Tennessee held an annual communication at Nashville in October last. Thirtyseven Chapters were represented; a fact indicating stronger than any words of ours can do, the high state of prosperity and the strong interest felt in this branch of our Order, throughout the State. We notice nothing, however, in the proceedings, of general interest, except it be the report of the committee on correspondence; from which we extract as follows:—

QUALIFICATIONS OF CANDIDATES.

"Passing by the proceedings of the Grand Chapter of North Carolina for the year 1852, your committee proceed to take up the annual report of the M. E. Grand High Priest, which, in almost every feature meets their most cordial approbation. Speaking of the rapid increase of Masonry, he says: "It ought to be a source of gratulation to every Mason; but in our prosperity, it would oftentimes be well to recollect, that the strength of Masonry is not in its numbers, but in the virtue and wisdom of its members." This is a matter that cannot be too strictly looked to by our subordinate Chapters. The worthiness of an applicant for Masonic preferment, so far as character is concerned, is most generally closely scrutinized; there is, however, one point on which your committee think there has not been a sufficient degree of Masonic vigilance manifested. We allude to the *qualifications* of the applicant, as regards Masonic information. That a Mason before advancement, should be thoroughly and fully informed upon all the preceding degrees, is a self-evident fact to every well informed Royal Arch Mason. Still how little is this matter attended to! and yet without that due attention, how is our Order to be transmitted in its pristine beauty, purity and sublimity, to posterity? Your committee think this a question of vital importance to the Order, and one that particularly claims the legitimate action of the Grand Chapter."

MASONIC LITERARY INSTITUTIONS IN THE STATE.

"In conclusion, your committee take the liberty of reporting to this Grand Chapter, that the Masons of our own State are actively engaged in carrying out the great principles of the Order. There are now in Tennessee three institutions of high literary grade under Masonic supervision, viz: a Male College at Mason, in the Western District; the Female Masonic Institute, at Maryville, Blount county, which your committee is informed are in a flourishing condition, and Jackson College at Columbia, which went into operation as a Masonic Institution in 1849. It commenced its operations under adverse circumstances, having several times to change its Faculty, yet has it continued steadily to prosper; and now that it has a Faculty permanently established, whose interests are identified with the Institution, and which your committee confidently assert, if equalled, have not their superior in the South West, it is progressing with rapid strides, and bids fair, in a very short time, to rank among the first Literary Institutions of our Republic. It numbers now upwards of two hundred students, to which daily accessions are being made; has a library containing between three and four thousand volumes, and the two Literary Societies have each the nucleus of a good library, to which additions are made from session to session—also a fine Philosophical and Chemical Apparatus, and a splendidly assorted Cabinet of Minerals.

JURISDICTION OF CHAPTERS.

Resolved, That the jurisdiction of the different Chapters in this State shall be regulated by *geographical* distance, and all petitions for the several degrees, or for membership, shall be made to the Chapter nearest the residence of the peti-

tioner, unless the Chapter having jurisdiction shall yield the right to some other Chapter.

The officers for the present year are as follows :—

Edward W. Kenney, G. H. Priest ; John S. Dashiell, D. G. H. Priest ; A. P. Hall, G. King ; B. F. Stout, G. Scribe ; W. H. Horn, G. Treasurer ; Charles A. Fuller, G. Secretary ; J. Huntington, G. Chaplain ; Wm. L. Hearn, G. Marshal ; George B. Peters, G. Capt. of Guard ; M. E. Grove, G. Tyler.

THE GRAND COUNCIL.

The Grand Council of Royal and Select Masters for the State, held its annual meeting at the same time and place. Seventeen Councils were represented, including two under dispensation. Charters were ordered to be issued to the latter. The remainder of the business was of a local character.

GRAND CHAPTER OF TEXAS.

This Grand Body held its last annual convocation at Washington in June. Fourteen Chapters were represented at the opening of the session. Several others afterwards came in. The address of the G. H. P. is characterized by wholesome counsel to the Companions and Chapters under the jurisdiction. He says :—

I feel unwilling to permit the present and perhaps the last opportunity I shall have of addressing you officially, to pass without directing your attention to, and raising my "warning voice" against, what I conceive to be prevalent evils and errors, which, if persisted in, must result greatly to the prejudice of the Craft.

We are now in a period of unprecedented peace and prosperity for Masonry. All grand officers, those placed upon the watch tower from Maine to California, from Canada to Texas, are congratulating themselves, and the Fraternity at large, upon our prosperous condition, and proclaiming the lullaby of peace, peace, when indeed, the enemy is in our camp, unperceived and unsuspected, but with the greater certainty working our injury and our disgrace.

"In time of peace prepare for war," has been always regarded as a wise national adage, and may it not be equally applicable to our safety and interests ? What preparations, I am asked, do we require ? Would you have us wage war against the Pope, against Napoleon ? I would, my Brethren have you wage a war of extermination against all enemies. But I have already intimated, that our avowed enemies are not all that we have to fear ; indeed, they are least to be dreaded ; it is that crafty, insidious, wily enemy, that is in our very midst, who is most to be feared, and is now daily working our injury, nay working our ruin.

The D. G. H. P. in his annual report, which is a business paper, says—

I have granted four dispensations for the establishment of new Chapters, as follows, viz : One at Abney's Store, in Rusk county, called Concord Chapter, No. — ; one at Newbern, Shelby county, named Mount Vernon Chapter, No. — ; one at New Salem, Rusk county, called McCharty Chapter ; and one at Carthage, Panola county, known as Carthage Chapter, No. — ; and I have reason to believe, that they are all in a healthy and prosperous condition.

The following resolution, designed to restrain the too rapid admission of candidates, was adopted. It is in conformity with an old conservative practice :—

Resolved, That no Chapter subordinate to this Grand Chapter shall advance or exalt a candidate until he shall have served at least one year as a Master Mason.

The following resolution, suggested by the report of the Grand Secretary, was adopted :—

Resolved, That in all cases of suspension, rejection, or expulsion of an applicant by a subordinate Chapter, it shall be the duty of said Chapter to cause immediate notice of the same to be given to all sister Chapters within this jurisdiction, and also to the Grand Secretary.

We rejoice at the evidences which these proceedings furnish, of the growing prosperity of this branch of our Order in Texas. Comp. William W. Taylor was elected G. H. Priest, and Comp. James M. Hall, of Crockett, Grand Secretary.

[ORIGINAL.]

LIGHT.

BY DR. DAVID BARKER.

Light !

Brother, are you faint and weary ?
Is your pathway dark and dreary ?
Doubt, nor fear, nor falter, never ;
Let this be your watchword, ever,

Light !

Light !

Better days may soon be dawning ;
Darkest hours give birth to morning ;
Yield not to the fiend, Despair,—
Keep in mind old Ajax's prayer,
" Light ! "

Light !

Ask no garb from Nemean lion,
But with heart and nerves of iron,
Fight your fight in fearless manner,
With this motto on your banner,

Light !

Light !

Light to stamp each sin with terror ;
Light to hunt and banish error ;
Light to kill or weaken sorrow ;
Light to gild a better morrow,—

Light !

Light !

Light to make oppression falter ;
Light from truth's own burning altar ;
Light to shine on hearts benighted ;
Light to see each wrong is righted,—

Light !

Light!

While one intellect is clouded ;
While one soul in sin is shrouded ;
While a world for light is dying,
Brother, never cease your crying,
Light !

Exeter, Me., Dec., 1853.

MASONRY IN THE WEST INDIES.

Our correspondent at Kingston, Jamaica, politely communicates the following notice of a public installation of the officers of Sussex Lodge, at that place, on the 19th December last :—

On Monday night, the solemn and imposing ceremony of the installation of the Master elect and the officers of Sussex Lodge, for the ensuing Masonic year, took place at Sussex Hall in this city.

The attendance of Brethren of Sussex Lodge, and of Silver Lodges, was so great, that additional benches had to be called into requisition for the accommodation of the members of the Craft. The Lodge having been opened in due and ancient form, the attendance of the Provincial Grand Lodge of Scotland was announced, when, at the command of the Worshipful Master, they were admitted. Entering in the following order, they were received with the customary Masonic honors :—

R. W. Colin Campbell, Provincial G. Master ; J. K. Fingzies, D. P. G. Master ; William Duff, P. G. S. W. ; P. J. Ferron, P. G. J. W. ; D. R. Dacosta, P. G. S. Deacon ; George Morce, P. G. J. D. ; W. Robert Osborn, P. G. Treas. ; Brother J. McDonald, P. G. Sec. ; Wor. E. Leon, P. G. Inner Guard ; Chas. Gadpaille, P. G. St. Bearer ; John Nunes, J. Cator, and other Brethren of the Provincial G. Lodge of Scotland.

After certain preliminaries, known only to the Brethren of the Craft, the W. Henry Franklin, the immediate Past Master of Sussex Lodge, proceeded to install the Master elect, Br. John Nicholls, which interesting ceremony was performed with all due solemnity ; after which the newly installed Worshipful Master named his officers to form an administration under him, for the ensuing year. The following Brethren compose the present administration :—

W. John Nicholls, Master ; Brs. Robert Hamilton, S. W. ; J. H. McDowell, J. W. ; R. Wor. J. K. Kingzies, Treas. ; Brs. H. R. Waldron, Sec. p. t. ; Wm. Whitbourne, S. D. ; J. H. Woodley, J. D. ; Joseph Francis, I. Guard ; Stephen Spring, Tyler.

The W. Master, in an eloquent inaugural address, returned thanks to the members of the Lodge, for having elevated him to so important a position ; and to the W. Henry Franklin, for the manner in which he had performed the ceremony of installation. He was followed by his officers, who each tendered his acknowledgments for the honor conferred on him.

A vote of thanks was then tendered to the immediate Past Master, for the efficient manner in which he had ruled his Lodge, and another to the officers who had acted under him, after which the Brethren adjourned to the banquet room, to

partake of the good things provided for them, under the direction of that able caterer—Brother Desnoues.

The Banquet was really a splendid affair. The table was well laid out, and the viands and wine done ample justice to. At the conclusion of the repast, the usual loyal, patriotic, and Masonic toasts were proposed, and responded to.

MASONRY IN NOVA SCOTIA.

The Provincial Grand Lodge of Nova Scotia, New Brunswick, Newfoundland, and Prince Edward Island—holding under the Most Worshipful the Grand Lodge of Scotland—R. W. Brother the Hon. ALEXANDER KEITH, Provincial Grand Master, held an annual communication at Freemasons' Hall, Halifax, N. S., on St. Andrew's Day, Nov. 30, A. L. 5853, at high 12. Present :—The R. W. Provincial G. Master in the Chair, the several Grand Lodge Officers, the Representatives of the various Lodges, and numerous visiting Brethren.

The Provincial Grand Lodge was opened in due form and with solemn prayer.

The Brethren were then informed that the Provincial Grand Lodge was convened, (as customary on St. Andrew's Day), for the purpose of installing Office Bearers for the ensuing Masonic year.

The following Brethren having been selected by the R. W. P. G. Master to fill the offices placed opposite their respective names, were duly installed, invested and proclaimed according to ancient custom, viz. :—R. W. Brothers John Richardson, D. P. G. Master ; John B. Fay, Substitute P. G. Master ; William D. Cutlip, S. G. W. ; E. J. Lordly, J. G. W. ; George Fraser, P. G. Secretary.

Upon the installation of the P. G. Secretary, the R. W. P. G. Master (on behalf of the P. G. Lodge) presented him with an emblematical gold Jewel, as a token of esteem for his past services, which was briefly and feelingly acknowledged by the P. G. Secretary.

The following named Brethren, duly elected at the last Quarterly Communication of the P. G. Lodge, were also installed, invested and announced in the usual manner, viz. :—R. W. Brother Edgar Dodson, G. Treasurer ; V. W. Brothers Samuel Foreman, G. S. Deacon ; James Thompson, G. J. Deacon ; D. R. Cutlip, G. Architect ; J. D. Nash, G. Jeweller ; James Reid, G. Bible Bearer ; William Grant, G. D. of Ceremonies ; L. G. Casseres, G. D. of Music ; James Fortune, G. Sword Bearer ; William Murray, A. K. MacKinlay, Robert Romans, Jr., Evanson Leonard, William H. Lee, Thomas Shehan, G. Stewards ; Frederick Black, G. Pursuivant ; John Baxter, G. Tyler.

The newly installed officers then formed in procession, headed by Pipe Major Brother Matheson, 72d Highlanders, and after saluting the R. W. P. G. Master according to ancient custom, assumed their respective stations.

The R. W. P. G. Master in thanking the Brethren for their punctual attendance, congratulated them on the unanimity and good feeling which prevailed among the Craft, together with the present cheering condition of Scottish Masonry within this jurisdiction, and encouraged the Brethren generally to continued efforts in the dissemination of the pure principles of the Order, and in the practice of Brotherly Love, Relief and Truth.

The Provincial Grand Lodge was then closed in due form, and with solemn prayer adjourned.

At 2 o'clock, P. M., the Brethren and their guests sat down to a Banquet prepar

ed for the occasion, at which the usual Loyal and Masonic toasts were given and responded to *with all the honors*, and having enjoyed themselves for a few hours, the Brethren retired in *Love, Peace and Harmony*.

GEORGE FRASER, *Provincial Grand Secretary*.

PHYSICAL QUALIFICATIONS OF CANDIDATES.

[The following able report on this subject, was adopted by the Gen. Grand Chapter of the United States, at its late triennial session; and, so far at least as R. A. Masonry is interested, settles the question of the admissibility of persons who are maimed or imperfectly formed in body]:—

Companion Tucker, from the committee appointed at the last triennial meeting, to consider the resolution relative to maimed candidates, made a report, which was read, and is as follows:—

To the General Grand Chapter of the United States, to be holden at Lexington, in the State of Kentucky, on the 13th day of September, A. D. 1853.

At the triennial communication of your Honorable Grand Body, holden at Boston, in the Commonwealth of Massachusetts, on the 10th day of September, A. D. 1850, the following resolution was introduced by Companion Tallman, of the Grand Chapter of the State of Maine, and referred to the undersigned, as a committee, to report thereon at the present meeting of your Honorable Body.

“Resolved, That a committee be appointed, to report at the next triennial meeting, whether any of the Chapter degrees may be conferred on persons maimed or otherwise imperfect in body.”

Your committee having attended to the business thus assigned them, now respectfully report:—

That they have investigated the subject with such Masonic light and information as they have been able to command, and now present to this General Grand Body the reasoning which has proved satisfactory to themselves, and the results to which it has led them.

It appeared to your committee necessary to settle in their own minds at the outset, whether in relation to the subject they were considering, the degrees which are arranged in the United States, under the control of the Royal Arch Branch of the Order, and those which remain subject to the government of the Blue or Master Lodges, are to be understood as standing upon the same ground. They arrived at the conclusion that there was no good reason for making any distinction between them, in the application of any general rule which might be found, either by authority or policy, legitimately applicable to the subject. The Masonry of the Blue Lodges is the basis of that which follows it. Craft Masonry is the basis on which Royal Arch Masonry is erected. It is its ancestor, or perhaps, masonically, it may be more rationally called its elder Brother. What is required therefore by Blue Masonry, the jurisdiction which controls the first entrance to the Masonic Temple, seems naturally to furnish the rule for the degrees which follow beyond it; and your committee entertain the opinion, that if a sound and proper rule may be established in relation to the Blue Lodges, it will be found to be one which Royal Arch Masonry would have neither interest nor wish to disregard or subvert; or in other words, that if such a rule can be established on sound Masonic principles, it should be recognized as one of equal force, and equally binding upon both branches of the Masonic family. Those two branches are perfectly harmonious on every other subject, and your committee doubt not that they should be so in this. General principles properly applicable to the one, have always been considered as adapted to both. If Blue Masonry has an ancient landmark, on this or any other subject, which it is a viola-

tion of Masonic principle to remove, Royal Arch Masonry would hardly take the responsibility of disturbing it. “Remove not the old landmarks which your fathers have set,” was a part of the religion of the nation whence our rites were derived.

Your committee have naturally been led to the inquiry, whether the subject submitted to their consideration, is one which rests Masonically on constitutional law, or is one of those general matters which is open to the ordinary regulations of Masonic policy. If, upon investigation, it is found to fall under the former, then it is beyond the exercise of a general discretion, stands paramount to all questions of policy, and absolutely supercedes any consideration of it, in that view. If, however, it is found to fall under the latter description, it stands open for regulation on any state of existing circumstances, upon the judgment of those, who, in such a state of things, have the right to control it, for the best interests of the Order.

We have all been taught, and it is the teaching which comes to us from ancient days, that “it is not in the power of any man or body of men, to make innovations in the body of Masonry.” We have been taught also, that we are *only* to “submit to the awards and resolutions of our Brethren, when conveyed, when they are consistent with the *Constitutions of the Order*,” and further, that we are not even bound to conform to the edicts of the Grand Lodge itself, if they “are subversive of the principles and ground work of Masonry.”

Your committee then feel the full force of the appropriate inquiries, in pursuing this question. What is the “body of Masonry,” the “Constitutions of the Order,” the “principles and ground-work of Masonry,” and do they, or either of them contain any authority upon the subject now under investigation?

To approach the subject intelligently, it seems necessary to advert to a portion of our history.

The Masonic Order, after one of those eclipses in her prosperity to which all human institutions are subject, was revived in England, at the meeting of four Lodges in London, in February, A. D. 1717. These were the only Lodges then existing in the south part of that Kingdom, and they then formed themselves into a Grand Lodge, for which they elected a Grand Master at the following festival of the anniversary of Saint John the Baptist. When the Grand Lodge was formed, “the original constitutions were established as the basis of all future Masonic jurisdiction in the south of England, and the ancient landmarks, or the boundaries set up as the checks to innovation, were carefully secured against the attacks of future invaders.” It was then established also, “as an unerring rule, at every installation, public and private, for many years afterwards, to make the Grand Master, and Master and Wardens of every Lodge, engage to support the ancient constitutions, to the observance of which, also, every Mason was bound at his initiation.”

The next year George Payne was chosen Grand Master of this Grand Lodge. During his official term, he “earnestly desired that the Brethren would bring to the Grand Lodge any old writings or records, concerning the Fraternity, to show the usages of ancient times. In consequence of this invitation, several old copies of the Gothic constitutions were produced, arranged, and digested.”

Your committee deem it important to remark, as to this Grand Lodge, that it did not assume to do more than to preserve intact, the Masonic institution as it found it, as to all its peculiar practices, and the principles which had governed it from early times. It recognized the ancient Grand Lodge at the city of York, and considered itself bound by the ancient Masonic charges acknowledged as authority in that Grand Body. The old Grand Lodge at York, as is well known to all familiar with Masonic history, was established in June, A. D. 926, under the patronage of Edwin, Brother to Athelstan, the then reigning monarch in England. These Masonic charges did not originate at York, but were simply put into form there, the materials being derived from records of an older date. The historical account is in these words: “Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, in June, Anno Domini-

ni, 926, who came and composed a General or Grand Lodge, of which he was the Grand Master. And having brought with them all the old writings and records of the Craft extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof, that assembly framed the constitutions and charges of an English Lodge, made a law to preserve and observe the same, in all time coming, and ordained good pay for the working Masons."

In the new English Grand Lodge formed by the four Lodges at London, in 1717, we find the same course taken to collect the ancient charges and constitutions of the Order, as had been previously taken at York, in the year 926.

In 1721, the Duke of Montague was chosen Grand Master of this English Grand Lodge. Soon after his election, he directed Doctor Desaguliers and James Anderson, A. M., to "revise, arrange, and digest the Gothic constitutions, old charges, and general regulations." At the communication of this Grand Lodge, on the festival of Saint John the Evangelist, in that year, those Brethren had performed the duty assigned them, and presented their labors for approval. A committee of fourteen learned Brethren was then appointed to examine their manuscript and report. At a communication holden on the 25th of March, A. D. 1722, this committee reported, that they had "perused the manuscript, containing the history, charges, regulations, &c., of Masonry, and after some amendments, had approved thereof." The Grand Lodge ordered the whole to be prepared for the press and printed; and within two years (A. D. 1723,) the book of constitutions appeared in print.

Here, then, we have our first printed book of constitutions, compiled with care by learned Masons, sanctioned by the authority of a Grand Lodge, from which it is our pride to have descended, and professing to place us in possession of the "history, charges, and regulations" of our Ancient Masonic Brotherhood.

Your committee are not aware of the existence of any book of general Masonic authority, or of any other authority, or other sources, carrying with it an equally clear and well defined Masonic sanction.

If this book, then, contains a rule upon the subject under consideration, and if the constitutions and charges which it transmits to us, are of binding Masonic force, it appears to your committee that all Masons are bound to defer to its authority. It is the first printed collection of our laws; our highest and oldest printed statute book; it contains matter irrevocable by any Masonic power; *the embodying of unchangeable landmarks*. No modern authority ever possessed competent power to alter or vary them. If such a power were once acknowledged, the specific identity of Masonry would be gone forever.

It seems very clear to your committee, that what is meant to be expressed peculiarly by the "Ancient Constitutions of Masonry," is not the mere regulations of any Lodge or Grand Lodge, ancient or modern, whether contained in what have been sometimes called constitutions, or in general regulations or By-Laws. All these have been of no higher authority than Masonic legislative enactments, amenable or alterable from time to time, keeping within that code to which we refer (not always understandingly, perhaps,) as containing our *ancient landmarks*. The vital "body of Masonry" to which we thus refer, is evidently anterior, both as to time and binding power, to all merely Masonic legislation. It had its origin in our earliest days, and we are bound to preserve it inviolate for all time.

Your committee cannot better define what they understand by the term "ancient constitutions," than by adopting the definition given by Companion J. W. Mitchell, of Montgomery, Alabama. That Companion defines them to be: "Those immemorial laws which have been handed down from age to age, and from generation to generation, no one knowing whence they originated, and no one having the right to alter or change them, but all being equally bound by a fair and liberal interpretation of them." These, he considers, as our "ANCIENT LANDMARKS," which are "not only fundamental but unalterable," and he understands them to be collected in that portion of Anderson's book which gives "THE

OLD CHARGES OF THE FREE AND ACCEPTED MASONS." "These old charges," he informs us, "have never been altered or changed. They stand, in the Grand Lodge of England, at this day, clothed in the same language, without a word being stricken out or added to. No Grand Lodge in the world has attempted to alter or change the wording of this old code of laws; and although they have been violated again and again, generally through ignorance, no Masonic body has ever republished a mangled copy of them, or in any way altered their meaning, except the illegal G. Lodge of London, calling itself the G. Lodge of Ancient Masons, generally known as the Athol G. Lodge." Of this so-called Athol G. Lodge, Lawrence Dermott was G. Secretary, and subsequently Deputy G. Master, and published his Ahiman Rezon, (which professed to contain the ancient constitutions of the Order,) by its order or permission, in 1772. This book has met with better fortune in the United States than the constitutions of Anderson, having been several times reprinted, and adopted as a text book, by several State G. Lodges. It is, however, in the opinion of your committee, never to be regarded as Masonic authority when it is found conflicting with the constitutions of Anderson.

Your committee having thus attempted to ascertain what is the true source of Masonic authority, which embraces what is emphatically distinguished as our *ancient landmarks*, have proceeded to inquire whether, among those ancient landmarks, the particular subject submitted to them has a place, and if so, what are the provisions relating to it? In examining the authority which they deem paramount to all others, they find the following provision:—

"No Master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth *having no maim or defect about his body that may render him incapable of learning the art*, of serving his Master's Lord, and of being made a Brother, and then a Fellow Craft, in due time."

Your committee have not been able to obtain an original copy of Anderson. They feel confident, however, that the clause above cited is literally correct. It is precisely as it stands in the reprint in Companion Mitchell's Masonic Signet, confirmed by a copy from the original copy of Anderson, in possession of Companion Moore, of Boston, and agrees verbatim with a copy of the "charges" in possession of your committee, published at Edinburgh, in 1761, during the G. Mastership of David, Earl of Leven, over the Grand Lodge of Scotland.

The provision does not describe a man wholly and entirely *perfect* as to physical qualities. It is plainly limited in its character. It supposes, upon its face, that a man may have imperfections of body which do not amount to disqualification. If they are not such as to render him "incapable of learning the Art," then, beyond all question, he is eligible to be made a Brother.

Your committee, then, having treated the question as one resting upon constitutional paramount authority, and not upon mere regulation; having investigated the authority which, in their opinion, should govern the decision upon it, and having satisfied themselves that the subject matter is not a question of mere policy, but one which involves an "ancient landmark" of the Order, have reached the unavoidable conclusion, that *it is competent and Masonically lawful for Royal Arch Chapters, as well as Blue Lodges, to confer the respective degrees of Masonry, properly conferrable by each, upon all candidates whose defects of bodily qualifications are not such, as to prevent them from conforming literally to what the several degrees respectively require of them*. If their physical capacities enable them to do this they are admissible, and can comply with every requisition of the Order.

Your committee are perfectly aware that the Ahiman Rezon contains a different rule, and requires a candidate to be *perfect in every bodily qualification*; but they have already said that they do not acknowledge that work as authority when it conflicts with the constitutions of Anderson.

All which is respectfully submitted.

PHILIP C. TUCKER, }
SCOTT J. TALLMAN, } Committee.
WM. T. GOULD, }

Lexington, Ky., Sept. 13, 1853.

GRAND CONSISTORY OF OHIO.

Cincinnati, January 2, 1854.

DEAR SIR AND BR.:—Last Tuesday Br. Van Rensselaer and William B. Hubbard of Columbus, together with Bros. William Greene, George Graham and Joseph Jonas, (who received the degrees from John Barker in 1827, in the Southern jurisdiction,) organized the Grand Consistory of Ohio under the dispensation issued by the M. P. Sov. Grand Commander, Br. E. A. RAYMOND, of Boston. Nine Princes of Jerusalem residing in this city and vicinity received the degrees, and the organization was then fully completed, and officers recommended to the Supreme Council for the charter. The degrees of Rose Croix, Kadosh, Grand Inq. Commander, and P. R. S. 32, were worked in full for the first time in the history of Ohio. Br. Hubbard presided as Grand Commander of the Consistory and M. W. of the Rose Croix Chapter, Br. Graham as 1st Lieut., Br. Jonas as 2d Lieut., and Br. Rensselaer as Master of Ceremonies, &c. &c. The mystic rose at last sheds its fragrance in the Masonic family of Ohio. Long may its perfume remind us of the sublime mysteries it symbolizes, and aid us to keep fresh in our hearts the love of Him with whose memory we associate it.

The Consistory was in session four days, and finally adjourned on Friday. You will receive an official report of course from Br. Van Rensselaer. I may however add that it recommended Cincinnati as the place of session and the following list of officers:—

William B. Hubbard, of Columbus, Grand Commander; Killian H. Van Rensselaer, of do. 1st Lieut. Grand Commander; Enoch T. Carson, of Cincinnati, 2d do. do. do.; Francis Cleveland, of Portsmouth, M. of State; Joseph Jonas, of Cincinnati, Grand Chancellor; William Greene, do. do. Grand Secretary; John H. Gerard, do. do., Grand Treasurer; George Hoadley, jr., do. do. Grand Master of Ceremonies; Charles Brown, do. do., Grand Capt. of the Guards; George Graham, do. do. Grand Architect; Absalom Death, do. do., Grand Standard Bearer; John McMakin, of Mount Pleasant, Expert Brother; George R. Cramer and John A. Conn, of Cincinnati, Guards; David G. Anderson, Grand Sentinel.

I have now received all the degrees of Masonry and its appendant Orders conferred in this country, except of course the 33d, and I cannot disguise to myself the great value of this Masonic Rite. The Rose Croix and Kadosh degrees "took me," to use a slang term. And I see now how idle it is for a man to set up as a Masonic teacher, without that knowledge of the traditions of the Ancient and Accepted Rite, and its symbolic instruction, which practical acquaintance with it gives.

Fraternally yours, &c.

Cambridge, Ohio, Jan. 8, 1854.

Br. Van Rensselaer was here a few evenings since, and installed the Officers of Cambridge Lodge and Royal Arch Chapter. The ceremonies were full and impressive. The officers are worthy, and very intelligent men, and disposed to carry out the principles of the Order, and practise what they teach. The two bodies will compare with any in Ohio. I send you a list of Officers for publication, which you will please give in your pages. [See Register of Officers, page 127.]

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XIX.

WILLIAM PRESTON. FROM 1777 TO 1779.

"Arma virumque cano."—VIRGIL.

"Pardon thine enemy, and have manliness of heart enough to do him good. This generous sacrifice, one of the most exalted precepts of religion, will awaken in thee the most benignant sensations: thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, disregarding their ingratitude, and pours down his blessings upon them. Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be—'A Mason forgets only injuries, never benefits.'"—MASONIC EXHORTATIONS: *From the German.*

"I object to you strongly on the score of your procession; and I object to you still more decidedly on the score of your secret. You are a secret society, held together by a stringent oath; now I hold that wherever there is mystery there is iniquity."—*The Anti-Masonic Vicar in "Stray Leaves."*

"In the earliest part of my existence," the Square continued, "I heard the venerable and excellent Bishop Hall preach, and he said, very strongly, in his usual antithetical manner, 'One man may kindle a fire which all the world cannot quench. One plague-sore may infect a whole kingdom. One artful partisan will do more to seduce others into evil, than twenty just and upright men.'"

"This truth will be amply verified in the following Revelations: for I have now before me the irksome task of communicating the particulars of an unhappy dispute between our oldest Lodge and the Grand Lodge itself. The recollection of it is by no means pleasing; but as a most indefatigable and successful Mason, whose name will descend with honor to posterity, was a party in the quarrel, it must not be suppressed, for every event in the career of such a man cannot fail to be interesting to the Fraternity.

"As a moveable Jewel," continued the Square, "I became the property of Br. Preston, in the year of poor Doctor Dodd's misfortune. He had served the office of R. W. M. of the Lodge of Antiquity, in the preceding year, when he published a new edition of his celebrated Illustrations of Masonry. I assure you, Sir, Br. Preston was no common man. He was a Scotchman by birth, and came to London in the year 1760, soon after which he was initiated at the White Hart, Strand, under the Constitution of the *Ancients*, as they denominated themselves, although in reality, their system had not been in existence more than thirty years, and arose, as I have already intimated, out of a schism in, and secession from, the Grand Lodge of England. There, however, Br. Preston first saw the light. But, being doubtful, on their own showing, whether the Brethren with whom he was associated were not acting in defiance of legitimate authority, he left them and procured admission into a regular Constitutional Lodge, at the Talbot, Strand. From this time he devoted his attention to the principles of the Craft, as enunciated in its Lectures, and succeeded in effecting a beneficial improvement in the details of the Order.

"It will be worth our while to retrograde a little in point of time, for the purpose of recording the progress of his exertions.

"At this period a literary taste was beginning to display itself amongst all classes of society, and Br. Preston thought that if Freemasonry was to preserve its standing, it must spread its roots and expand its branches deep and wide, for the purpose of extending its capabilities to meet the exigencies of the times. To

promote this salutary end, and to rescue the Order from the charge of frivolity, he gave up a considerable portion of his leisure to a revision of the Lectures.

"He commenced his design by holding private meetings with his friends once or twice a week to effect their improvement, on which occasion all the existing rituals were discussed with every possible care and attention, until by the assistance of some zealous friends, whom he had deputed to visit a variety of Lodges in different parts of the kingdom for the purpose of gaining information, he succeeded in arranging and digesting the whole of the First Lecture. To establish its validity, he resolved to submit the progress he had made to the judgment of the Society at large, and on Thursday, May 21st, he gave a banquet at his own expense, at the Crown and Anchor Tavern, in the Strand, which was honored with the presence of the Grand Officers, and many other eminent and respectable Brethren.

"At his request the Brethren assembled early, and" said the Square, "Br. Preston opened the business of the meeting in words to this effect:—

"Brethren and friends,—I should scarcely have taken the liberty of soliciting your attendance here this day, had I not conceived that the general interests of Masonry might reap essential advantages from a convocation of the chief Members of the Craft, to consider and deliberate on a measure which could not take the initiative in Grand Lodge. I allude to a revision of our Lodge Lectures, which, I think, ought to keep pace with the gradual advancement of other branches of Science, that the Fraternity may be furnished with an adequate motive for the exercise of their assiduity and zeal. Freemasonry is the friend of Industry, and being rather chary of her favors, will not dispense them to the indolent or indifferent Brother. If he be either too proud to learn or too listless to attend to the general and particular business of the Lodge, there is good reason to believe that he will never be a bright and intelligent Mason. It would have been better not to have sought admission amongst us, than by a want of diligence to have rendered his initiation unproductive of solid advantages. Whatever is worth doing at all, is worth doing well; and no one can ever attain excellence in any art, human or divine, without an anxious development of the principles on which it is founded. His heart must be in the work, or he will never succeed; and Masonry will yield neither bud, nor blossom, nor fruit—he will neither understand its objects, or participate in its advantages. With the name of a Mason, he will remain ignorant of its secrets, and incapable of estimating their value.

"This is one chief reason why so many nominal Brethren exist amongst us, who know no more of the aim and end of the Institution than if they had never seen the light. The bright rays of truth and wisdom which illuminated their initiation, have been quenched in darkness, and they have sacrificed at the unholy shrine of indolence, such advantages as no other Institution has the power of offering for their acceptance.

"This rapid and unsatisfactory state of things, Br. Preston continued, said the Square, 'if I am not mistaken, would be greatly ameliorated by a reconstruction of the Lectures, and by investing them with new charms, more interesting to the imagination and more pleasing to the mind. Presuming, therefore, that the object of the numerous and talented band of Brethren who have done me the honor to meet me this day for the purpose of mutual instruction, is a desire of improving the mind and enlightening the understanding, it becomes my duty to explain the objects which have induced me to take the liberty of soliciting your attention at my school of Instruction, and to offer some plain suggestions by which a knowledge of the Science may be attained.

"The first and most indispensable requisite for becoming a good Mason is, regularity of attendance on the duties of the Lodge; which will open to the view, like the gradual approach of light to cheer and invigorate the earth on the refulgent morning of a summer's day, an increasing development of the bright rays of science, till the splendor of truth irradiates the mind, as the bursting forth of

the orb of day spreads its glories over the face of heaven. The instruction of the Lodge is delivered orally; and as therefore it can only be secured by hearing, every Lecture neglected by absence or inattention strikes a link from the chain of knowledge. Besides, punctuality will receive an additional reward by infusing that degree of ardor which is necessary for the attainment of excellence. The erection of a magnificent building is not the work of a day; the sacrifice of time and labor, the exercise of wisdom, strength, and beauty, patience, and consideration, are necessary to complete the edifice in all its fair proportions. So in Masonry, no one can store his mind with scientific knowledge by any other process than the just application of patient industry, untiring assiduity, and a powerful inclination to excel; for there is no royal road to science. The more frequently a Brother appears in the Lodge to witness its proceedings, the greater will be his love of Masonry, until zeal will ripen into enthusiasm, and prepare him for promotion to the highest honors of the Craft. Every Free and Accepted Mason, therefore, who desires to understand the elementary principles of the Order, should be earnest in acquiring a competent knowledge of the Lectures. As in all other sciences, this can only be accomplished by a gradual process. He must take care not to begin where he ought to finish, for many excellent and well-intentioned Brethren have failed by falling into this fatal, though very common error.'

"Br. Preston," said the Square, "then entered on an explanation of the process which he had adopted in collecting information, and arranging the various modes of working used in different parts of the kingdom into a connected and intelligible form; and stated that his present object was to submit to the judgment of the meeting the result of his labors, that he might have the benefit of their united opinion on the details of the First Lecture, which was all that he had hitherto been able to accomplish.

"I need not inform you," he continued, 'that the Degrees of Masonry are progressive. I have constructed the series on such a principle, that the preliminary clauses of the First Lecture are simply elementary. They commence by a process which is calculated to fix certain leading principles indelibly in the mind, as stepping-stones to conduct the student gradually to a perfect understanding of that which is to follow. My first object was a revival of the Tests. These I have distributed into three sections, each containing seven questions. It is true, they convey intrinsically no great amount of information, but they lead to matters of more importance, which would be imperfectly understood without their assistance.'

"Here," said the Square, "Br. Preston repeated the formula, and then proceeded:—

"A competent knowledge of some such series of examination questions, adapted to each of the Three Degrees, constitutes an indispensable qualification for the progress of the candidate from one step to another; and I attach so much value to their acquirement, that as the Master of a Lodge, I never, on any occasion, pass the candidate to a superior degree until he has displayed a correct knowledge of these certain tests of his understanding and zeal. And as every Brother is thus necessarily acquainted with them, the candidate will find many opportunities of receiving instruction in private, before he appears in the Lodge, to assert his claim to another degree.

"After I had arranged these Tests to my satisfaction," Br. Preston continued, 'I then girded up my loins to the still more arduous task of remodelling the whole Lecture, with a careful eye to the ancient landmarks. This was a work of time and patient industry. And when I had completed a digest of the entire Lecture, I found that it had extended to much greater length than I anticipated; and therefore, in order to facilitate its acquirement, it became necessary to re-arrange the whole into convenient portions, not only to assist the memory, but also for the

accommodation of Masters of Lodges, who, when pressed for time, might not be able to deliver the entire Lecture.

"For this purpose I have divided it into sections, and subdivided each section into clauses, a disposition which has simplified the subject, and reduced it into a compass so narrow and easily accessible, that the application of a very small portion of industry and zeal will suffice for mastering a competent knowledge of this Lecture, although it embodies the chief mysteries of the Craft, together with its reference to science and morals.

"I have no hesitation in saying that any Brother who shall persevere for a few months in studying this ritual, and shall faithfully apply it to its legitimate purpose, will become an ardent admirer of the Science, and reap essential benefits from its practice; while, on the other hand, if any Brother shall rest contented with a knowledge of the few conventional signs and tokens by which we are distinguished as a body of men set apart from the rest of mankind for the purposes of benevolence and charity, and seek no farther privilege than the right of sharing in our convivialities, his reward will be carnal instead of intellectual, and he will have nothing but sensual pleasure for his pains, which may be purchased in other societies at half the expense, and without the trouble and formality of Masonic initiation."

"At this point," the Square continued, "Br. Preston deliberately repeated the entire Lecture from end to end, amidst the reiterated applause of the Brethren. And the commendations were not unmerited, as every one who is acquainted with the formula will readily admit. Numerous explanations were required by Brothers Dillon, D. G. M., Sir Peter Parker, S. G. W., Rowland Berkeley, G. Trea., and Hesletine, G. Sec., who were all present, as well as most of the Grand Stewards." But these particulars, though the Square might consistently reveal them to me, cannot be placed on record here.

"After the Lecture had been discussed *seriatim*, and approved," said the Square, "Br. Preston concluded with an oration, which was printed in the first edition of his celebrated Masonic work.

"The Brethren then adjourned to the banquetting room, where they found a band of music, and a table spread with every delicacy the season could afford. It was indeed a most magnificent affair, and nobly did Br. Preston regale his friends. After the table was cleared, and dessert and wine introduced, the conversation took its tone from the especial business of the day, and considering the talents and high station in Masonry of the company present, was an intellectual treat of no common order.

"These preliminary exertions on the part of our worthy Brother," said my amusing companion, "I became acquainted with incidentally, for they occurred before I had the honor of being introduced to him. His singular activity and vigor in the government of a Lodge was celebrated throughout the Fraternity, and had contributed to heap honors and commendations upon him, to which I must add, in justice to his memory, he was fairly entitled. When I was first suspended from his collar, he held the office of Deputy Grand Secretary, which occupied much of his time. He executed the chief part of the correspondence; entered the minutes; attended committees; issued summonses; drew out and printed abstracts of petitions; compiled the calendars, &c.

"All this labor he performed gratuitously for two years, and he was further employed by the Hall Committee to search the Grand Lodge Books, and make condensed extracts from the minutes, and to arrange and digest them as an appendix to a projected Book of Constitutions. Such an incessant demand on his time was prejudicial to his health, and a transient dispute with Br. Hesletine, the Grand Secretary, originating in some misunderstanding about the publication of his Illustrations of Masonry, induced him to resign the office. The circumstances which led to this unfortunate disagreement are easily enumerated."

REGISTER OF OFFICERS.

GRAND LODGE OF NORTH CAROLINA.

C. H. Jordan, M. D., G. M.
W. P. Taylor, D. G. M.
P. Adams, S. G. W.
J. H. Moore, J. G. W.
C. W. D. Hutchings, G. T.
W. T. Bain, G. Sec.
Rev. James Reid, G. Chap.
Joseph Green, S. G. D.
E. R. Stanley, J. G. D.

KNOXVILLE LODGE, KNOXVILLE, ILL.

Harmon G. Reynolds, W. M.
C. C. Palmer, S. W.
Isaac B. West, J. W.
T. T. Parmenter, Treas.
John S. Winter, Sec.
M. G. Smith, S. D.
Sylvester Stevens, J. D.
Joseph Cooper, Tyler.

HOREB CHAPTER, KNOXVILLE, ILL.

L. C. Layne, M. D., H. P.
C. C. Palmer, King.
Sylvester Stevens, Scribe.
H. G. Reynolds, C. H. and Sec.
N. D. Morse, P. S.
J. M. Witt, R. A. C.
S. Hitchcock, Tyler.

ILLINOIS COUNCIL, KNOXVILLE, ILL.

Cyrus C. Palmer, T. I. G. M.
John Carlin, D. I. G. M.
W. Monroe Mason, P. C. W.
Isaac B. West, Treas.
H. G. Reynolds, Recorder.
S. Stevens, Capt. Guard.
M. G. Smith, Steward.
A. Brewer, Sentinel.

MERRIMACK LODGE, HAVERHILL, MS.

Rufus Longley, W. M.
Elbridge G. Eaton, S. W.
Timothy J. Goodrich, J. W.
Isaac Harding, Treas.
John Edwards, Sec.
Rufus T. Slocumb, S. D.
Ebenr. D. Bailey, J. D.
Joseph W. Aborn, Marshal.
Barzilai Davis, S. S.
Andrew Johnson, J. D.
James Ayer, Tyler.

CAMBRIDGE LODGE, CAMBRIDGE, OHIO.

M. Gaston, W. M.
N. Talbut, S. W.
Z. C. Suit, J. W.
W. McDonald, Treas.
C. L. Madison, Sec.
E. Galloway, S. D.
William Lofland, J. D.
J. C. Hunter, Tyler.

ST. JOHN'S LODGE, PROVIDENCE, R. I.

J. A. D. Joslin, W. M.
James Hutchinson, S. W.
J. B. Borden, J. W.
A. C. Hawes, Treas.
William C. Barker, Sec.
John P. Walker, S. D.
James L. Richardson, J. D.
J. G. Bixby, }
A. B. Hawes, } Stewards.
Samuel D. Swan, Organist.
E. B. White, Tyler.

ELMIRA CHAPTER, ELMIRA, N. Y.

Thomas C. Edwards, High Priest.
A. G. Reynolds, King.
William F. Reeder, Scribe.
John J. Nicks, C. of H.
James S. French, P. S.
Charles W. Dunn, R. A. C.
Isaac Reynolds, Treas.
Thomas Maxwell, Sec.
Samuel Riker, Guard.

ST. OMER'S ENCAMPMENT, ELMIRA, N. Y.

Sir Thomas C. Edwards, M. E. G. Com.
" Henry D. Rice, Gen.
" Jotham Purdy, Capt. Gen.
" Rev. William H. Goodwin, Prelate.
" Edward T. Hubbell, S. W.
" Henry F. Sweetser, J. W.
" Squire Newton, Treas.
" Thomas Maxwell, Rec.
" Rev. C. Greetsinger, St. Bearer.
" Isaac Rowe, Sw. Bearer.
" Whitney Gates, Warden.

CAMBRIDGE, R. ARCH CHAPTER, CAMBRIDGE, OHIO.

M. Gaston, High Priest.
Robert McMillon, King.
William White, Scribe.
William Wagstaff, C. of H.
William Manhall, P. S. &
N. Talbut, R. A. C.
Z. C. Suit, }
W. Maynard, } M. of V.
J. Hunt, }
W. McDonald, Treas.
C. L. Madison, Sec.
J. C. Hunter, Tyler.

PENOBSCOT LODGE, DEXTER, ME.

J. M. Russ, W. M.
Thomas Brown, S. W.
William Morgan, J. W.
William Scott, Treas.
J. Crosby, Sec.
R. Flanders, S. D.
J. Martin, J. D.
L. Morgan, }
T. Rogers, } Stewards.

MASONIC CHIT CHAT.

CHANCELLOR WALWORTH.—The committee of correspondence in the Grand Chapter of Arkansas, notice the election of this distinguished civilian to the office of Grand Master of the Grand Lodge of New York, as follows :—

" Brother R. H. Walworth, late Chancellor of New York, has been elected Grand Master of New York; an election upon which we congratulate the Brethren of that jurisdiction. We quote from certain remarks addressed by him to the Grand Lodge, the following clear and accurate definition of Masonic duty, in regard to the offences of the Brethren: ' It is the duty of Masons, as well as of christians, to throw the broad mantle of charity over the imperfections and frailties of their Brethren; yet neither should ever permit themselves to extend its ample folds for the purpose of screening those who have degraded themselves, and disturbed the peace of society by their crimes.' "

☞ We are receiving frequent applications from Brethren at a distance, for odd Nos. of the Magazine, to enable them to perfect their volumes. We in all cases send the missing Nos. when we have them on hand. When they are not so sent, our correspondents will please to consider that we have not got them. We give this notice to avoid the necessity of writing in answer to such applications.

☞ The answer to the inquiries proposed by our correspondent at Alexandria, were given in the September No. of this Magazine. We have not a copy of that No. or would send it. The substance of the answer was that the majority may expell—every member should vote—if any are excused, the defendant is entitled to the benefit of their absence in the count—actual members only can vote—the accused cannot vote.

— Dr. Oliver's *Ancient Landmarks*.—We have a few copies of this elaborate work, in two large volumes, London fine edition, on hand, for sale. Also, the "Book of the Lodge," and "Mirror of the Johannite Masons," by the same author.

☞ We learn from the Union, that St. John's day, Dec. 27, was appropriately observed by the various Masonic bodies at Troy, N. Y., in the dedication of the new and beautiful hall, which they have recently fitted up for Masonic purposes. The ceremonies of dedication were performed by the M. W. Grand Master, Hon. R. H. Walworth, assisted by P. G. M. Hon. John D. Willard, and other distinguished Brethren. The address on the occasion, was delivered by Bro. C. L. McArthur, of Troy, and is highly spoken of.

— Popular Periodicals.—Alexander Montgomery, 17 Spruce street, New York, is publishing two of the best and most valuable popular monthly periodicals in the country, namely, the "Illustrated Magazine of Art," and the "Popular Educator." We recommend both as eminently worthy of patronage. Frederick Parker, 35 Washington st., is the agent for this city.

— Masonic Reunion.—Our respected Brother, Col. JOHN T. HEARD, who has recently been elected Master of Columbian Lodge, of this city, received his Masonic friends at his elegant residence in Louisburg Square, on the evening of the 19th ult. About fifty Brethren were present, and the occasion was one of much social and fraternal interest. Such reunions are the poetry of life.

☞ We learn that a Grand Encampment for the State of Pennsylvania, was organized at Pittsburg, on the 4th of January last—Sir W. W. Wilson, of Pittsburg, G. Master; J. B. Musser, D. G. M.; John Biercer, G. Gen. Andrew Patrick, G. C. Gen.; Rev. Noble Gillespie, G. Prelate; J. W. Hailman, G. S. W.; J. R. Griffith, G. J. W.; George Passmore, G. Rec.; William Thorndell, G. Treas.; Thomas Dovagn, G. St. B.; D. Zimmerman, G. Sw. B.; William Wolf, Warder.

☞ Br. M. Boulemet, bookseller, Mobile, Ala. is an authorized agent for this Magazine and the Trestle-Board, copies of which may be found at his store.

☞ For Sale.—A set of this Magazine, in plain strong binding, 12 volumes, suitable for a Masonic Library.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. XIII.]

BOSTON, MARCH 1, 1854.

[No. 5.]

WHO ARE PAST MASTERS?

Who are Past Masters, in the true and legitimate acceptance of the term? We have answered this inquiry, we do not know how often, and still it is made; and it will probably continue to be made, if not of us, of others, until the Grand Lodges in the country shall settle it, once and for all time, so far as it is applicable to them and the Lodges under their control, by incorporating its true answer into their Constitutions. It will continue to come up; because, young, intelligent, and inquiring minds, who feel an interest in the answer, are continually pressing forward into our Institution, and taking their appropriate places with the active members of our Lodges.

Among this class of our Brethren, a spirit of inquiry has been awakened, which, if it were possible, it would be neither generous nor wise to discourage or repress, even though we should thereby sometimes avoid the necessity of repeating our own words, or answering questions which, to more experienced minds (Masonically speaking), are in themselves so plain and simple, as seemingly to be unworthy of serious attention.

It by no means follows, however, that apparently simple questions are the most easily answered, or the best understood, even by old and experienced Brethren. The inquiry at the head of this article furnishes a good illustration of this. Clear in its terms and simple in its inception, it has become, from a variety of causes, complex in its nature. It is now presented to us, embarrassed with extraneous conditions, and in a two-fold character. Before any complete and sufficient answer can, therefore, be given, it becomes necessary to analyze it, and define its parts, and

to show the re-ation which exists between them, as well as the appropriate sphere and purposes of each. This would be an easy matter, but for two considerations, namely—first, that intelligent Brethren differ in their opinions respecting the true relations of these parts, or whether in reality such a two-fold character exists; and, secondly, that the *practice* in respect to the privileges which the degree, as a whole, confers on the recipient, is as much at variance as the *opinions*. It is this condition of the question which has perplexed our correspondent, and led him to propose the following interrogatories:—

“1. What constitutes a Past Master ?

“2. Does the receiving the degree of Past Master as conferred in the Chapter, do this ?

“3. If this be so, then, is a Past Master, so made, thereby qualified, all other things being equal, to fill the Chair in a subordinate Lodge, or an office in the Grand Lodge, one of the prerequisites of which is, that the officer shall be a Past Master ?”

1. As has already been intimated, we can arrive at an intelligible answer to the first and second of these inquiries, only by considering the Past Master's degree with reference to its two-fold character, namely, as an intercalary and preparatory degree in the Chapter, and as a qualification for the presiding Master of a Craft Lodge. Looking at the question from this stand-point, we answer, that a Brother who has taken the degree as conferred in the Chapters, is a Past Master, in a qualified sense, and with reference to his connection with Royal Arch Masonry. Under that organization, he is entitled to all the privileges which its possession confers. The rule of the Chapters, in this country, requires that the candidate for the Royal Arch degree shall, previously to his exaltation, possess the Past Master's degree. To carry this rule out in its ancient strictness, would reduce the Chapters and their members to a very limited number; for, in that case, none but actual Past Masters of Craft Lodges, would be eligible as candidates. To meet this difficulty, the Chapters,—whether wisely or not, is now immaterial,—have resorted to an ingenious *fiction*, by which they are enabled to evade this rule of their Order, and confer the Royal Arch degree without restriction as to numbers. For this purpose only, is the Past Master's degree tolerated in the Chapters. But when so given, it confers no privileges that can, as of right, be asserted, or made available, in a Lodge or Grand Lodge of ancient Craft Masonry. To admit the opposite principle, would be to admit the right of the Chapters to impose conditions on the Grand Lodges, in the exercise of their powers and the distribution of their privileges. This then is the answer which Royal Arch Masonry gives to the first and second inquiries of our correspondent

2. Ancient Craft Masonry gives another and more satisfactory answer, in the following words:—

“A Brother who, having been duly elected and installed, has served one term, as Master of a Lodge, working under the jurisdiction and authority of some Grand Lodge, is alone entitled to the rank and privileges of a Past Master.”

This answer says nothing of the Past Master's *degree*; for, *ancient* Craft Masonry knows nothing of any such degree. The credit of that invention rightfully belongs to the Chapters. The essentials and the ceremonies, which they have appropriated and dignified with the name of a degree, Craft Masonry claims as its own. They are the legitimate property of its *installation service*, and the rightful inheritance of the presiding Masters of its Lodges. They have been wrongfully wrested from it; but it yields to the necessity which that wrong imposes, with a commendable gracefulness and forbearance. Tempora mutantur et mutatur in illis. Nevertheless, the only answer which, as ancient Craft Masonry, it can give to the inquiry of our correspondent, is, that a Past Master is a Brother who, having been duly elected and installed, has presided as Master over one of its Lodges. It knows no other Past Masters than those who have served in the capacity of presiding Masters of Lodges which it has itself constituted and authorized. This is the answer of *ancient* Masonry; and it is the only answer which a Grand Lodge, adhering, strictly and literally, to the ancient rule and usage, can properly recognize. It is the only answer known to the Grand Lodge of England, and, so far as we are informed, the only one known to any Grand Lodge, out of the United States, organized on the basis of ancient York Masonry, as understood and practised in this country and in England. Other rites are governed by laws peculiar to themselves, and they may entertain a different principle. But with them we have nothing to do, in the discussion of questions predicated on the laws and usages of the rite we, as ancient Craft Masons, recognize and practice.

3. We proceed to the consideration of the third interrogatory submitted by our correspondent. As in the case of the two preceding inquiries, this is not without its difficulties. A practice has obtained in this country, which is at variance with both the letter and spirit of the ancient usage. This necessarily embarrasses the answer. It may, however, be safely repeated, in reference to the first branch of the inquiry, that the mere act of receiving what is called the Past Master's degree in a Chapter, *per se*, confers no qualifications or privileges on the recipient, that can be made available to his advantage in a Craft Lodge. This proposition does not we think admit of controversy. It follows, therefore, that in case the by-laws of the Lodge require, in the absence of the Master, that any specific duty,—as the installation of the officers, the presiding on public occasions,

or the conferring of the degrees,—shall be performed by a Past Master, a Brother who has received the degree in a Chapter, is no better qualified, simply from that circumstance, nor has he different or stronger claims to the privilege, than any other private member of the Lodge. He is not a Past Master of that or any other Lodge, within the true and proper meaning of the term. Any other construction of the rule would be to travel out of the record of ancient Craft Masonry, and concede to a foreign body, the right to confer privileges on young and inexperienced members, which can be acquired in the Lodge, by old and experienced members, only by virtue of election, and as rewards for patient industry, acknowledged qualifications, and acceptable services. Such a construction of the rule cannot be admitted, without compromising the independence of the Lodge, and the equity which should govern all its proceedings.

Before leaving this branch of the inquiry, it may be proper to notice a practice which has obtained in many of our Lodges, and which, to a limited extent, would seem to be a recognition of the validity of the ceremonies given in the Chapters as the Past Master's degree.

We have before intimated that the *essentials* of the degree, as given in the Chapter, legitimately and of right belong to the *installation service* of the Lodge, from which they have been taken. They constitute a part of the ceremony of inducting the Master elect into his office, and are referred to by Brother Preston, in the following words:—"The new Master is then conducted to an *adjacent room*, where he is regularly installed, and bound to his trust in *ancient form*, in the presence of at least *three* installed Masters." The intelligent Past Master will comprehend the true intent of this language, though the terms employed in the quotation, would seem to imply that the whole ceremony of installing the Master, was anciently performed in an "adjacent room;" but what follows in the installation service, negatives any such supposition. No other ceremonies were there performed than those which are now practised, when necessity requires, in apartments adjacent to our own Lodge rooms, and which are also substantially given in the Chapters, as the Past Master's degree. Hence it is that in the installation of a Master elect, the *quasi* Past Masters of the Chapters, are not always excluded from witnessing, and indeed are not unfrequently invited to aid, in this part of the ceremony. Hence, also, the practice to which we particularly refer, of omitting the ceremony altogether, when the Brother to be installed has received the Past Master's degree as given in the Chapters. To this extent therefore, it would seem, that the Lodges, where the practice prevails, recognize the validity of the action of the Chapters. Whether this omission of the ceremony, in view of the ancient custom of the Craft, be justifiable and proper, may be regarded as an open question. It is not practised in England,

nor is it permissible in all parts of our own country. Were a member, as one of three actual Past Masters of his Lodge, (neither being Royal Arch Masons), to be called on to install a successor to the Chair, he would, doubtless, be justifiable in denying the presence of a Chapter Past Master during the performance of this part of the ceremony; for, though he might go into an examination of the Brother, with reference to his qualifications in this particular, he could have no sufficient assurance that his knowledge had been acquired in a manner to authorize his recognition of it as valid for the purpose claimed. Now, if he could not, under these circumstances, recognize such a Brother as a legitimate Past Master, could he do so under any circumstances; knowing, that if he possessed the secrets of the Chair, he had not acquired his knowledge of them in the only lawful way known to him as a Master in ancient Craft Masonry? The modern practice would probably sustain him in accepting the fiction for the reality; but the rule of ancient Craft Masonry does not deal in fictions. It therefore knows those only as Past Masters who have presided over its own regularly constituted and authorized Lodges.

This brings us to the second branch of the inquiry, namely, whether the receiving the Past Master's degree in a Chapter, qualifies the recipient (in the restricted sense in which the term is used) to fill an office in the Grand Lodge, one of the prerequisites of which is that the incumbent shall be a Past Master?

Here, again, the practice is at variance with the rule, and the *fiction* is accepted for the reality. The distinction between the *constitutional* Past Master of the Lodge, and the *quasi* Past Master of the Chapter, is lost sight of. And so general has this practice become, in this country, that any attempt to return to the strictness of the ancient rule, would probably be attended with much difficulty, if not found to be wholly impracticable. But with this we have nothing to do. Our present business is with rule, and not with any erroneous practice that has grown up under it. The latter we leave to the correction of those who possess the power to correct it. Taking the rule, then, in its ancient strictness and true interpretation, as our stand-point, we answer to this branch of the inquiry of our correspondent, as we have intimated in another place, that the receiving the Past Master's degree in the Chapter, does not invest the recipient with the official qualification contemplated by the ancient regulations of Craft Masonry, in requiring that certain offices in the Grand Lodge, shall be filled only by Past Masters of Lodges. To this point we quote from those old Charges, generally known as the "Ancient Constitutions" of Masonry, as follows:—

"No Brother can be a Warden of a Lodge until he has passed the part of a Fel-

low Craft (Master Mason) ; nor a *Master* until he has acted as a *Warden*,* nor *Grand Warden* until he has been Master of a Lodge, nor Grand Master, unless he has been a Fellow Craft (Master Mason), before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artizan, descended of honest parents, and who is of singular great merit in the opinion of the *Lodges*."

We presume there can no doubt arise in the mind of any intelligent Mason, as to the true meaning of the word *Lodge*, as here employed. When these old charges were written, Royal Arch Chapters, and Past Master's Lodges, at least as at present existing, were unknown. Masonry was then in its ancient purity, and consisted of three degrees, only. Nothing further is therefore required to show that the term did not, as it could not, apply to the *quasi* Lodges of the Chapters. It follows, then, beyond controversy, that the requirement of these regulations (and they are the irrevocable laws of ancient Masonry), is, first, that a Brother shall be a Master Mason, and, secondly, that he shall have presided over a Lodge of Craft Masons, in the legitimate sense of the term, before he can be eligible to election as a Warden of the Grand Lodge.

In the case of the Grand Master, another rule obtains, and for reasons of policy, which are sufficiently indicated by the terms of the rule itself. It was, and still is, as a general thing, regarded as a wise provision, that the Grand Lodge should be left at liberty to avail itself of the best talent and highest character which it can command, in its chief officer. But, with the far-reaching wisdom that characterizes all these old regulations, the rule provides, as an offset for any technical deficiencies in the Grand Master, that his Wardens shall be experienced and practical Masons,—that they shall have been working Masters of Craft Lodges.

In the case of the Deputy Grand Master, the rule is equally clear, as follows :—"For the better, and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, *the Master of a particular Lodge*"—not a Lodge of Chapter Past Masters, for the experience so acquired could be of no service to the Grand Master in the discharge of his duties, but of a working Lodge of Craft Masons ; such, only, as were known and recognized by the Grand Lodge.

But this article is growing under our hands to an inconvenient length, and we must bring it to a close. What has been said, will be found, we trust, sufficient to show who are Past Masters, under the regulations of ancient Craft Masonry, and according to the letter and spirit of the Masonic Constitutions. If we have been successful in this respect, then we think

*The present practice is equally at variance with this rule, to the great detriment of our Lodges, and prejudice of the Institution.

our correspondent will have no difficulty in arriving at the conclusion, that the receiving of the Past Master's degree in a Chapter, confers no privileges on the recipient that can properly be made available, under the old regulations, in a subordinate or Grand Lodge of ancient Freemasonry.

The corollary of the matter is as follows : The receiving of the Past Master's degree in the Chapter, confers upon the recipient, all other things being satisfactory, the privilege of receiving the R. Arch degree, and qualifies him for admission, as a candidate, into some other branches of the Order. Here the purposes of the degree terminate, and its privileges cease. A Past Master, in Craft Masonry, is qualified and privileged, by virtue of his position, to preside over and perform all the functions and duties which properly belong to the Master of a symbolic or Craft Lodge of Master Masons, and to fill any office in the Grand Lodge to which his Brethren may see fit to elect him. As we have before said, a different practice has obtained to a wide extent in this country. Whether that practice be wise or not, is a question we are not now called upon to consider. Our individual opinion favors a return to the old rule, being convinced that if it were strictly adhered to, our Grand Lodges would be far better and more efficiently officered than they are at present. But the rule should not stop in its application to the Grand Lodges. We would carry it out in its entirety, and bring the subordinate Lodges back to a policy founded in wisdom—a strict adherence to which is due to their own best interests.

DIVISION OF THE GRAND LODGE OF N. YORK.

SINCE our last issue we have received several private letters, from intelligent and influential sources in different sections of the country, commendatory of the views heretofore urged in our pages against the proposed division of the Grand Lodge of New York, and anxiously solicitous to know what will probably be the result of the action of that Grand Body, at its ensuing annual communication. It is of course impossible for us to answer such inquiries with any degree of positive assurance ; but if our opinion be of any consequence to the Brethren who propose them, we have no hesitation in saying, that *the division will not take place*,—at least not by agreement of parties. And this opinion is founded, not so much on any definite information as to the relative strength of the friends and opponents of the measure, as on our knowledge of the conservative character and influence of the old and leading Brethren who are connected with the body, and whose counsels will still command the respect and confidence of a large majority of those who have long been accustomed

to look to them for direction, in all matters affecting the character and foreign relations of their Grand Lodge. In sudden out-breaks, and on warmly contested questions of local policy, the wise counsel of these Brethren may be again, as they often have been, disregarded or positively rejected; but in the consideration of broad questions, like the present, involving the integrity of the body, its position and relations as a constituent and influential member of the great Masonic family of the country, even rash and impulsive minds will hesitate, and instinctively look to their seniors, whose wisdom they have tried, and in whose integrity they have confidence, for counsel and direction.

The proposed division of the Grand Lodge of New York is not a local question. It is one in which every Grand Lodge in this country has and feels a deep interest. To them its correct decision is of grave importance. The integrity of their own organizations, and the relations which they have heretofore sustained to each other, are necessarily to some extent involved, and may be seriously affected by the result, should it be adverse to the existing policy. They cannot therefore, be regarded in the light of indifferent spectators. One of them has already declared its opinions as against the division, and indicated its policy should it take place. Others will follow when occasion offers, and to the same purpose. Our Brethren in New York will not disregard these intimations, however strongly their feelings may be enlisted in the subject. When the time for action comes, the more discreet and intelligent among the present advocates of the measure, will be found on the side of cautious counsels and a conservative policy; because, their interests all lie there—if from no higher motive.

But the opinion we have given does not rest on these considerations alone. There are others which may perhaps be entitled to more weight. They lie in, and will therefore require a brief recital of the history of the proposed measure to develop them. The first formal or official step in the case was taken at the annual communication of the Grand Lodge in June last, when a committee was appointed, consisting of five members from the city and five from the country, (to which the M. W. Grand Master WALWORTH was subsequently added,) with instructions to take the subject into consideration, and, if they should determine on a division, to report a plan by which the object can be most equitably and satisfactorily accomplished. This committee were allowed one year, or until the next ensuing annual communication, to make their report. We learn that they have held several sessions since their appointment, at which the subject has been fully and ably discussed. One of the sessions we are informed continued two days, seven members of the committee being present. The final vote in the committee was taken at Albany in January. Eight

members were present—three absent. At this meeting a resolution was offered and adopted, by a vote of six in the affirmative to two in the negative, declaring that a division is inexpedient, and that “there should be but one Grand Lodge in the State of New York, to continue, as it is, the representative and head of the whole Masonic Fraternity” of the State. The vote of the members from the city was divided, two voting for, and two against the resolution,—one being absent. At a subsequent meeting, a sub-committee, consisting of the Hons. R. H. Walworth, John Van Buren, and John D. Willard, was appointed to draft a report, in accordance with the decision of the committee, to be presented to the Grand Lodge in June next. The labor of drawing the report will of course fall on Chancellor Walworth, as chairman of the sub-committee, and it could not have fallen into safer or abler hands. We regard the vote in the committee as a clear indication of what will be the result in Grand Lodge.

Such, mainly are the grounds on which our opinion is predicated, when we say, in answer to the inquiries of our correspondents, that the Grand Lodge of New York will not be divided,—at least not by agreement of parties, or vote of the body. What else may occur time will develop.

THE ARKANSAS REPORT.

WE had occasion in our last to complain of the committee on Masonic jurisprudence in the Grand Chapter of Arkansas, for an unjustifiable perversion of our language, or, more correctly speaking, for attributing to us, in a pretended extract from our pages, statements and inferences we never made, and for which we were in no sense responsible,—statements indeed, directly opposed to our often declared views on the subject to which they referred. We felt indignant at such treatment, and so expressed ourselves, though reluctant to believe that the intelligent Brother who drew the report was the author of the injustice; and we now take great pleasure in transferring to our pages the following explanation of the matter, from a private note received from him since our last publication:—

“You are right in supposing that the committee on Masonic law and usage of the Grand Chapter of Arkansas, did not intend to misrepresent you. What they quoted, as written by you, on the subject of the Royal and Select Masters’ degrees, was copied by them from the report of a committee on foreign correspondence of a G. Chapter, (I think, but am not sure of ———*), and the words, “which proves that the Select degrees are 465 years older than the Royal Arch degree; and were instituted at the completion of the first Temple,” were *there* quoted as *your* language. There being no reference to any particular volume or page of your Magazine, we could not verify the quotation; but naturally supposed it correct.”

*Not finding the quotation in the proceedings of this body, we omit the name.—*Editor.*

CURIOUS MASONIC CLOCK.

At the Banquet following the annual meeting of the Provincial Grand Lodge of Dorset, at Wareham, England, in August last,—at which the R. W. Brother WILLIAM TUCKER, Esq., the late talented and accomplished Grand Master of the Province, presided with his usual ability,—Brother William Hancock, of Weymouth, exhibited an exceedingly curious and beautiful Masonic Clock. The dial was the design of Brs. Tucker and Hancock, by the latter of whom it was executed, as was also the case. “The works of the clock which is an eight-day one, striking the hours and quarters, were supplied by Br. Vincent, jeweller, of Weymouth, and are of excellent and substantial workmanship. The background of the dial represents a cloudy canopy, on which is emblazoned in gold the eagle of the 33d Degree in Masonry, the Triple Cross of Salem, with an inscription, “William Tucker, Sovereign Inspector General,” and the Pelican of the 18th Degree. On each side are pillars surmounted with celestial and terrestrial globes, and at the bottom are seven stars, the jewel of the R. W. G. M. of Dorset, and the Mark jewel. The dial is composed of four different circles, the first or outer circle being black, on which the minutes are shown by white equilateral triangles, and the hours by rhomboids. The next is purple, with the hours in old English letters of gold. The third is vermilion, with the working tools of the first three degrees in Masonry, corresponding to the figures in the hour circle. There is also a representation of the First Grand Offering at the bottom, and the Cross of the 18th Degree on the top. The fourth circle is azure, with the signs of the zodiac, also emblazoned in gold. In the middle of the dial is the mosaic pavement in black and white, with its border and tassels and a blazing star (in gold) in the centre. On one side is a ladder consisting of three steps, on the other side a circle and parallel lines. At the top, resting on a pavement, is placed the Ark of the Covenant with the All-seeing Eye, and at the bottom a figure of Time with the motto *Tempus fugit*. Outside these last-mentioned emblems is a continuation of the cloudy canopy. A cable surrounds the whole and forms a fifth circle inside the others. The hour hand is formed to represent a sprig of acacia, and the minute hand an ear of corn. The general design of the case is after the ancient Doric order. In the base is a panel containing a representation of the tracing board of the 1st Degree of Masonry, elaborately carved in relief, surrounded by an indented border, with the emblems of the four cardinal virtues at the corners. The frieze is ornamented with the jewels of the various Provincial officers; and resting on the cornice, are the three great lights of Masonry—the Sacred Volume, the Square, and Compasses. The feet represent pomegranates. At the back of the case is placed the key-stone of Mark-Masonry, with the crest of the Prov. Grand Master in the centre.”

We do not understand that the maker of this ingenious and beautiful piece of mechanism, had any other specific purpose in view in the making of it than to display his ingenuity and gratify his friends, and in both these respects he seems to have succeeded to their entire satisfaction, and his own credit.

REGULATIONS FOR LODGES.

THE following concise RULES will be found convenient to presiding Masters, in the government of their Lodges, and perhaps useful to young and inexperienced members in the regulation of their own conduct. They are, we think, consistent with Masonic usage; and in respect to the propriety of them we presume there can be little or no difference of opinion among intelligent Brethren. They were compiled by a Brother in a distant State for the use of the Lodges under his charge. Having, however, taken the liberty to make a few alterations in them, we do not feel at liberty to throw the responsibility of the amendments upon him by giving his name:—

1.—Petitions for Initiation, Advancement and Membership, must be handed in on the day or night designated in the By-Laws as the stated monthly meeting, and lie over until the next stated monthly meeting, unless otherwise provided for by dispensation.

2.—The secret ballot, or right of a member to vote secretly, must be inviolate and unimpaired. Every member in balloting upon a petition may vote as he thinks proper, and he cannot be caused to divulge how he voted, nor can he be questioned at all, or called on to give a reason for his vote.

3.—No petition can be withdrawn, unless the report of the investigating committee be favorable.

4.—No candidate can be advanced in less time than one month, unless he is about to leave the State, when a dispensation may be obtained in his favor.

5.—Degrees may be conferred at called or special meetings; but no other business can be transacted except that specified in the notification, of which due notice must be given to all the members, if practicable.

6.—No other business can be transacted at any meeting to which the Lodge may be called off, except such as was announced or begun on the day or night of the stated monthly meeting and could not be finished; and such unfinished business must be specified on the minutes, and announced to the members present, when the Lodge is called off.

7.—The minutes of a preceding Lodge cannot be altered by any subsequent Lodge, nor can any of its acts be reconsidered. If any change or alteration is desired, it must be submitted to the Lodge by a Resolution, for its action.

8.—No Vote or Resolution of a subordinate Lodge is valid, if it conflicts with the Constitution, Usages or Regulations, established for the government of the Fraternity; nor any By-Law or amendment, until approved by the Grand Lodge.

9.—No Section or Article of the By-Laws can be suspended for any purpose, except by Dispensation.

10.—No case can be considered emergent, unless the applicant is about to remove permanently from the State, or to travel in foreign countries, or going to sea.

11.—Elections cannot be held except on the days designated in the By-Laws.

12.—If the Master, Senior and Junior Wardens, are all absent, the Lodge cannot be opened, unless a Dispensation is obtained.

13. A regular Warden may preside and confer degrees and transact the legitimate business of the Lodge, in the absence of the Master, although he is not a Past Master.

14.—A Past Master has no authority in a Lodge, but what is bestowed on him by the courtesy of the then presiding officer of the Lodge.

15.—A Master of the Lodge cannot authorize or depute a Past Master to open the Lodge in his absence, or conduct its labors, to the exclusion of a regular Warden present, as the Warden succeeds to all the duties of the Master in his absence.

16.—The decision of the Master of the Lodge, upon any question or point, is final and conclusive, and there is no appeal from it, except to the Grand Lodge or Grand Master.

PUBLIC INSTALLATION AT ZANESVILLE, OHIO.

We learn from the Zanesville Courier, of January 18th, that on the Thursday previous, the Brethren of that place, afforded their friends an opportunity to witness the installation ceremonies appropriate to the Lodge, Chapter and Encampment, and to listen to any excellent address from our talented Brother, Hon. WILLIAM B. HUBBARD, of Columbus. The Courier says:—

The several bodies met at different places, and having collected, formed a procession in their usual order—the lower degrees taking precedence in the order of March, the Knights with their gorgeous regalia and richly emblazoned banners, bearing symbolical devices, emblematical of their peculiar tenets, bringing up the rear. In this order the procession moved to Odd Fellows' Hall, where a halt being ordered, the inferior degrees stood in open order, permitting the Knights and Royal Arch Masons to pass through the avenue; thus the order of arrangement was reversed, and the highest degrees allowed to occupy the seats in the hall nearest the presiding officers of the day.

Although the weather was inclement, the Hall was comfortably filled with spectators, the greater part of whom remained during the long ceremonies, interested witnesses of the pageant and attentive listeners to the recitation of the beautiful ritual.

The audience were delighted with the fine music of our Zanesville band, which performed with their usual ability at stated intervals in the course of the proceedings. We were entranced by the sweet vocal music of the choir, as they discoursed melodious harmony. The selection of the pieces by the Choir exhibited excellent artistic taste, and the appropriateness of the poetic sentiments to the occasion, struck us forcibly.

After the opening prayer by P. G. M. Kreider, of Lancaster, the officers of Amity Lodge, No. 5, were installed by the same gentleman, assisted by S. P. Barrere as Deputy Grand Master.

The officers of Zanesville Royal Arch Chapter, No. 9, were next installed by Past Grand Master Thrall, assisted by R. H. Sedwick, Grand Chaplain of the Chapter, and introduced by Past Grand Kreider as Deputy High Priest.

After this followed the installation of the officers of Cypress Encampment of Knights Templars, by W. B. Hubbard, General Grand Master of the General Grand Encampment of the United States, assisted by T. Bell as Generalissimo, W. B. Thrall as Grand Captain Gen., M. Z. Kreider as Grand Marshal, and R. H. Sedwick as Grand Prelate.

After the ceremony of installation, G. G. M. W. B. Hubbard addressed the Knights in an elegant and forcible manner, giving a succinct history of Ancient Masonry and an interesting account of the origin of the Order of Knights Templars, refreshing our memories of the history of the chivalric times by a vivid picture of the then state of the world, and Christendom especially, and giving the reasons for the subsequent fusion of Ancient Masonry with Knighthood. The speaker suggested that as Ancient Masonry had preserved to the world through the ages of idolatry, gloomy superstition and bestial carnality, the faith in one only true God, and the Knights Templars after them had been the propagators of the Christian faith among the benighted, and its brave and successful defenders against the merciless attacks of the Infidel, so Masonry and Knighthood combined might yet become the stronghold of true religion, and its bulwark against the insidious encroachments of materialism, which the desire for liberty of conscience and freedom of will run mad to licentiousness, was fast making in Europe and this country.

I would fain give the whole speech, but my recollection of the language by no means equals my memory of the sentiments so indelibly impressed upon his auditors, and I should give but a meagre idea of their beauty and truthfulness were I to dress them in the unbecoming garment of my own words. I wish for the sake of those who were not so fortunate as to hear the address, that some of the Fraternity would procure its publication.

After the Address, the Choir sang Old Hundred, accompanied by the Band, and the services closed with prayer by the Grand Prelate.

In the evening the Fraternity, with their wives, daughters, sisters, sweethearts and invited guests, partook of a magnificent banquet, which conferred great credit upon the caterer. All enjoyed themselves: harmony and Brotherly love seemed to prevail, and if bright eyes and delicate blushes ever speak what the heart would conceal as Masonic secrets from all who are not entitled to the knowledge, they occasionally told of much warmer emotions.

MASONIC CELEBRATION AT SAN FRANCISCO*.

YESTERDAY being the anniversary of the Nativity of St. John the Evangelist—one of the greatest days in the Masonic Calendar, was observed by the Masonic Fraternity of this city with unusual pomp and splendor. At 10 o'clock the members of the different Lodges assembled at their respective Lodge rooms, and from there marched to Masonic Hall, preceded by an excellent band. At this point the procession was formed, each Lodge being under the direction of its own marshal, and the whole under the command of Mr. A. Bartol, Chief Marshal. The day was very fine, the streets dry, and every thing favored the display. About 12 o'clock the procession began to move from Masonic Hall, headed by the Knights Templars, in their showy costume, consisting of a black velvet cloak, trimmed with silver lace, and *chapeaux* with waving black plumes. There were no less than 4000 Masons in the city, and the procession, at the lowest calculation, must have been a quarter of a mile in length. Some idea may be formed of the operations of the Masonic Fraternity in this State, from the fact that since 1849 at least \$50,000 have

* from the San Francisco Herald, of Dec. 28.

been expended by them in the relief of distressed Brethren who came on sickly from the Isthmus, and without means. The members of the different Lodges were arrayed in the regalia of their respective Orders, and the procession presented a very imposing appearance. The following named Lodges participated in the celebration :—

California Lodge, Perfect Union Lodge,
San Francisco Lodge, Occidental Lodge,
Golden Gate Lodge, Mount Moriah Lodge,
California Royal Arch Chapter,
Knights Templars.

Besides the above, there were a large number of Brethren from different parts of the State present. The procession moved down Montgomery street to Clay, up Clay to Kearny to Washington, and down the latter street to the new San Francisco Theatre, where the ceremony of the installation of the officers elect of the different Lodges was to be performed. The new theatre never appeared to greater advantage. The stage was appropriately arranged for the occasion—a high table, covered with crimson cloth, having been placed in the centre for the purposes of installation. The parquette was occupied by the Masons in regalia; the dress circle and the rest of the theatre by transient Brethren, ladies and gentlemen, while the grand officers and Knights Templars filled the stage. Acting Grand Master Gilman presided, supported by the Most Eminent Commander of the Knights Templars, Col. Ransom, in full costume.

Rev. Mr. Pringle opened the proceedings by offering an appropriate prayer, concluding with the words "Glory to God on high."

Response—"So mote it be."

THE ORATION.

Sir Peter A. Brinsmade, attired in a black velvet cloak trimmed with silver and the apron containing the triangle surmounted with a death's head, with two swords meeting at the point underneath, and also decorated with his jewel of office and the cross of the Order of the Knights of Malta, came forward and delivered the Oration as follows :—

Ladies and Gentlemen, Brethren, Companions-in-Arms and Fellow-Masons :—I have been called upon to address you on the occasion of the anniversary of St. John the Evangelist. I do not deem it necessary to enter into any statements to show the beneficence of the Order, as that theme long ago has been exhausted in public discussion. I do not feel that I am required to do this, nor to give any proofs that the man whose birth-day we celebrate was a member of this Fraternity. That fact has been as fully established as that Solomon, King of Israel, established this institution at the building of the holy temple at Jerusalem. I will therefore confine myself to a brief statement of the life of the man whose memory we all revere. St. John the Evangelist was born in a small village on the shores of the Lake of Galilee, a few years after the birth of Jesus Christ at Bethlehem, the City of David. His father was Zebedee, who also had one other child, and both were Apostles of Jesus. These two sons at first followed the humble occupation of their father, that of fishermen, till the return of Jesus from Egypt, and the commencement of his wonderful public career. It is quite probable that there existed some relations of consanguinity between the family of Jesus and that of John. John was early invited by Jesus to join with him in the propagation of his doctrine of moral obligations, in opposition to the views entertained by the Jews of the age, and the heathen

and idolatrous nations that surrounded them. He was undoubtedly well educated in all the learning that could be acquired at that time, both in Hebrew and Grecian literature, and after uniting himself with Jesus, had all the advantages of the knowledge acquired by him in Egypt. Being ardent and zealous in his temperament, like his mother, he evinced a devotion for Jesus and a strength of affection even to the last, which absorbed all the sensibilities of his heart. From a constitutional similarity of character he became, of all the Disciples, the one whom Jesus peculiarly loved and confided in. With strong sensibilities and affections, most kind impulses, a most conscientious mind, and most apt and ready in his religious zeal, he went always side by side with the companion of his youth, believing him to be the impersonation of the Deity, and through all the scenes of his extraordinary exaltation, joy and sorrow, ignominy and triumphs, he was present. He was the only Disciple that lay on the bosom of his Friend at their social and solemn meetings, and was the witness of the expiring agonies of his dissolution. At that portentous hour, with his own mother on the one side, and the mother of the beloved Jesus on the other, true Masonic principles were addressed to him by Him "who spake as never yet man hath spoken." He looked upon that most beloved among women, and directing her attention to the weeping John, said, "Mother, behold thy son!" and then, with the last beam of a burning friendship, he cast his eyes on John, and said, "Behold thy mother!" From that sorrowful scene he took, with true Masonic heart, the childless widow to his own home, cared for her with a Mason's tenderness, and when she died buried her in his tomb at Ephesus. In the assignment of their duties to the Apostles, Asia fell to the lot of John. He went to the work with an intelligence and devotion worthy of himself, and in a few years succeeded in establishing several churches. Under the tyrannical sway of the successor of the cruel Herod, John was banished as an exile to Patmos, almost a barren island in the Ægean Sea. While there, his capacious mind could not confine itself to the instruction of the few hundred inhabitants among whom he was cast, but he soared into the regions of sacred poetry, and making his abode in a natural cave in the side of the mountains, he wrote the Apocalypse, or the Revelations, in the language of ancient Greece. It is the most masterly poem that was ever written in any language, and a greater amount of investigation has been created in the world by it than by all the productions in the whole range of literature. After his return from Patmos he resided for a time at Ephesus, where he wrote and published three letters—the first to the Churches established by him during his exile; the second to a noble lady and family; and a third to a Brother Mason—Gyas. In all these he exhibited a tenderness of heart and a benevolence of character rarely equalled. In consequence of certain differences of opinion that had arisen, by request he wrote and published the life of his friend and Lord, and presented to the world a narrative of a most peculiarly interesting character. Those statements of universal love and charity which he learned from his friend, he put to practice himself, and thus earned for himself the distinguished appellation of "John the Divine." When advanced in age, his venerated person was carried about by his friends and admirers, and the last counsel that fell from his exhausted mind and trembling tongue expressed those sentiments of attachment which bind us one to another. Said he—

"Little children love one another!"

I say that the objects of Masonry are to perpetuate these unalterable and unimprovable principles: Supreme reverence for the Deity, unrestricted good will to—

wards all men, and most cordial affection for each other. It is our mission to show ourselves to be an example of these principles on this continent, unknown to John, and to spread them over the vast wilderness, which surrounds us.

An Ode was then sung by the Quartette Company, which elicited much applause, after which the Masters and Wardens of the different Lodges were installed by R. W. Brother Gilman.

GRAND CHAPTER OF MARYLAND.

WE acknowledge the receipt of a copy of the proceedings of the Grand Chapter of Maryland, had at its annual communication held at the city of Washington, in November last. M. E. Comp. BENJ. B. FRENCH presiding. The session was opened by the Grand High Priest in an able and lucid address, from which we give such extracts as we can conveniently spare room for. On the subject of the Order of High Priesthood, as a prerequisite for the presiding officer of a Chapter, and in explanation of certain resolutions of inquiry on the subject, submitted by order of his Grand Chapter to the Gen. Grand Chapter, our Companion says:—

ORDER OF HIGH PRIESTHOOD.

I was the author of those resolutions of this Grand Chapter, and I now admit the correctness of the Committee's conclusion; but, must say, in explanation of my own position, that, at the time I drew the one relative to the powers and duties of a Council of High Priests, I was not aware of the fact that there were so many Grand High Priests, Kings and Scribes, who had not received the Order of the Priesthood. I knew that *there could not be* a representative from this Grand Chapter, in the General Grand Chapter, who was not an anointed High Priest, for by our Grand Constitution, every Grand King and Grand Scribe must be a High Priest. I knew that the General Grand Constitution required that every High Priest should be duly anointed, and I came naturally to the conclusion that the General Grand Chapter, being composed of Grand High Priests, Kings and Scribes of Grand Chapters, must be acquainted with the legitimate powers and duties of a Council of High Priests. But I found my error, and quietly submitted to the reasoning of the Committee.

In regard to the other branch of the resolution, viz: "whether it is proper that any High Priest should be installed and placed at the head of a Chapter, before being duly anointed a High Priest by a regular Council of High Priests," the Committee reported the following resolution:—

"Resolved, That while in deference to the long established usages of Royal Arch Masonry in this country, it is recommended that every newly elected High Priest should, as soon as it is convenient, receive the Order of High Priesthood; his anointment as such is not necessary to his installation, or to the full and entire discharge of all his powers and duties as the presiding officer of his Chapter."

Knowing the high veneration which this Grand Chapter has ever entertained for the Order of High Priesthood, and how very carefully the office of High Priest had been guarded by it from being held by any one not duly constituted and anointed a High Priest by a Council of High Priests, I considered it my solemn duty to oppose the adoption of that resolution, which I did. An amendment was offered by Comp. Brown, of Ohio, and during the discussion it became so evident to me that the views of this Grand Chapter were to be almost unanimously overruled, that I offered an amendment in order to obtain a direct vote of the General

Grand Chapter, affirming, when I offered it, my purpose, and that I should vote against it myself.

My amendment was—"it is not necessary that a High Priest elect should receive the Order of High Priesthood before he can be installed to preside over the Chapter by which he has been elected."

And, strange as it may seem, this amendment was almost, if not quite, unanimously rejected!

The resolution of the Committee was finally agreed to, and all that portion of the General Grand Constitution relative to the manner of Constituting new Chapters, in which the anointing of a High Priest, &c. is mentioned, was stricken out.

This action of the General Grand Chapter leaves it optional with the Chapters under our jurisdiction to install their High Priests or not, as they may deem proper, before they have passed the ordeal of the Council, and a refusal of a Council to bestow upon a High Priest elect, the Order, will not preclude him from performing all the duties of a High Priest.

GENERAL GRAND CHAPTER.

In reference to the amendments of the General Grand Constitution, by which its organization has been changed, the address has the following:—

Although the amendment, depriving the Past General Grand Officers and Past Grand High Priests of State Grand Chapters of membership was adopted by a large majority of the G. Grand Chapter, I fear, from indications that have come to my knowledge since the adjournment, that it will not be readily acquiesced in by some of the Grand Chapters under the jurisdiction of the General Grand Chapter. I have given to the subject much consideration, and cannot see that either the rights, or the weight of State Grand Chapters, are to be, in anywise changed. The Past High Priests of State Grand Chapters had only a consulting voice, but no vote, under the old Constitution. The Past General Grand Officers were, in their votes, and their action, entirely independent of the State Grand bodies to which they belonged, and were as likely to oppose, as to sustain the views of those bodies. The only evil that can result from the change, is, that all the experience of the Past General Grand Officers—all the information obtained in a series of years of devotion to the Craft, will be lost to the General Grand Chapter—and this evil, as it seems to me, will exist, without any corresponding benefit from the change. I do not doubt the ready acquiescence of this Grand Chapter in this amendment, and if time demonstrates that it is not a judicious one, the proper means will be adopted to change it.

THE LATE JOSEPH K. STAPLETON.

At our last annual meeting, the melancholy duty devolved upon me of announcing to you, officially, the death of an officer of this Grand Chapter. There was then present, listening to my remarks, the venerable form of one whom we shall never again behold on earth. Since the close of the last annual meeting, JOSEPH K. STAPLETON, so many years the presiding officer here, has gone to his reward. His eulogy has already been spoken, by both the presiding officers of the General Grand bodies, in language expressing the most affectionate regard for his virtues while living, and for his memory now he has departed—in sentiments which did honor to the hearts of those who pronounced them, and which were justly due to the memory of our Companion whose absence we all sincerely mourn.

How many years Companion Stapleton devoted himself to our sublime Order, I have no means of knowing; I only know, that since I have had the pleasure of his acquaintance, now some eight years gone by, his life has been a pattern of Masonic virtue, fidelity and consistency such as I have seldom witnessed. Al-

though the hand of sickness pressed heavily upon him, and the burden of years was evidently bowing him down, he was always to be found at his post, ready for duty in the cause of Freemasonry.

On the 12th of September, 1829, he was elected General Grand Scribe of the General Grand Chapter of the United States, and from thence he was regularly promoted to the second office in Royal Arch Masonry, and he died holding the office of Deputy General Grand High Priest.

On the 15th of September, 1841, he was elected Deputy General Grand Master of the General Grand Encampment of the United States, which office he held until 1850, and during the session of that Most Excellent Grand Body in 1844, in the absence of the General Grand Master, he presided over its deliberations.

Not only as a Freemason was our departed friend regarded worthy of being honored by his fellow-citizens—he held many posts of honor as a citizen. He was one of that never to be forgotten patriots and soldiers who met the invading army at North Point, and by their gallant conduct saved the city of Baltimore from destruction. And the first time I ever remember to have seen him, was on the 12th day of September, 1845, when the "Old Defenders" visited this city. As Chief Marshal, on that occasion, I conducted the little band of veterans to the Presidential Mansion, and introduced them to Col. Polk, then President of the United States. After the introduction "Major Stapleton," as he was then called, addressed to the President a few eloquent and feeling remarks, to which the President replied. I was then forcibly struck with the manner of our friend, and with the marked respect and affection with which he seemed to be regarded by his comrades in arms.

Being unacquainted with his personal history anterior to the period above mentioned, except as it has casually come to my knowledge, in conversation with our mutual friends, I cannot particularize, as I wish it were in my power to do.

I can only say, that he was regarded in Baltimore as one of the most worthy of her citizens.

And why was Joseph K. Stapleton thus honored? Not because he possessed a brilliant intellect, not because he moved among the scholars and magnates of the land, but, because *he was a man* in every sense of that comprehensive word. He possessed the very soul of honor, of virtue, of liberality. A kinder and a more pure heart than his, never beat in mortal bosom. His integrity was a proverb among his Brethren, and amidst all the inflictions of worldly misfortune, of sickness, and of disappointment, he ever maintained that cheerfulness of disposition, which gave the best evidence of his fitness for the honors of this world, and for happiness in that one to which he has now gone.

With an abiding affection for the dear ones who have survived him, and with the utmost reliance upon the religion of our Saviour, on which he leaned during many of the latter years of his long life, he entered the dark valley, and now stands, I doubt not, a saint, in the presence of that God, in whom he so implicitly placed his trust.

Year after year, my Companions, these warnings will come upon us, and it is proper that we should regard them, for we may assure ourselves, that

"There is no union *here* of hearts,
That finds not *here* an end."

Could we all be as well prepared as was our venerable Companion, for the great change, it would matter little when, where, and how it came upon us. Are we so prepared? It is a question for each one to put to his own conscience, and if the answer comes back—"I am"—then "it is well."

The report of the committee on foreign correspondence is an able paper, but the crowded state of our pages precludes any more particular notices of it till our next.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XX.

WILLIAM PRESTON. FROM 1777 TO 1779.

"Arma virumque cano."—VIRGIL.

"Pardon thine enemy, and have manliness of heart enough to do him good. This generous sacrifice, one of the most exalted precepts of religion, will awaken in thee the most benignant sensations: thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, disregarding their ingratitude, and pours down his blessings upon them. Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be—'A Mason forgets only injuries, never benefits.'—MASONIC EXHORTATIONS: *From the German.*

"I object to you strongly on the score of your procession; and I object to you still more decidedly on the score of your secret. You are a secret society, held together by a stringent oath; now I hold that wherever there is mystery there is iniquity."—*The Anti-Masonic Vicar* in "*Stray Leaves.*"

"The Grand Secretary, with a view to the publication of an improved edition of the Book of Constitutions, which should bring down the history of Masonry to his own time, had selected Br. Preston, whose popularity was in its zenith, as the most eligible person he could employ to carry the design into execution. For this purpose he was allowed a free inspection of all papers, documents, and evidences belonging to the Grand Lodge. But it so happened that while Br. Preston was thus engaged, the Grand Secretary became acquainted with a Barrister of Bernard's Inn, called Noorthouck, who was a member of the Lodge of Antiquity. Being a facetious, free-witted, and amusing fellow, full of anecdote, and possessing a fund of general information, the Grand Secretary became fascinated by his vivacity and ready wit. The consequence was, that as the compilation of the Book of Constitutions was likely to be attended with considerable emolument, Br. Hesletine was desirous of associating him with his deputy as a joint partner in the undertaking. But as the latter had already incurred all the heavy labor in selecting, copying, and embodying the records into historical form, in the hope that he should be ultimately remunerated for his trouble, he declined the offer, and Br. Noorthouck was intrusted with the sole execution of this important work.

"When Br. Preston found," the Square continued, "that he was excluded from all participation in the honors and rewards which he had confidently anticipated would result from the great inconvenience and loss of time to which he had been subjected in the preparation of materials for the undertaking, he expostulated warmly, and perhaps intemperately, against such a flagrant act of injustice, and threw up the office of Deputy Grand Secretary in disgust.

"By my faith," said Brother Preston one evening, when the matter was discussed in open Lodge, "I would not have held the Deputy Grand Secretaryship on such terms another hour—no, not if Hasletine were incapable of finding a substitute. He might, for aught I care, have done the work himself."

"It was an imprudent word, and, being repeated to Brother Hasletine, was warmly resented. Whether Brother Preston refused to give up the materials which he had collected with so much labor or not, I could never discover; but it is highly probable he withheld them, as the Grand Secretary was mortally offended, and determined within himself that such contumacy should not long remain unpunished.

"An opportunity soon presented itself; and Brother Preston was arraigned before the Grand Lodge for an alleged breach of the laws of Masonry. The grounds of the proceedings which were instituted against him were simple enough in their nature and origin, but they produced very serious effects. The facts were these: It had been determined unanimously by the Brethren of the

Lodge of Antiquity, at a full meeting, holden on the 17th of December, 1777, that at the annual festival, of St. John's day, a procession should be formed to St. Dunstan's church, a few steps only from the Mitre tavern, where the Lodge was held, to hear a sermon from Brother Eccles.

"When the day arrived, and preparations were made for the ceremony, a protest against the procession was entered by Brother Noorthouck, the Treasurer, and Brother Bottomley, Past Treasurer of the Lodge; in consequence of which the Brethren abandoned the design, and did not proceed to the church in Masonic costume as was originally intended, but clothed themselves in the vestry-room; and, being only ten in number, they all sat in the same pew. Br. Eccles gave them an appropriate discourse; and, divine service being ended, the Brethren crossed the street in white aprons and gloves. This was construed into a grave offence against the standing rules of the Order.

"Br. Noorthouck did not attend the ensuing Lodge, but he sent a strong remonstrance against the proceeding, and threatened to bring the matter before the Grand Lodge, if the Lodge of Antiquity did not, then and there, pass a resolution affirming that, as a Lodge, they not only totally disapproved of and repudiated the transaction, but also absolutely censured and condemned the ten individuals engaged in the (so called) procession for such an unwarrantable breach of Masonic law.

"Br. Bottomley was intrusted with the resolution, and proposed it in form. The Brethren were taken by surprise; but the motion being duly seconded, it was of course submitted by the Master to the deliberation of the Lodge, and a debate ensued.

"On this evening a distinguished visitor was present, in the person of Captain George Smith, an active and zealous Mason, who was on terms of intimacy with the Grand Master, and the personal friend of Br. Preston. He had studied Masonry both at home and abroad, and was presumed to be well acquainted with the Laws and Constitutions of the Order. Eminent in Masonic attainments himself, he was ever ready to estimate and proclaim the same excellence in others. Belonging to an honorable profession, he was too chivalric to allow passion or prejudice to interfere with justice and equity, nor would he suffer the weak to be oppressed without lending a helping hand, even though his exertions in their behalf might chance, like the seventh bullet in 'Der Freischütz,' to recoil upon himself.* In the present case, he was impressed with the idea that the charge against his friend was too trifling for any serious notice; and he determined to use an effort for its defeat. For this purpose he craved permission of the R. W. M. to offer an opinion on the question at issue, which would have been readily conceded, if Brother Bottomley had not entered a protest, alleging that, as a visitor, he had no voice there. Capt. Smith bowed to the decision, and informed the Chair that he should content himself with watching the proceedings in silence.

"'You may watch as you please,' Brother Bottomley added, 'so long as you have the kindness to refrain from speaking. You are not a Member, and have no vote here.'

"It was an unpropitious commencement," the Square continued, "and I should gladly conceal the subsequent proceedings, if I consulted my own inclination. The debate continued to a late hour. Brother Bottomley persisted in his argument, that the act of appearing in public decorated with Masonic badges constituted an infraction of the spirit, if not of the actual letter of the law, and merited censure.

*The Square once more anachronizes. But I suppose we must excuse the lapse, on the Horatian maxim, "*quando bonus dormitat Homerus*"—P. D.—[An error, with submission to the above erudite authority; for the Square appears to be wide awake. Though recording the past, he is represented as an existing reality; and a reference to any transaction of more recent date than the period of which he treats, is grammatically correct.—Ed. F. Q. M. & R.]

"'As to the fact,' said Brother Buchanan, 'we do not deny it. We did appear in Masonic clothing. But if any person chanced to see us, which is not proved, during the half-minute employed in crossing the street, he passed on without either notice or remark, and therefore it is evident we attracted no extraordinary observation.'

"'How know you that?' Brother Rigg asked, sneeringly.

"'Because,' Brother Buchanan replied, 'I can use my eyes.'

"'If your eyes,' Brother Rigg responded, 'serve you no better than your judgment, there will be some danger in intrusting your veracity to their keeping.'

"'This was sharp practice,' continued the Square, "and Brother Wilson, the R. W. M., thought it time to interfere. 'Come, come,' said he, 'this language is not Masonic, and is a greater breach of the law than walking ten yards in a white apron. Let us, by all means, have order in our debates, whatever may be the ultimate decision. The question before the Lodge is, whether we are inclined to repudiate or discountenance the Brethren who attended Divine Service in St. Dunstan's Church, on St. John's day?'

"'With submission, Right Worshipful Sir,' Brother Bottomley objected; 'the resolution which I have had the honor to propose; refers not to the men so much as to the measure. The Lodge is called on to discountenance the breach of Masonic law committed on that occasion.'

"'If this be the real question at issue,' said Br. Preston, 'it is first incumbent on you to prove that it was a breach of Masonic law; for no man devoid of prejudice would be capable of affirming that the law respecting processions actually debars the Members of any private Lodge from offering up their adorations to the Deity in a public place of worship, in the character of Masons, under the direction of their Masters. The very idea of such restriction would be the height of absurdity, and could not be admitted by any person who professed himself a friend to the Society. Example will ever exceed precept, and it is surely commendable to see a Lodge of Masons patronizing the established religion of their country, and thus recommending the practice of piety and devotion to their fellow-subjects. Besides which, the Lodge of Antiquity has its own peculiar rights formally secured to it, at the revival in 1717, when the present Grand Lodge was established; and we are determined to preserve them inviolate. And I again affirm that no existing regulation was infringed, even if it be admitted—which is very questionable—that the Grand Lodge is empowered to make laws binding upon a Lodge which has acted on its own independent authority from a period long anterior to the existence of that body.'

"'This avowal,' said the Square, "was received with so much applause, that Br. Bottomley exclaimed, 'Ay, those are the sentiments which we are determined to rebut, be the consequence what it may. I affirm that the Grand Lodge is absolutely and to all intents and purposes, infallible; and its dictates, whether for good or evil, must be obeyed, even by the Lodge of Antiquity, though it was in existence before the reconstruction of the Grand Lodge.'

"'Keep your temper, I beseech you, Br. Bottomley,' said the R. W. Master, mildly, 'we are assembled to deliberate, and not to indulge in personalities and recrimination: otherwise, I shall be under the painful necessity of closing the Lodge without coming to a decision.'

"The Master's authority, however, was not sufficient to stem the tide, and the debate became so stormy, that he had great difficulty in keeping order. At length the question was put from the Chair, and it was negatived by a majority of eighteen against four.

"This decision was so unpalatable to the accusing Brethren, that at the ensuing Grand Lodge, a Memorial, signed by John Bottomley, John Smith, William Rigg, and John Noorthouck, was presented, stating that a flagrant outrage had been committed against the Institution by the Master, Wardens, and some of the Brethren of the Lodge of Antiquity, principally instigated by the persuasion and example of Brother Preston, its Past Master, who, at a recent Lodge, violated his

duty as a Mason, by justifying public processions and claiming for that Lodge an inherent right to act in such affairs without the authority of the Grand Lodge, and questioning the power of that Body to interfere in the private concerns of a Lodge which was alleged to possess a prescriptive immunity from its jurisdiction.

"In consequence of the above charges, Brother Preston was summoned to appear before the Committee of Charity, to answer any complaint which might be preferred against him. In the intermediate period, however," the Square continued, "the Grand Secretary was implored by several Brethren, who were personally uninterested in the dispute, to use his influence with the memorialists, for the peace and reputation of the Order, to induce them to withdraw their charges, as he must see that it was simply a frivolous and vexatious attack on an individual who had rendered great service to Masonry. Unfortunately the application was disregarded.

"Brother Preston attended the committee on the 30th of January, 1778, and was charged with asserting that the Lodge of Antiquity possessed exclusive privileges of its own, independent of the Grand Lodge; and he was called on to retract that opinion publicly, and to declare that it was equally untrue and inadmissible.

"In reply to this demand, Brother Preston rose and said,—'Right Worshipful Sir,—in answer to the charge which you have now preferred against me, I beg leave respectfully to declare that whatever private opinions I may entertain on the prescriptive immunities of the Lodge of Antiquity, they have always been inoperative; and I have never attempted to prejudice the Brethren against their obedience to the Grand Master. As to the abstract question of retracting an opinion, I cannot understand how that is possible, unless I am convinced of my error; and I submit that, as a free and accepted Mason, I am fairly entitled to the right of self-judgment; but I pledge my honor it shall never disturb the tranquillity of the Craft.'

"Notwithstanding this open and candid declaration," said the Square, "the Committee came to the following resolution, after a long and warm debate.

"It having been represented to us that Brother Preston, the Past Master of the Lodge of Antiquity, believes and teaches that an inherent right is vested in that Lodge by virtue of its immemorial Constitution, to discharge the duties and practise the rights of Masonry on its own sole authority, and that it is not in the power of the Grand Lodge to infringe on its privileges; it is Resolved, that as Brother Preston refuses to retract the said false opinion, he be, and hereby is, expelled the Grand Lodge, and declared incapable of attending the same, or any of its Committees."

[ORIGINAL.]

TRY AGAIN.

BY SIR DAVID BARKER.

SHOULD your cherished purpose fail,

Try again,—

Never falter, never quail,

Try again,—

Nerve the arm, and raise the hand,

Fling the outer garments by,

With a dauntless courage stand,

Shouting forth the battle cry,

Try again.

Is your spirit bowed by grief,

Try again;

Rally quick, for life is brief,

Try again;

Every Saint in yonder sphere,

Borne through tribulation there,

Whispers in the anxious ear

Of each mortal in despair,

Try again.

What though stricken to the earth,

Try again;

Up as from a second birth,

Try again,—

Yonder flower beneath the tread,

Struggling when the foot has gone,

Rising feebly in its bed

Tells the hopeless looker-on,

Try again.

Guided by the hand of Right,

Try again;

With Hope's taper for a light,

Try again;

With a destiny like ours,

And that destiny to choose,

With such God-created powers,

And a heaven to gain or lose,

Try again.

Exeter, Me., 1854.

FRATERNAL ASSOCIATION.

BY J. B. PALMER.

THE more immediate object of the Institution is to discover, regulate and enforce the duties and obligations which lie between men. For this purpose, it contemplates a union of Brethren, under most solemn and intimate relations, and the obligations consequent upon such relations are equaled alone in sacredness by the grandeur of the objects to be accomplished. Such a union of confiding Brothers, charged with the cultivation of benevolence and fraternal affection, towards all mankind, zealously and patiently laboring to exemplify the beauty, power and sublimity of moral truth, presents a scene alike full of admiration and usefulness. The inspired Psalmist, whose descriptions of nature abound in the most beautiful and delicate imagery, whose elevated conceptions of the grandeur and sublimity of creation, excited in his bosom the slumbering energies of minstrelsy, and kindled in his mind the fires of sacred poesy, when his wandering eye rested upon such a scene, as if startled in the raptures of the thought suggested, uttered forth the familiar but significant exclamation: "Behold, how good and how pleasant it is for Brethren to dwell together in unity." He does not simply call attention to a fact; he does not merely record the truth stated; but in language as if unbidden and burthened with the propriety of the exclamation, he em-

plays the interjection "Behold!" Thus, we discover the superior excellence of this thought, in the estimation of one who walked and communed with God. If, then, one so superior by native endowments, and the borrowed greatness of "gifts divine," could discover the "good and the pleasant" in the "unity of Brethren," why, I ask, may not the humble Mason derive both pleasure and profit from Fraternal association? Why not let us meet upon the level, and with the caloric of Lodge communication, light upon our altars the incense of profound friendship and love? Why not bend the faithful knee around our sacred centre, and together join the invocation, peace be with us? Oh! why not let all differences, or whatever other causes may interrupt the harmony of our communion, be dissolved in the social solvent of Brotherly-unity? The spirit and law of this Institution require that peace, harmony and good will should ever prevail. The truth, therefore, becomes appreciable, that every Lodge of Masons is a sacred retreat of friendship and virtue—of friends and Brothers—among whom no contention should ever exist, but that noble emulation of who best can work and best agree, to promote the great purposes of Brotherly love, relief and truth. These distinguishing tenets of the profession, as a threefold cord, bind the Fraternity in strong and holy alliance; and like the focus, to which the rays of light converge, they are the points to which all genuine Masonry directs its effort and energy.

MASONRY AND CHRISTIANITY.

[From an excellent address delivered before the Grand Lodge of Tennessee, at its last annual communication, by Er. J. B. PALMER.]

Proceeding with the definition of Freemasonry, we note with pleasure and admiration the numerous resemblances, and the striking analogy which lie between "revealed religion" and the distinguishing characteristics of our Institution. So strongly, indeed, are they wedded and identified, the latter does not hold a solitary doctrine, either opposite in character or independent of the former. Each moral lesson the latter inculcates, each principle it exemplifies, and every duty it so forcibly recommends, relates, by the very constitution of the Order, for vitality and efficacy, to the great standard of moral truth and justice which the former erects.

Masonry recognizes and appreciates the holiness and sacredness of christianity; and for the honor of the association, a sincere belief in God, as the Almighty accountant of human affairs, is a universal and an essential requirement. Beyond this, however, it does not undertake to define the relation, or to discover any particular mode of discharging the duties and obligations of man to his creator. These momentous questions, it refers to the eternal truths of Christianity, and would not dare invade her sacred offices.

The peculiar object and appropriate design of the Order, are to regulate and enforce the duties and obligations which lie between men. But in the arrangement and disposition of this sublime idea, constant reference is had to the truths, principles and doctrines of Christianity. And for the deep, broad foundations of this fraternal organization, that divine rule of *universal justice*, upon which hang "all the law and the prophets," is selected. But whatever perfection the mysteries of the art may attain in this, wonderful, indeed, as is this illustrious prowess, in the number, sacredness and magnitude of her achievements, she cannot, neither does she propose to accomplish all things. There are evils which she cannot avert, and maladies for which she offers

"No assuaging balm."

And while it is the peculiar office of Christianity to obtain those more brilliant triumphs, while all

"Heaven in boundless love descends,"

to lift from the dreadful *funeral pile* of man's moral ruin, his *spiritual* corpse—

Masonry only, and we think worthily, claims to be an humble but potent auxiliary in the final and full attainment of our eternal glory. The doctrines of Masonry, therefore, are, in no final sense, absolute or independent; but they are *relative*. Our *Acacia*, although of slow growth, and deep root, must fade, unless it be watered by the dews of Hermon. We plant the evergreen upon no soil where the Rose of Sharon cannot bloom. The Institution, however, teaches the member, in the most solemn and impressive manner, that at each descending footfall of life, "the dust but returns to the earth as it was, and the spirit unto God who gave it;" but it is plainly written in the constitution of the Order, so that "he who runs may read" the truth, that no mere system of morals, however exalting and sublime, can impart that "holiness of life," without which, the Bible advises us "no man can see God in peace." That's a jewel to be found alone in the hidden mysteries of Christianity.

GRAND LODGE OF LOUISIANA.

THIS Grand Body held an annual communication in January last. The first two sheets of the printed proceedings, kindly mailed to our address, in advance of their regular publication, having failed to come to hand, we are without the customary annual address of the Grand Master, and probably other matters of interest. Our correspondent writes as follows:—"We had a fuller representation than at any previous communication, and I am happy to state that concord and unanimity of feeling and action prevailed, from the opening until the closing thereof. Our Order is rapidly increasing in the whole State, and our Brethren appear to be alive to the true principle of Masonic *Charity*." And this opinion would appear to be borne out by the Reports of the District Deputy Grand Masters. Brother R. F. McGuire, Deputy for the fifth District, (in the neighborhood of the Red River,) reports to the Grand Lodge, "that there never was any period of time during which the true principles of the Order have made greater progress than during the past year." We heartily rejoice at this result, as a manifestation of the wisdom of the measures adopted a few years since by energetic Brethren residing in New Orleans, to redeem the Order in their State from the thralldom in which it had been too long held, and to relieve it of the crushing influences under which it was laboring. Our Brethren who are now so bountifully reaping the rich fruits of their wisdom and perseverance, owe them a deep debt of gratitude, as do the whole Fraternity of the country.

We learn from the Report of Brother Gordy, appointed by the late Grand Master "to teach the same throughout the State," that the system of work and lectures agreed upon in May last, has been favorably received by the Lodges visited by him, and that there is more than a fair prospect that there will soon be as much uniformity throughout the jurisdiction in this important particular, as can be reasonably hoped for. Our Brother says—"I have found in every place I have visited many Masons that were 'good men and true,' fully imbued with the spirit of Masonry, teaching its doctrines both by precept and example, doing all in their power to raise the standard of our moral edifice, and sustaining it in the high and dignified position in which our fore-fathers left it; that seemed to be fully impressed with the obligations they were under as Masons, to themselves, their fam-

ilies, their neighbors, their country and their God. And I hope and trust their labors may prove beneficial, and that our Order may continue to increase in the true Masonic knowledge and good works, not only in this jurisdiction but throughout the Globe."

We infer from the Report of the Grand Treasurer that the financial affairs of the Grand Lodge are in a healthy condition.

The final Report of the late accomplished Grand Secretary, R. W. Brother EDWARD BARNETT, now in Europe, is an admirable business paper, characteristic of the faithful and skilful manner in which all his official duties were performed, and evincive of his ardent desire for the true interests and prosperity of his Grand Lodge.

The report of the present Grand Secretary, R. W. Br. SAMUEL G. RISK, as the successor of Br. BARNETT, is an interesting and business paper. It will be recollected by our readers that during the sickness last summer, our New Orleans Brethren, through their Board of Relief, had occasion to appeal to their Brethren in other States for aid. In reference to the result of this appeal, our Brother says:—

"Scarcely in the annals of Masonry can be found such evidences of the sincerity of our professed tenets, as accompanied the prompt replies from our distant Brethren to this Circular. In every instance, the spirit of charity bounded forth, prompt and willing to faithfully perform her duty, while she deeply and painfully commiserated with those whose circumstances required her ministrations. Indeed, so universal were the responses, that it might be deemed invidious to make any distinctions among the donors; but as all have already received their proper acknowledgment from the officers of the Board of Relief, I hope I may be pardoned if I enumerate to you some particular cases which came under my observation. Among these instances, I would particularly notice the conduct of our Brethren of the city of Cincinnati, who, prior to the issue of the Board's Circular, so promptly transmitted through Br. W. D. Dodds, to our late Grand Master Hill, the sum of \$1200, which he immediately caused to be placed, through our worthy Grand Treasurer, at the disposal of the Board of Relief."

In addition to the above and other contributions for the purposes indicated, we take pleasure in mentioning a donation of \$1000, promptly tendered and paid by the Grand Lodge of New York.

We also learn from the same report, that there are at this time *eighty* Lodges under the jurisdiction—69 under Charter and 11 under Dispensation,—a fact sufficiently expressive of the rapid progress and prosperous condition of the Order in the State.

The report of the committee on correspondence is brief—and that we esteem to be a virtue. The committee prefer a General Grand Lodge to the proposed National Confederation, but seem to doubt the usefulness of either. It refers to the existing difficulties in New York, and, if we correctly comprehend the views of the committee, they are adverse to a division of the Grand Lodge of that State.

The report of the special committee on the doings of the Grand Officers, enables us to supply to some extent the loss of the first sixteen pages of the proceedings (as before noticed), so far at least as pertains to the address of the acting Grand Master. From this report we extract as follows:—

"The address of the Deputy Grand Master, while it evinces a most lively concern for the honor, reputation and usefulness of our beloved Order, contains many very interesting suggestions, which, if carried out, would greatly promote its highest and best interests.

It alludes to the late dreadful Epidemic which swept over our land, spreading sorrow, death and disease in its march, with appropriate feelings of sympathy for the sufferers, and accords a just tribute of praise to those who, unappalled by the terrific scenes before them, devoted themselves without hesitation to the holy causes of relief.

Our Worthy Brother alludes, with appropriate feelings, to the prompt and honorable assistance given, not only by the Lodges of this State, but by the Brethren generally throughout the Union, to our Masonic Board of Relief, and renders praise and thanksgiving to our Sovereign Grand Master of the Universe, for the protecting Providence and preservation, graciously extended during the existence of that dreadful pestilence, to the members of our Order.

His advice to the Brethren, to be assiduous in their endeavors to advance on the road towards moral perfection, is worthy of all praise, and the means pointed out are susceptible, we hope, of practical effect. His desire to see a Masonic College established in our midst, circumstanced as the Brotherhood is at this moment, cannot perhaps be now accomplished, but your Committee entertain the fond hope that, at no distant day, that worthy desire may be realized.

The Report of our Worthy Brother, Past Grand Master Gedge, upon whom the duties of Grand Master for a time devolved, in consequence of the sickness of the family of Br. Knox, and his distant residence from the seat of Masonic Government, shows, as might be expected, a zealous, faithful and able administration of the affairs of the Grand Lodge during the time they were in his hands, and especially does the zeal, and financial ability, exhibited by him in procuring the means to meet an important liability, merit our applause and approbation."

We must here close our notice of the proceedings for the present month. Should the remainder, when received, be found to contain anything of general interest, as they doubtless may, we shall refer to them again in our next.

THE LODGE ROOM.

"A MASON'S LODGE is the temple of peace, harmony, and Brotherly love. Nothing is allowed to enter which has the most remote tendency to disturb the quietude of its pursuits. A calm inquiry into the beauty of wisdom and virtue, and the study of moral geometry, may be prosecuted without excitement; and they constitute the chief employment in the tyled recesses of the Lodge. The lessons of virtue which proceed from the East, like rays of brilliant light streaming from the rising sun, illuminate the West and the South; and as the work proceeds, are carefully imbibed by the Brethren. Thus while Wisdom contrives the plan, and instructs the workmen, Strength lends its able support to the moral fabric, and Beauty adorns it with curious and cunning workmanship. All this is accomplished without the use of either axe, hammer, or any other tool of brass or iron, within the precinct of our temple, to disturb the peaceful sanctity of that holy place."—*Anon.*

THE ARCH OF SOLOMON.

By the kindness of the Provisional Bishop of the Diocese, we are enabled to lay before our readers the following letter from the Rev. James C. Richmond. It mentions a very interesting and very curious fact, which we hardly know what to think of. If on renewed and fuller examination, it should prove to be a fact indeed, our countryman will have made a discovery, which Wilkinson thought that he had made in Egypt, but which, we believe, was never regarded as conclusive. An arch cut in rock and lined in stone, might, to an unpracticed eye, have the appearance of what is known in architecture as the Roman arch, but as Gwilt, in his History of Architecture observes, it would not be able to bear the superincumbent weight, were that really made to rest upon it. It is the very function of the true arch, according to the same authority, to do this. It would seem, then, that to establish Mr. Richmond's discovery as being truly such, he would have to make sure that the passage-way which he entered was not cut in rock, and simply lined with stone;—and also that the weight of earth and Mason-work above it, depended on it for support. When the Assyrian, and Egyptian, and Grecian ruins have been searched in vain for traces of the arch, it would be remarkable indeed if the existence in such an accessible and frequented quarter as the Holy City had been overlooked. However, Mr. Richmond's account is very clear and precise, and we hope to hear that fuller attention has been drawn to the spot. If it verifies his discovery, he will be entitled to substitute for the Roman arch, a new name; that of the wise king, who, besides knowing the nature of the trees, beasts, birds, reptiles and fishes, might perhaps have known the nature of the arch also.—*Church Journal*.

JERUSALEM, MAY 16, 1853.

My Dear Bishop Wainwright: There are fifty interesting things about which I wish to write to you from Jerusalem, but shall be obliged to confine myself to one point at present. I was spending a couple of days at Artas, the *hortus clusus* of the Monks, and probably the 'garden enclosed' of the Canticles, when I was told that there was a kind of tunnel under the Pools of Solomon. I went and found one of the most interesting things that I have seen in my travels, and of which no one in Jerusalem appears to have heard. I mentioned it to the British Consul, who takes great interest in such matters, and to the Rev. Mr. Nicholson, who has been here more than twenty years, and as they have never heard of it, it will probably be new to you. At the centre of the Eastern side of the lowest of the three pools, there is an entrance nearly closed up; then follows a vaulted passage some 50 feet long, leading to a chamber about 15 feet square, and 15 high, also vaulted; and from this there is a passage also arched under the pool, and intended to convey the water of a spring or of the pool itself into the aqueduct which leads to Jerusalem, and is now commonly attributed to Pontius Pilate. This arched passage is six feet high, and three or four wide. It has been partly blocked up by the Turks, but the Arabs in the neighborhood say that there is a chamber within, and a wheel with machinery. Of this I know nothing, as it would be very difficult to enter the small opening that has been left for the water. Each of the other two pools has a similar arched way, which has not been blocked up, and one of which I saw by descending into a kind of rectangular well.

The great point of interest in this discovery is this. It has now been thought for some years, that the opinion of the invention of the arch by the Romans has been too hastily adopted. The usual period assigned to the arch is about B. C. 600. We thought we discovered a contradiction of the idea in Egypt, but the

present case is far more satisfactory. The whole of the long passage of 50 feet, the chamber 15 feet square, the two doors, and the passage under the pools, in each case, are true Roman arches with a perfect key-stone. Now as it has never been seriously doubted that Solomon built the pools ascribed to him, and to which he probably refers in Ecclesiastes ii. 6, the arch must of course have been well-known about or before the time of the building of the first temple, B. C. 1012. The 'sealed fountain,' which is near, has the same arch in several places; but this might have been Roman. But here the arched ways passed probably the whole distance under the pools, and at least coeval with them, or were rather built before them, in order to convey the water down the valley 'to water therewith the wood that bringeth forth trees.'

What I saw convinced me, at least, that the perfect key-stone Roman arch was in familiar use in the time of Solomon, or one thousand years before the Christian era. Yours, most truly,
JAMES C. RICHMOND.

COST OF SOLOMON'S TEMPLE.

THE temple of Solomon was only a small building, and very inferior in point of size to some of our churches, its dimensions being only one hundred and five feet broad; its splendor and superiority lay in the richness of its materials, its ornaments, and the cloisters and other buildings by which it was surrounded. It was built of white marble, so excellently put together, that the joints could not be distinguished, and the whole building looked as though it had been cut out as one entire stone. The timber was cedar and olive wood, covered with plates of gold, and studded with jewels of many hues.

"The whole expense of this building," says Prideaux, "was so prodigious, as gives reason to think that the talents, whereby the sum is reckoned, were another sort of talents of a far less value than the Mosaic talents: for what is said to be given by David, and contributed by the princes towards the building of the temple at Jerusalem, if valued by these talents, exceeded the value of eight hundred millions of our money, which were enough wherewith to have built all that temple of solid silver."

But if we take a valuation of the talent from Villipandus, the expense of the building and ornaments amounted to £6,904,922,500 sterling! The value of the gold vessels alone was £546,296,200 sterling, and of silver ones £439,344,000. Added to this were the wages, provisions, and other necessities for 110,000 workmen and 70,000 slaves, for upwards of seven years; besides 300 grand masters, and 3,300 overseers, to whom, in addition to the wages, King Solomon presented as a free gift, £6,763,977.

Hence the treasure left by David amounted to £911,416,207: The princes of Israel animated by this example, presented a still greater sum towards the accomplishment of this glorious undertaking. In addition to these treasures, Solomon devoted the greater part of his annual income to the same purpose, and this was immense. The yearly treasures imported from Ophir amounted to four hundred and fifty talents, or £3,240,000 sterling of our money, and his annual tribute from dependent nations was £4,796,200."

MASONIC WRITINGS.

TRANSLATED FROM THE GERMAN.

THE Mason promises at his initiation, not to betray the secrets of the Order by writing, and notwithstanding the great number of the so called printed works on Freemasonry which we have, there is not an author of one of those works who has been a traitor to the real secret of the Craft. When it is maintained by the world that the books which are said to have been written by oppressed Freemasons down unto Sarsena, contain the secrets of Freemasonry it is a very great error. To publish an account of the ceremonies of the Lodge, however wrong they may be; does not communicate the secrets of Freemasonry, no more than the Liturgy of the Church contains true religion. Neither are any of the printed Rituals correct, they are printed from memory, and not from Lodge work. In Europe there are at least eleven different Rituals and if every one of them was printed correctly, it could contain only a small portion of the forms of Freemasonry. Neither has any one, who has been admitted into the higher degrees, published the secrets of those degrees. Inquiries into the history of the Order, and the true meaning of its hieroglyphics and ceremonies by learned Brethren cannot be considered treason, for the Order itself recommends the study of its history, and that every Brother should instruct his fellows as much as possible. It is the same with the printed explanation of the moral principles and symbols of the Order, we are recommended to study them incessantly, until we have made ourselves masters of the valuable information they contain; and when our learned and cautious Brethren publish the result of their inquiries, they ought to be most welcome to the Craft. It is the duty of every one to go forward in the path of knowledge, more especially of a Free and Accepted Mason, who is bound to receive information and communicate instruction at all times and in all places where it is practicable, and it is with this simple motive that the greater part of Masonic works have been published, and up to this hour there is not one of them that has done the society any real harm. We do not know to this day the real secrets of the ancient Mysteries, but we know many of their ceremonies of initiation, and if those ceremonies had not been described then and handed down to us, we should have been dissatisfied. This is certain, that that Brother who does not increase his knowledge of the Order by the study of the best Masonic works will make a slow progress in Masonic practice, if he does not become disappointed altogether. We must remember that the members of several Lodges only meet once a month, and that many members who reside where there is no Lodge, and do not visit one even in that time, and there is not always sufficient time to communicate instruction on the regular Lodge nights, and to do the other business of the Lodge at the same time. Many Brethren, who have printed Masonic works, can with justice refer to Grand Lodges, who have shown them the example. We may particularly refer to the Constitution Book of the old Grand Lodge in London: the history of Freemasonry, and of the Lodges in Scotland, by Laurie: Grundversig, the Grand Lodge, Royal York, at Berlin: the Constitution Book of the Lodge Archimedes, at the Three Reisebretten in Altenberg; the Vienna Journal of the Lodge zur Eintracht, and many song books published by different Lodges. The most of those works may be bought of any bookseller. There are certainly very few Lodges now which refuse to procure any Masonic works when published. If the Master of the Lodge finds a Masonic work to be of no use, let him point out to the Brethren, in open Lodge, the falsehoods or errors it may contain, and he may then be assured it will do little or no harm. Many men, who are now Brethren, read much of the Order before they were initiated, and this was the very reason of their being initiated; reading did not, or could not satisfy them. But let him who writes and publishes any thing be discreet—let him instruct the Brethren agreeably to the rules of the Order; but do not let him for one moment forget that he owes obedience to the rules, laws, and regulations of the Order.

A FRAGMENT.—The sentiment that "Masonry flourishes not amid excitement," is fully responded to by us, as being one of the heaven-boon characteristics of the glorious fabric. Nations rise and fall—they flash before the world suddenly—as it were, in a day—then sink to rise, nevermore. Sects and parties grow up to importance, and dwindle away into insignificance, and are forgotten. These things happen through the ages of time, amidst blood-shed and carnage of every cast: Masonry flourishes not "amid excitement," but like the silent spirit of the Great Being, it walks forth among the people of this globe, doing its good work of Faith, and Hope, and Charity.

Obituary.

COMPANION SCOTT J. TALLMAN.

At a Communication of Montgomery Royal Arch Chapter, Brunswick, Me., the following preamble and resolutions were adopted:—

Whereas it has pleased the Supreme High Priest to remove by death our M. E. Companion SCOTT J. TALLMAN, Esq., of Bath, a worthy and devoted member of this Royal Arch Chapter, therefore

Resolved, That we deeply lament the loss we have sustained in the death of our late Past High Priest, and that as a tribute of respect to his memory, the jewels of this Chapter be clad in mourning.

Resolved, That we tender our heartfelt sympathies to the bereaved family of our deceased friend, in view of their severe affliction.

Resolved, That the Secretary of the Chapter forward a copy of these resolutions to the widow and family of our deceased Companion.

JOHN GREENLEAF, *Secretary*.

Brunswick, Me., Feb. 1854.

DOCTOR CALVIN JEWETTE.

Passumpsic Lodge, St. Johnsbury, Vt., Dec. 29, 1853.

Whereas it has pleased God, in his All-wise dispensations, to remove from our midst our worthy and much beloved Brother, Dr. CALVIN JEWETTE, one of the earliest and most efficient members of the Masonic Fraternity in this State—Therefore,

We herein tender to his widow and orphans, our most sincere and heartfelt sympathies in this their bereavement of a husband and a father. Truly sympathizing as we do with the friends in their sad affliction, we at the same time deeply mourn his loss to us as Master of our Lodge.

With him has departed a valiant heart, and humble worshipper at our altar; who, suddenly arrested on the journey of life, has left behind the fragrance of a good name. The Bible was ever the rule of his faith and practice—ever squaring his actions by the square of virtue. His many Masonic as well as private virtues, will ever endear him to our memories as a man and a Mason.

EXPULSION.

We are requested by Perseverance Lodge, Plymouth, N. C. to give notice that John A. Warrock was expelled from said Lodge on the 3d Oct. 1852, and from Key Stone Chapter on the 19th November following. He is now supposed to be in South Carolina, or some other of the Southern States, where, it is believed, he is soliciting pecuniary aid from the Lodges.

MASONIC CHIT CHAT.

Our correspondent at Honolulu, Sandwich Islands, writes that the Order there is in a most flourishing condition, and that a Chapter is about to be established, a petition for the purpose having been forwarded to this country.

We learn from our correspondent at Melbourne, Australia, that there are three Lodges in that place, and all in a prosperous condition. They constitute a most agreeable resort for our American Brethren, who, we understand, are frequent visitors. What a glorious thing our old and venerable Institution is! Go to the ends of the earth, the islands of the sea, wherever the sun shines, even beyond the bounds of civilization, and where Christianity is scarcely known by name, and you will find friends and Brethren! Is it not worth preserving—worth laboring for, and taking care of? We think so.

Brother BARKER, whose poetical effusions have enriched our pages for the last two years, writes us, that the article which appears in the present number, will probably be the last he shall be able to furnish for sometime to come, if it be not his final production. We are pained to learn that he is compelled to this course by the state of his eyes, but sincerely trust that the sad realization of his fears may be averted. He has our thanks for the past, sympathies for the present, and best hopes for the future.

CANADA.—We notice that our Brethren in Canada very generally observed the late anniversary of St. John the Evangelist.—The festival was held at Kingston, by St. John's Lodge, the officers of which were installed. The new Master delivered a very excellent address on the occasion, and in the evening the Brethren dined together.

At Belleville, the Brethren also had an installation of the officers of the Lodge at that place, and a dinner in the evening.

At Hamilton, an installation and a Ball came off, the latter with great eclat, of course. About eight hundred ladies and gentlemen

were present,—among the latter was Sir Alan Macnab, Prov. G. Master.

At London, the members of St. John's and St. George's Lodges united in a supper.

At Quebec, the members of St. John's Lodge dined together at the Music hall.

We rejoice to see these manifestations of prosperity among our Brethren in Canada, destined to rival the mother country in the good work.

A correspondent at Hartsville, Tenn. writes—"Masonry is flourishing here. We have a fine and select Lodge, embracing some of our most worthy citizens. The officers are—Thomas Stalker, M.; J. R. Crenshaw, S. W.; C. L. Bennett, J. W.; B. W. Mills, Treas.; R. W. Potts, Sec.

"Can a Brother demit and remain in the bounds of the Lodge?"—*Correspondent.* The question will be more intelligible if we put it in another form, thus—"Is a non-affiliated Mason amenable to the Lodge within whose jurisdiction he resides, for his moral conduct? To the question in this form, we answer Yes, so far as Masonic laws can interfere in the matter. His not being a member of the Lodge can afford him no protection, if charges of immoral conduct are regularly preferred against him.

The Grand Chapter of this Commonwealth meets on Tuesday the 7th, and the Grand Lodge on Wednesday the 8th inst., at the Masonic Temple, in this city.

We regret to learn, that at the great fire which destroyed the town of London, Ohio, last month, the Lodge at that place lost all its furniture and regalia.

Odd Nos. Wanted.—Any Brother having the first or second volume of this Magazine, or any odd Nos. of either of those vols. will be paid liberally for them, if he will send them to this office, by mail or otherwise.

Also wanted, No. 4 of vol. 9; Nos. 1, 4 and 7 of vol. 12, and No. 1 of the present volume, (13), of this Magazine.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. XIII.]

BOSTON, APRIL 1, 1854.

[No. 6.]

RESIGNATION OF OFFICERS AND MEMBERS.

A CORRESPONDENT proposes the following inquiry:—

In the "Constitutional Rules," it is laid down as authority, that "no officer can resign his office after he is elected."

Query—Can any officer of a Lodge demit during his term of office? If so, which officers can, and which cannot?

Our correspondent has failed to inform us where the "Constitutional Rules" to which he refers may be found. His language would seem to imply that they are the general rules of Masonry, and should therefore be found in the "ancient Constitutions" or among the "old regulations" of the Craft. But we do not find the prohibition on which his inquiry is predicated in either of these sources. We infer, therefore, that it must be to the "Constitutional rules" of his particular Grand Lodge, to which he refers, and not to the general regulations of Masonry. This being so, the question becomes a local one, growing out of a local By-Law of his own Grand Lodge, to which we might, with great propriety, refer him for the information he desires; for it is not to be supposed that any Grand Lodge would incorporate a rule into its Constitution, the practical operation of which it has not properly considered and amply provided for. But, not to be thought discourteous, we will venture to answer for his Grand Lodge, (should the rule be found among its regulations,) so far as to suggest, that if an officer cannot resign his office after his election, we do not see how he can resign his membership during his term of office; for, the resignation in the latter case, would necessarily carry with it a resignation in the former. A Brother may be a member of a Lodge with-

out being an officer, but he cannot be an officer without being a member. If a member accepts office in the Lodge, he accepts it with all its conditions. If one of these conditions be, that he shall not resign his office during the term for which he is elected, another, and a consequent condition, is, that he shall not resign his membership during his official year. The two conditions are inseparable. The latter is obligatory and indispensable, as a means by which alone he can fulfil the former. It might have been better, because it would have removed all uncertainty as to the true intent of the rule, as cited by our correspondent, had his Grand Lodge gone one step further, and provided among its regulations, that a Brother in office shall not demit during the time for which he is elected. There can however be no doubt as to the nature and extent of the obligation imposed by the rule as it stands.

Such appears to be the force and authority of the rule, considered as a local regulation. But there is a more general view to be taken of it. We have seen it cited elsewhere, if not in terms, as a "constitutional rule," at least as a regulation based on ancient Masonic usage. We have not however been favored with any authority for so regarding it; and if such authority anywhere exists, it has not fallen under our observation. We are not acquainted with any ancient rule or usage, of general application, that denies the right of a member to demit from the Lodge,* or to resign his place as an officer. The rule in the Grand Lodge of England is, that "if any member shall *withdraw* himself from the Lodge, without having complied with its By-Laws, or with the general regulations of the Craft, he shall not be eligible to any other Lodge, until that Lodge shall have been made acquainted with his former neglect." And again—"Whenever a member of any Lodge shall *resign*," if he require it, "he shall be furnished with a certificate, stating the circumstances under which he left the Lodge." This, it will be perceived, varies in some respects, from the practice recognized in this country; the difference being, that in England the right of the member to demit, or resign his membership, is held to be an absolute right, which he may exercise independently of any action on the part of his Lodge; while, in this country, he would be subjected to the condition hereafter noticed.† Neither

*The old regulation that "no set or number of Brethren shall withdraw or separate themselves from the Lodge," we understand to apply, not to individual resignations, but to combinations, formed with a view to destroy the Lodge, or impair its working efficiency. And this construction of the regulation is sanctioned by the practice of England and this country.

†If under charges for misdemeanor, a member would not be allowed to demit until the complaint against him had been disposed of. His withdrawing his membership would not, however, relieve him of his accountability to the Lodge, or impair its authority over him.

would the Master, nor the Secretary, with us, as in England, be at liberty to furnish him with a certificate of dismissal, should he require it, until he had "complied with the By-Laws" of the Lodge, as well as the "general regulations of the Craft," and received a discharge, even though such certificate should "state the circumstances under which he left the Lodge." The difference being, as before said, that with us the right is a conditional one, while in England it is absolute. But this difference is rather apparent than real; for though in England he may withdraw his membership at his pleasure, and without the consent of his Lodge, his honorable discharge is made to depend upon the condition, that he has fulfilled all his obligations to his Lodge. So, in this country, a member may withdraw—his obligations to his Lodge being fulfilled. The form or manner of doing so may, and does to a certain extent, differ from the English practice; but the principle is the same, namely, that of voluntary association,—the organic principle of the Institution.

But, asks our correspondent, may a member demit while in office? Or, in other words, may an officer resign his office before the expiration of the time for which he was elected? The "old regulations" of Masonry inform us, that "on the 25th Nov. 1723, it was agreed that if a *Master* of a particular Lodge is deposed, or *demits*, the Senior Warden shall forthwith fill the Master's Chair, till the next time of choosing." And in 1738, we find it recorded, that "Nathaniel Blakerby, Esq., the Treasurer (of the Grand Lodge of England), having justly cleared his accounts, *demitted*, or laid down his office." We have here a distinct recognition of the principle that an officer, either in a Subordinate or Grand Lodge, may, under the ancient customs of the Craft, "demit, or lay down his office." And this principle still holds, if there be no particular regulation of the Grand Lodge under whose authority he acts, to the contrary. Where such a regulation exists the principle becomes inoperative; for, as every Grand Lodge possesses an inherent and inalienable right to make regulations for the government of its Lodges, not inconsistent with the ancient Constitutions and landmarks of the Craft, it may unquestionably attach such conditions to the offices of its subordinates, as it shall, under the limitation just mentioned, determine to be necessary, or most advantageous to its own or their interests. It is manifest, therefore, that where such conditions exist, the member accepting office accepts the conditions, also; and these he is Masonically and morally bound to fulfil. The *lex loci* supersedes the ancient custom. If one of the conditions be, that he shall not demit, or "lay down his office," before the expiration of the term for which he was elected, then it follows, *ex necessitate*, that he cannot resign, or withdraw his membership, until that condition is fully

complied with; for, he has neither a moral nor legal right to voluntarily place himself in a false position, with a view to evade the performance of an existing obligation. But where no such condition is attached to his election, we think he may, as for any general "constitutional rule" to the contrary, resign either his office or his membership, subject to the usual requirements of the "By-Laws of the Lodge," and the "general regulations" of Masonry. We cannot come to any other conclusion, viewing the subject as a question of *right*, and with reference to the old regulations and customs of the Order. A practice has, however, extensively obtained in this country—so extensively indeed that its claims cannot be disregarded—which materially qualifies and softens the absoluteness of the ancient usage, on which the agreement of 1723 is predicated, inasmuch as that it requires the consent of the Lodge, declared through the formality of the vote of the members, before the resignation of either membership or office is held to be complete and final. Under this practice, an officer may tender his resignation, but until it has been accepted by vote of the Lodge, no vacancy exists. The principle on which the practice rests is, that a member accepts office under a specific agreement with the Brethren of the Lodge,—that he enters into a contract with them, the conditions of which neither party is at liberty to break without the consent, or to the damage of the other. The rule,—for as such it may be regarded, in view of its extensive application,—is conservative in its operation, and we should regret to see it discontinued in practice. It enables the Lodge to maintain its integrity, by protecting its organization against any factious out-break among its officers.

The conclusions to which we come, then, in answer to the inquiry of our correspondent, are—1. That where, by a rule of the Grand Lodge, or of the By-Laws of the Lodge, an officer is denied the right to resign his place before the expiration of his official term, he cannot evade the obligation of the rule by a resignation of his membership. 2. That where no such rule exists, he may, under the practice we have described, resign his office, or his membership, or both, the Lodge acquiescing therein; that is, accepting the resignation; and to such acceptance the Lodge is bound, its regulations and the general requirements of the Order having been complied with by the demitting member; for it cannot, and ought not, to desire to hold any member by constraint or against his free-will. The principle of the association is voluntary; and this is strong enough for all practical or useful purposes,—stronger far, and more powerful for good, than would be any coercive or more stringent rule.

QUESTIONS IN JURISPRUDENCE.

WE had neither space nor time in our last, to notice the able report of the committee on correspondence submitted to the Grand Chapter of Maryland, at its late annual communication. But there are some questions briefly discussed by the committee, of too much general interest to pass over in silence. These we propose to notice in a few short paragraphs. Among them is the right of appeal from the decision of the presiding officer of the Chapter. In reference to this interesting topic, the committee, in reviewing the proceedings of the Grand Chapter of Virginia, hold the following language:—

RIGHT OF APPEAL.

"The conclusion arrived at, appears to us sound and correct. Were appeals admissible, from the decision of the Chair of the High Priest, to the Chapter, little safety, it is feared, would, after a time, be afforded to the august character of that functionary. The High Priest is the head, the heart, the soul of the Chapter. He sits in his high place to administer the laws, and govern after the most ancient and approved usage. He is always presumed to be a personage acquainted with the responsible duties of his vocation, having acquired his knowledge through long years of service, and guarded by the ever protecting shield of virtue and truth. Those whom he governs, are, on the contrary, presumed, as a whole, to not so well understand the laws and rules governing the Royal Arch organization; because new recruits are constantly being added, who are not supposed to be versed in Royal Arch knowledge. We cannot discover any tenable ground of reasoning, in favor of appeal lying in the Chapter from the decision of the High Priest."

EFFECTS ON A CHAPTER OF EXPULSION BY A LODGE.

In connection with the foregoing, and in reference to the affirmative decision of the Grand Chapter of Virginia, the report has the following remarks:—

"The 6th proposition in the report is, 'If a Royal Arch Mason is expelled or suspended by his blue Lodge, does he stand expelled or suspended from the Chapter, without trial or sentence by the latter?' The reply is, that it 'is *ipso facto*, an expulsion from the Chapter.'

"In this opinion your committee cannot coincide. We cannot admit that any act of a blue Lodge possesses any other binding force upon a Chapter, than that of a simple moral one. If a Brother be suspended or expelled from a blue Lodge, the Chapter certainly, has the right, upon information of the fact, thereupon to bring such Companion to an inquisition. But the two organizations are entirely sundered. No connexion subsists between them as *organizations*, save this one link, that no individual can become a Royal Arch Mason unless he first receives the degrees of the blue Lodge. A vote of neither, can, so far as the binding force thereof is concerned, make one hair white or black, out of its own particular jurisdiction—or beyond the limit where the ballots of each have force and effect."

We had supposed this subject was at rest. Few questions in Masonic jurisprudence have been more thoroughly or ably discussed, and we were

not aware that there were now any differences of opinion in regard to it, either in the Grand Chapters or Grand Lodges. Our own opinion, and we believe the general opinion of the country, is in harmony with the decision of the Grand Chapter of Virginia. Entertaining this opinion, we take leave to submit, that our Brethren of the Maryland committee have overlooked the essential point in the argument, and in their conclusions have in effect divested the Chapters of their character and attributes as *Masonic* organizations. The true condition of the question, and its argument, may be stated as follows:—If the Chapters are Masonic bodies, then their members are Freemasons, and under Masonic law. This is our first proposition. The second is, that by the provisions of the Masonic law, a Mason, in regular standing, is not at liberty to countenance in his Masonry, or hold Masonic intercourse with, any Brother who has been expelled from the Order by competent authority, until he is lawfully restored. This proposition, like the first, will not be denied. Now, if a Mason, who has been thus expelled, may *lawfully* visit a Chapter, or continue his active relations with it as a member, then the logical conclusion is, that the Chapter is not a Masonic body. But if he may not lawfully visit the Chapter, as a Masonic body, and is, notwithstanding, permitted to retain his active connexion with it, then it as necessarily follows, as a logical deduction, that the members are derelict in their duty, and unfaithful to their obligations, in *unlawfully* holding Masonic intercourse with an expelled Mason. We think the committee must review their decision.

CLANDESTINE CHAPTERS AND MASONS.

In noticing the proceedings of the Grand Chapter of Louisiana, the committee offer the following remarks on the action of that Grand Body in reference to the existence of certain unauthorized Chapters in New Orleans:—

“A resolution was passed, authorizing the affiliation of such Brethren as had, in good faith, become connected with such Chapters as were not recognized by the General Grand Chapter, or the Grand Chapter of Louisiana, with such Chapters as are so recognized, by those two Grand Bodies.

“A resolution was also adopted, permitting any ‘Body claiming to be a Royal Arch Chapter,’ constituted in that State, ‘upon proper application,’ to be ‘re-chartered by the Grand Chapter,’ and admitted under its jurisdiction.

“It is not our purpose to record elaborately our objections to these proceedings of our Brethren in Louisiana. But, we will express the opinion, that their action, to say the least, upon the two points above referred to, is entirely questionable—first, as to the correctness thereof—and second, the policy of so doing.

“It strikes us, that no man can be made a Royal Arch Mason, except in a legally constituted Chapter; and if the degrees of the Chapter are conferred upon one, however much the candidate may, in good faith, rely upon the correctness of his course in any other, than such a legally constituted Chapter, he is no Royal Arch

Mason—and to no legally constituted Chapter holds any more companionable relations than he did before he received the degrees. The same arguments, *pro tanto*, are applicable to wrongfully constituted Chapters.”

There is either an unfortunate misapprehension as to the rule in cases like the foregoing, or a looseness of practice is gradually obtaining in respect to the requirements of it, which, if not checked, can hardly fail to destroy the force of all discipline, and open a wide door to irregular proceedings. If our Companions of the committee have rightly apprehended the true intention of the resolutions of the Grand Chapter of Louisiana, we most fully concur in the views they have expressed relative to them. The General Grand Chapter, at its late triennial session, had before it an analagous case from N. York, which it decided in the only way in which any such case can be correctly dealt with. The committee of that body, to whom the matter had been referred, reported, that the G. Chapter of that State had been guilty of irregularities, in that “it had by a mere *resolution*, collectively and individually, healed, (or we should rather say, declared to be healed, since we deny this summary mode of healing,) a body of clandestine made Masons; recognizing all their acts and doings when clandestine, as regular, and granted them a warrant of constitution free of all charge, and without the recommendation of the nearest Chapter, in direct contravention of the constitution of the General Grand Chapter, and all the principles of Royal Arch Masonry.” The report, from which we have quoted these words, closes with a resolution, (which was adopted by the body,) “that the Grand Chapter of New York cause all the Royal Arch Masons made illegally by Orient Chapter, to be *healed*, and that they issue a new warrant to said Chapter, with the recommendation of the nearest Chapter, and the payment of the usual fee.” And this, we conceive, was the only result to which the committee or the body could arrive, with a proper regard for the laws and usages of the Institution, or their own obligations.

THE GRAND CHAPTER OF MARYLAND AND THE GENERAL GRAND CHAPTER.

The recent action of the General Grand Chapter in relation to the Royal and Select degrees, has given rise to a question of some interest in the Grand Chapter of Maryland, as affecting the relations of the latter to the former body, and the conditions on which the union between the two was affected in 1816. The resolution, as adopted, and ordered to be engrafted into its Constitution, by the General Grand Chapter, at its late meeting, is in the following words.—

“The only degrees recognized by this General Grand Chapter, to be conferred in Chapters under its jurisdiction, are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. And no Royal Arch Mason who shall have regu-

larly received said degrees, shall be excluded from the rights of such, by reason of his not being in possession of any other, so called, degrees."

The General G. Chapter has not from its first organization, recognized in its Constitution, at least not in terms, any other degrees than those here enumerated, and by a provision of its organic law, has prohibited the conferring of any other degrees, in the Chapters under its jurisdiction. Our Maryland Companions, however, claim, as they have heretofore enjoyed, exemption from the operation of this rule, basing their claim on the terms of the agreement entered into at the time of their union with the General Grand Chapter. The following extract from the report of the committee on the subject, presents their views:—

"Your committee cannot fail to recall to mind the stipulation solemnly entered into at the time this Grand Chapter surrendered its independent organization and became subordinate to the General Grand Chapter of the United States, namely: '*That it shall not be forced to alter its mode of working, if any difference shall exist at present.*' These terms, agreed upon by the negotiators on the part of each body, respectively, were solemnly ratified by a vote of the General Grand Chapter, which appears upon its records, bearing date New York, June 7, A. L. 5816.

"With this plain and unequivocal stipulation upon the face of the proceedings of that body, your Committee find it difficult to reconcile the amendment to its Constitution, adopted at its late triennial session, with strict fidelity to its original engagement. Certain it is, that the '*Grand Chapter of Maryland and the District of Columbia,*' represented by delegates who well knew its unyielding attachment to the '*mode of working*' alluded to, would never have assented to a union, with the General Grand Chapter, had not a clause, guaranteeing the integrity of these Degrees, been embraced in the terms of compromise."

On this report the Grand Chapter of Maryland adopted a resolution, to the effect, that the delegates to the next meeting of the General Grand Chapter be "instructed to insist on the fulfilment of the terms" on which the union was founded. It is not quite clear to our mind, that the relations of the two bodies have been changed, or that any right heretofore enjoyed by the Grand Chapter of Maryland, has been abrogated by the recent amendment to the Constitution of the General Grand Body. We have not, however, just now, leisure to examine the subject with sufficient care to warrant the expression of any very decided opinion. We may do so at some more convenient season. The mistake in the General Grand Chapter was, in not referring its Constitution to a committee, to sit *ad interim*.

ORDER OF HIGH PRIESTHOOD.

In reference to this subject and to the action of the General Grand Chapter, declaring the "anointment" of a High Priest elect, as "not necessary to his installation," the Grand Chapter of Maryland, conceiving that the decision of the former body "does not interfere with the exercise

of a sound discretion" on its part, adopted a resolution declaring, "that prior to the installation of an elected High Priest, or his entrance upon the discharge of any of the functions of that office, it *shall be* deemed indispensable" that he be "anointed." Now, if we do not greatly misconceive the nature of the action of the General Grand Chapter, that body did not assume to make any *new* law on this subject, but, as the highest tribunal before which such questions can be brought, simply to *declare* what the existing law is. It seems to us, therefore, that the Grand Chapter of Maryland, whatever the intention may have been, has, by its action, raised a direct issue, and set at naught the decision of the General Grand Body. The recommendation prefixed to the decision does not change the character nor abrogate the law,—it is merely *advisory*—neither does it appear to us to authorize the enacting of an adverse obligatory rule by the State Grand Chapters. The matter is, perhaps, of consequence only as a precedent, which, if generally followed, would nullify any decision which the General Grand Chapter may hereafter make on any point of law or usage. The question is not whether the decision was right or wrong, but whether it is of any binding force.

STAYING PROCEEDINGS AFTER BALLOT.

Baltimore, February, A. L. 5854.

C. W. MOORE—*Dear Sir and Br.:* I address you on a subject the proper management of which I conceive to be of vital importance. The information I seek is not for personal benefit alone, but for the good of the Craft. Perhaps an exact case has never occurred, though a similar may be known to you. I will endeavor to be very particular in reporting the case, as its importance demands due consideration, and its settlement must stand as a precedent. Do us therefore the kindness to answer "in extenso."

R. petitioned our Lodge in the usual form for the mysteries of the Order. A committee was appointed, and to the best of their ability performed the duty assigned them. At our next regular meeting their report was *favorable*. The Lodge endorsed the report by their ballot, and R. was accordingly declared duly elected to receive the first degree in Masonry. R. was afterward informed of his election and promised attendance at the next meeting. But before our next meeting an interview with the committee was requested by a worthy Brother M. M., a member of a sister Lodge, which being had, Br. — informed the committee that R. was unworthy admission into our Order, and entered so fully into particulars as to clearly satisfy the committee that R. was entirely unworthy the relation he sought of us. At —'s request, the committee called on other parties, who gave similar statements, proving R.'s unworthiness.

At our next meeting (being the one following R.'s election), the committee stated that, having at our last meeting, upon the best information they could obtain, reported *favorably* upon R.'s petition, they now begged to say, that since that report,

they had been informed by a Br. M. M. in good standing with the Order, and corroborated by testimony the most respectable, that R. is unworthy admission into our Order. As they (the committee) felt solemnly bound to give this information, they claimed the right to *change their report from favorable to unfavorable*.

There are several points which present themselves, growing out of this case :—

First. Was the committee discharged when they made their first report, or were they, *as a committee*, bound to report, after knowledge ?

Second. Could the W. M. stay the proceedings of the meeting, when the petition had been acted upon, he having the information as furnished the Lodge by the committee ?

Third. A ballot having been begun, *must be finished same meeting*.

Fourth. A reconsideration of a ballot is *strictly unmasonic*.

Fifth. The third and fourth points being beyond dispute, how are we to undo what we have done ?

J. S. B.

The proper course of proceeding in the above case is, to our mind, sufficiently plain and free from embarrassment. The candidate had petitioned in the usual manner, and his petition had been referred to a committee, who, after due inquiry, had reported in his favor, and he was balloted for and admitted. This discharged the committee. They had fulfilled the purpose of their appointment, namely, to inquire into the moral character and fitness of the petitioner to be made a Mason. With the acceptance of their report, and certainly with the subsequent ballot, their duties terminated. The parliamentary rule,—and there being neither rule nor usage to the contrary, it holds good in Masonic legislation,—is, that “when a subject or paper has been committed, and a report made upon it, it may be recommitted, either to the same or a different committee ;” but, “the report having been made and received, the committee is dissolved, and can act no more without a new power.” In the case before us, the report was received and adopted ; and by that act, the committee was dissolved.*

*We have a private note from our correspondent reminding us, that in the Lodges in Maryland, the ballot is taken on each degree. But,—is a new application, and a new report from the committee, required on each degree ? Do the committee report on the petition, primarily, in full, or do they make a partial report ? If the latter, and they have permission, by vote of the Lodge, to continue their inquiries, then they are not discharged. But we think the Lodge cannot proceed on such a report. The candidate is qualified to receive the three degrees, or he is not qualified to receive either. The question, and the only question, for the committee to consider, is the moral character and fitness of the candidate. Having reported on this, they have discharged the whole duty of their appointment, and the acceptance of their report discharges them. If a new application becomes necessary, it is a new subject, and may be committed to the old or a new committee. If no such application is necessary, then there is nothing requiring a committee. If in the interim between the conferring of the first and the second degrees, any member, whether on the original committee or not, knows or learns any sufficient cause why the candidate should not be advanced, it is his duty to communicate the same to the Master or to the Lodge, and if the cause be not removed, to cast his negative on the ballot for the second degree,—where such a ballot is taken. Our correspondent seems to attach too much importance to this point in the case. It is wholly immaterial to the subject matter in question, whether the committee were discharged or not.

After the committee was so dissolved, and before the initiation, certain alleged facts came to the knowledge of the members who had served on the committee, deeply implicating the moral character of the candidate, and which, if true, would render him unworthy of admission. These alleged facts, these Brethren, in view of their late report, and in justification of themselves, felt called upon to lay before the Lodge. This was right and proper. They did their duty, and nothing more ; and having done this, they stood acquitted of all blame in the premises. But this exposure necessarily brought up the question—What, under the existing circumstances, is the duty of the Lodge ?

We understand the rule of Masonry to be, that “any member of a Lodge may object to the initiation, crafting, or raising of a candidate, at any time before the degree is conferred.” The purpose of this rule is, manifestly, to place it in the power, and, by inference, to make it the duty, of each and every member to protect the Lodge, and, mediately, the whole Fraternity, against the admission of unworthy members. Now, the second report, or, more properly, the subsequent information furnished by the Brethren who, as a committee, made the original report, was clearly such an objection as is contemplated by the rule ; and until that objection is removed, the Master, however much inclined to do so, cannot proceed with the initiation without exposing himself to impeachment before his Grand Lodge. What then, is his duty ? The answer is plain :—To appoint a committee to investigate the complaint, and report to the Lodge at its next, or a special communication. If the report of the committee, so appointed, sustain the complaint, and it is accepted by the vote of a majority of the members of the Lodge, the petitioner is *rejected*, and must be so recorded. The complaint suspended and placed the former action of the Lodge in abeyance. The second report reverses and abrogates it. A second ballot, at a future meeting, is not allowable, without a new proposition. If the rule were otherwise, under the circumstances stated, a second ballot could result only in rejection. Nothing would, therefore, be gained either by the candidate or the Lodge.

Suppose the report fails to sustain the complaint, but is adopted by a small majority only, of the members of the Lodge—how does the candidate then stand ? We answer, eligible for initiation. Exonerated of the charges against him, he stands in the attitude of a member who has been tried and acquitted by his Lodge. The complainants had been afforded every opportunity to prove, even on *ex-parte* testimony, the truth of the allegations against him, and had failed to do so, to the satisfaction of a majority of the members of the Lodge. The candidate must therefore be presumed to be guiltless. The civil law, as an iron-rule of equity,

would not presume less than this. The Masonic law, as a rule of equity, is based on humanity, and cannot presume guilt where the severest scrutiny has failed to discover it. The friends of the candidate may claim, therefore, as a simple act of justice and humanity, in case the report is favorable, that he be reinstated in his original position, and restored to all the privileges to which he was rightfully entitled, before the complaint was preferred against him. The rule of the ballot is not applicable to the case in its present condition. That has already done its office, and cannot be renewed. The action of the committee was on the complaint, not on the original petition.

PUBLIC INSTALLATION AT FRANKFORT, MAINE.

THE ceremony of consecrating Howard Lodge and installing its officers took place at Frankfort, Me., on the 2d February last. A writer in the Belfast Journal, notices the performances as follows:—

The ceremony was highly interesting and agreeable. There was a very full attendance of the citizens of Frankfort, who testified by their presence and attention, their appreciation of the ability of the orator and officiating officer, Hon. R. P. Dunlap, of Brunswick.

A procession was formed at the Frankfort Hotel, and proceeded to the church of the Rev. S. H. Hays, under escort of members of Howard Lodge, and Brethren from abroad, where the services were duly performed by direction of M. W. R. P. Dunlap, P. G. M.

The points were well sustained by each of the officers and all seemed to be at home in their stations. The music by the church choir was well performed and appropriately selected, which added much interest to the occasion. For how much are we indebted to the harmony of song. It is a fit employment for celestial inhabitants.

The exercises were opened by prayer and music, when the oration was delivered in the clear and distinct enunciation of the orator. It was an able and eloquent address, conceived in a most excellent spirit and fully and fairly sustained the institution and speaker in their already wide reputation.

The topics discussed were of general interest and usefulness, relieving the Fraternity of "many things laid to their charge, by those in darkness of its principles and precepts, and stirring up all minds "by way of remembrance" to the high and holy duty of Education, of Morals, and of Charity. It was a truly instructive lecture, especially to the Craft, and all others who are not prejudiced from receiving any good of Nazareth. To the members of Howard Lodge, we are indebted for much comfort and happiness, by their arrangements and attention to the wants of the inner and outer man. Their refreshment at the house of mine host of the Frankfort House, was ample and full, and with characteristic hospitality they did not forget that our team of "four" needed oats. On the whole, the pleasant hour spent with the Brethren of Howard Lodge will be oft recalled to as a season of "rest and refreshment."

GRAND MASONIC BALL AT MELBOURNE, AUSTRALIA.

Our Australian correspondent has obligingly furnished us with the following account of a Grand Masonic Ball, which took place at Melbourne, on the 18th October last.

The Ball took place at the Protestant Hall, Stephen street, and realized the most sanguine expectations of its promoters. The Hall was quite unfit for a Ball room; yet, by additional erections, and appropriate embellishments, all effected in two days, it was transformed, with convenient reception rooms, into a Terpsichorean Saloon of great elegance, radiant with light, and satisfying the requirements of the most fastidious taste.

The front of the Hall was covered from its southward side to Little Collins street, with a portico, the breadth of the causeway. On the site on the left of the Hall, by which the company entered, two rooms, divided by a spacious corridor, were erected. The first, covered with green cloth, and provided with every requisite, was appropriated to the use of gentlemen for their hats, caps, &c. The walls of the second room were covered with white and blue cloth, the latter formed into fluted pilasters.

Elegant carpets, couches, mirrors, and an extended table, containing perfumes, with all the requisites for the toilet of the ladies, completed the furniture of this unique apartment. From the corridor connected with these two rooms, the company proceeded through another, lined with crimson cloth, and formed from a portion of the first lower refreshment room, thence through the vestibule up carpeted stairs, the staircase lined with crimson, to the landing, converted into a temporary refreshment room, panelled in white with crimson pilasters; a lounging room adjoining, decorated in crimson panel, with white pilasters and festoons carpeted, and the seats covered with crimson cloth, comprised the arrangements of this part of the Hall.

The company entered the room through a floral arch, affording a fine view of the whole, and of the brilliant effects of light color, and ornament, and their harmonious combination. The room was arranged in panels, pilasters, &c., by the three Masonic colors, crimson, blue and white. The panels contained figures, fountains, foliage, Masonic devices, and enrichments, floral wreaths and ornaments, the flags of England (the British Standard and Union Jack), those of America, France, Spain, &c., intermingled with Masonic banners; round the room was an entablature of blue and white, covered with graceful intersecting floral festoons. The end of the room was composed of Masonic pillars, with banners bearing the allegorical figures of Faith, Hope, and Charity. At the upper end of the room was a dais covered with crimson cloth, upon which were placed twelve richly gilt chairs for the brilliant staff (and their ladies) of the Lieutenant-Governor. In the centre were three chairs, upholstered with crimson velvet, one for the Governor, the others respectively on his right and left, for the Mayor and Mayoress, the framing having the arms of the mayoralty emblazoned thereon. The chair of His Excellency was surmounted with an elegant canopy, the back in radiated folds of crimson, white and blue cloth, the top richly draped with crimson, and suspended therefrom elaborate lace drapery.

The whole were finished with groups of flags and banners, comprising the British Standard, Union Jack, Masonic, &c. At the extreme right was suspended a banner containing the arms of Melbourne, and on the left, that of a Knight Templar with the cross patee.

The Lieutenant-Governor was received with the most striking marks of cordiality and respect, and expressed himself highly gratified with the effective character of the arrangements and decorations.

He and his staff were conducted to their respective seats through an avenue formed by the company, by the chairman and vice-chairman of the ball-committee. The procession preceded, followed by the stewards and the honorary secretaries. A flourish of trumpets announced the approach of his Excellency, and on his reaching his seat, the National Anthem was performed; afterwards dancing commenced and was kept up with great spirit until the dawn of day. The company was highly respectable, the ladies elegantly dressed, and the Brethren arrayed in all their jewels, badges, and decorations. The ball was opened by the Mayoress and the gallant Colonel Valliant. The ball was one of unalloyed enjoyment, and left the most agreeable impressions on the minds of the company, by whom it will long be remembered with delight.

GRAND LODGE OF ARKANSAS.

WE are indebted to the courtesy of our friend and Brother, ALBERT PIKE, Esq., of Arkansas, (chairman of the Committee on Masonic law and usage,) for an early copy of the printed proceedings of this Grand Lodge, had at its annual communication, at Little Rock, in November last. Whatever may have heretofore been the true relative position of this Grand Body, in respect to its sister Grand Lodges of the country, we take great pleasure in saying, that these proceedings,—characterized and dignified by the high moral sentiment, without which Masonry is as a “tinkling cymbal,”—by their sound conservatism and fidelity to the established laws and usages of the Institution, place it in the foremost rank. They are distinguished throughout by eminent ability, and if the measures proposed and adopted for the government of the Lodges, and the general protection of the Order in the State, against the inroads of innovation, and the paralyzing influences of evil members and mischievous principles, are vigorously enforced by the parent body, and its edicts are faithfully respected by its subordinates, the Fraternity in Arkansas cannot fail hereafter, however the fact may have heretofore been, to occupy a position that shall be not only honorable to themselves, but to the Craft everywhere. The opening address of the G. Master, the M. W. LUKE E. BARBER, Esq., is a high-toned and able production, and we should be most happy to transfer it entire to our pages, were they not otherwise pre-occupied. We give below such parts as we can spare room for, the present month, and shall refer to it again at some more convenient season:—

OUR DUTIES AND THEIR OBLIGATIONS.

At each return of our Annual Communication, it would be well that we pause to review our conduct, as men and as Masons, during the year that has passed; ever bearing in mind that each year, as it rolls onward, brings us nearer to the period when the Grand Lodge above will be opened; where we shall each knock for ad-

mittance, and unless clothed in the garments proper for that occasion, no leave will be granted us to pass its portals. It is well to remember the axiom, that time lost can never be regained, that opportunities of promoting the happiness of our fellow man—ministering to the distressed and suffering—relieving the oppressed and afflicted—giving comfort and hope to the desponding, and reclaiming the erring and the fallen,—if neglected or unheeded at the time, will never again recur; and that we shall be held responsible for every violation of our duty to aid the grand mission of our noble institution—the amelioration of the condition of man. Let us seriously ask ourselves, have we, during the past year, never forgotten, amid the concerns and temptations of the world, the duties so frequently inculcated and so forcibly recommended in our Lodges? Have we been ever diligent, prudent, temperate, discreet? Have our hands been open to render assistance to our Brother? Have our voices been ever raised to incite him onward in the paths of honor and of virtue, to cheer him in despondency, turn him from error and aid his reformation? Have we been all of one mind, wearing in our hearts, in spotless purity, our Masonic badge, and building from day to day agreeably to the rules and designs laid down in our spiritual, moral and Masonic Trestle Board? If we have been true to the principles of our Order in all these duties, then may we, with confidence, close around our sacred altar and offer an acceptable thanksgiving to the Grand Master of Heaven and of earth, for the manifold comforts and blessings we have enjoyed throughout our lives, and, particularly, through the past year; for his superintending care and protection of our beloved Order; for the prosperity that has attended her progress since last we met; for the peace and harmony that now reign within her walls, and the brighter prospects of usefulness that beam around her in the future.

* * * * *
Duties assumed, whether by you or me, should be faithfully discharged by each, so far as time and circumstances will permit, and the result left in the hands of Him who superintends our labors. We have each special and appropriate duties to perform; mine have been enlarged by the honor you have conferred upon me, but not increased; they are extended over a wide sphere, but are not greater than your own. You are, mostly, officers of chartered Lodges; and it is your peculiar province and duty to watch over the conduct of your Brethren, to advise, to warn, to reprove, and, if it must be, to apply the corrective of errors, irregularities and vices: also, to sympathize, relieve, protect, comfort, support, where these aids are required. Have you done so? If you have, I doubt not that every act of duty thus performed has made its impress for good upon your own hearts.

THE ERECTION OF NEW LODGES.

I presume the Brethren will return the Dispensations and present their work for your inspection and approval, and ask for the charters. I must impress upon the committee to whom these subjects may be referred, that they have other duties to perform, in connection with this matter, than merely revising the work sent up, and considering the mode and manner in which the Secretary has recorded the proceedings. They should carefully consider whether perpetual warrants ought really to be granted, or the Dispensation continued, or withdrawn. In arriving at their conclusion, the committee should be satisfied that the petitioning Brethren are worthy of the honor conferred upon them and of the trust confided to them; that their own lives and conduct accord with the plumb and the square, that they are skilful Craftsmen in preparing and adjusting the materials: and too, that the materials in the vicinity are such as can be so prepared and adjusted as to adorn our Masonic edifice. If not, let their prayer be denied, and let us build elsewhere, or not at all. I feel the more solicitous that the committee, who shall have this subject in charge, shall fully perform their duty in the exercise of care and caution, because doubts existed in my own mind as to the propriety of a Dispensation granted by myself. I relied upon the recommendation of a Lodge and upon the assurances of a Brother, whom I highly esteemed and respected; but still fear that influences for evil may be brought to bear upon their work, and mar the peace and harmony of the Lodge, by the introduction of unsound materials. Freely admitting that where I doubted I should have denied, I look to you with confidence for the correction of any error that I may have committed in this, or any other instance, by the exercise of the power to grant dispensations; as I hold it to be your duty carefully to scan the official acts of your Grand Master, during your recess, and apply the corrective to his

errors, if any, in wandering from the line of true policy, or beyond our ancient landmarks. The action of the Grand Master must generally depend upon his confidence in the Lodge recommending the petitioners, and although it is presumed that no Lodge would so far forfeit its title to respect, or violate its Masonic duty, as to recommend unworthy petitioners, still there are other considerations that enter into the question of granting a charter, and as your action must mostly depend upon the report of your committee, their judgment ought to rest upon strong assurances. I would particularly recommend cautious inquiry, where evidences exist of a rapid increase of numbers; for in such case, the idler, the drone, or the turbulent are too often admitted; and all such are in the way of the industrious Craftsman; they neither work themselves nor permit those within their square to pursue their labors. The great danger to the prosperity and usefulness of our Order, as also to the peace and harmony of the members, is from within; and that danger consists principally in the admission of misshapen materials,—of those who are incapable of appreciating the beauties of Masonry, performing the duties it inculcates, and practicing the self-denials it demands. We can but advise our chartered Lodges to act with caution and circumspection in this matter; but we may well refuse to perpetuate authority to those whose reckless zeal for numbers induces them to admit materials, whose rough corners are too stubborn to be broken off by our moral gavel.

MASONIC LIBRARY.

But where shall your Grand Master, and particularly, your committee on Masonic law and usage, to whom we look for light, obtain sufficient for their own guidance? By our Constitution the Grand Master may preside in the Subordinate Lodges, grant Dispensations, and "shall have such other powers and perform such other duties as are incident to the office of Grand Master by ancient Masonic usage." What are the powers which he shall have? What are the duties which he shall perform? Where may they be found? Questions of Masonic law, often of an intricate and perplexing character, may be referred to your committee, and much mischief might follow an erroneous report. Where shall your committee go for light to direct them in the old paths? No means of information are within our reach, and it is time that you provide the remedy for this deficiency. A solution of the questions that I have asked will be found in the discharge, by this Grand Lodge, of one of the duties, which, as I conceive, it owes no less to its constituents than to its own dignity—to your constituents, because they look to your proceedings for light and for guidance—to your own dignity, because that dignity is abased, if you guide them astray. The duty, to which I allude, is to provide a Masonic Library for the use of the Grand Lodge. A hundred, or two hundred dollars, judiciously expended, with a small annual appropriation, would, I presume, be sufficient. And I doubt not that the Grand Chapter would willingly unite in bearing its appropriate share of the expense, and concur in any just regulations that may be proposed for the purchase, use and preservation of the books and periodicals.

UNIFORMITY OF WORK.

Uniformity of work—entire uniformity in our jurisdiction, is much to be desired, and I think that the plan contemplated by our Constitution, if fully carried out, is well calculated to effect this result; but it cannot be done unless the several officers entrusted with the duty of instruction, shall labor faithfully and zealously to this end; at the cost, too, of some trouble and inconvenience. And as, in the commencement of this address, I alluded to your duties and to mine, I now take occasion to remind these officers that they stand pledged, by their acceptance, to the performance of the important duties connected with their offices. But my object in referring to this subject, is to call your attention to the propriety of selecting some particular text book, and requiring the same to be used in all our Lodges. Diversity in the work will, in many instances, be induced by following the lead of different monitors: and as we find nearly all of them scattered through our various Lodges, it is not strange that we meet with variations in the work; and these variations may increase; as text books are multiplied, from year to year. Many of our working members have been made in other and different jurisdictions, and are probably more favorable to that mode of work in which they were first taught, and to the monitor with which they are most familiar. But alter they shall have thoroughly learned the work, and become conversant with the text book sanctioned

and approved by the Grand Lodge, all will rejoice to know that the same mode of work and the same course of lectures, from beginning to end, are pursued throughout our jurisdiction. I therefore suggest for your consideration the propriety of selecting the text book, best calculated to promote the correct work, and of prescribing its uses in all our Lodges.

We close our extracts from the address here. The report of the Committee on foreign correspondence is next in order. It is from the pen of Brother H. E. ENGLISH, and is a brief and well written review of the principal topics of interest contained in the proceedings of thirtyone of the Grand Lodges of the country for the past year. We subjoin a few extracts:

THE RELIGION OF MASONRY.

In noticing the report of the Committee of correspondence in the Grand Lodge of Maine, in which "the relations of Freemasonry to the moral and religious elements of man, and its affinity for the religions of the world," are somewhat philosophically as well as metaphysically considered, our Brethren of the Arkansas committee say:—

We agree with them in their conclusion that Masonry is not a substitute for religion, and that, on the other hand, religion does not supersede or render useless the institution of Masonry—that both have their appropriate spheres and purposes; but we do not coincide with them in what would seem to be the leading feature of their argument, that Masonry, and especially ancient Craft Masonry, recognizes and enjoins the *Christian* religion in *exclusion* of all other religions.

Masonry clearly teaches the existence of God, the resurrection of the dead, the immortality of the soul, and *future rewards and punishments*, but as to peculiar modes and forms of religion, every Brother is left to the dictates of his own conscience, and to his own preference of religious organizations and creeds.

If Masonry were to undertake to prescribe any peculiar creed, in detail, it would be the source of the same unhappy divisions and strifes which have disturbed the harmony of the religious world, and would mar that universal concord which prevails among the vast numbers who offer up their devotions around her altars, to the *true and ever living God*.

We are inclined to think that our Brethren of the committee have here, in excepting to one form of sectarianism, unguardedly adopted another, which is held to be decidedly objectionable by a class of Christians, somewhat numerous in particular sections of the country. The doctrine of a future state of "rewards and punishments" commends itself to our approval as an article of religious faith; but to admit it as a principle of Masonic teaching, is to admit a prominent element of sectarianism. This we think the committee did not intend to do. With this exception, their views will probably meet with the hearty approval of their Brethren.

CORRECTION OF AN ERROR.

In noticing the proceedings of the Grand Lodge of Massachusetts, the report states the number of Lodges within the jurisdiction to be *twentyone*. This is probably a typographical error. The actual number is *seventythree*; and, with not more than two or three exceptions, they are all active and prosperous,—the number of initiates the past year being about *four hundred*. A number quite too large for a healthy growth.

THE TRUE MASON'S MONUMENT.

In the proceedings of this Grand Lodge (Massachusetts,) most respectful notice is taken of the death of JAMES A. DICKSON, FERDINAND E. WHITE, THOMAS M. VINSON, CHARLES BATES, MYRON LAWRENCE, THOMAS COLE and FRANCIS BAYLES, good and eminent Brethren who had departed this life during the past Masonic year

within the jurisdiction. A nobler monument cannot be erected to the memory of the good and true, than thus to record their virtues, for the imitation of those who survive and follow them. Such a monument is more eloquent than brass, more durable than marble.

MAKING MASONS AT SIGHT.

We think there is a slight misapprehension in the report, as to the true intent of the action of the Grand Lodge of this State on the subject of making Masons at sight. But this is not material. Nobody denies that the right is in the Grand Master, in a qualified form, and that he may exercise it under proper limitations, and with a proper regard for the laws of the Order. The matter is now, however, so well understood that there is little or no danger that it will ever cause further trouble in this country. The committee present their views as follows:—

We think that the better opinion is, that the Grand Master is not confined to the *Grand Lodge* in making Masons *at sight*, within the meaning of the law, but that he may make a Mason *at sight*, in any regular Lodge, within his jurisdiction, by the assent and assistance of such Lodge, after due inquiry into the character of the candidate, the Grand Master dispensing with the usual time required for that purpose—and that he should exercise this power only on extraordinary occasions, as for the purpose of exemplifying the work, on a visitation by him to a Subordinate Lodge, or in cases of unusual emergency. The Grand Master certainly has no power to pick up a man, and make him a Mason in the *corner of a fence*, as it is said an old Grand Master did in the early settling of one of the western States. The story goes, that this zealous representative of King Solomon, was anxious to establish a Masonic Lodge in a new settlement, and there being but two Masters in the neighborhood, he hunted up a clever pioneer, manufactured him into a Master on the spot, gave the three a dispensation, and put them to work!

PROFANE SWEARING.

We have copied this beautiful tribute of respect to the Supreme Being, by a gifted intellect, for the purpose of calling the attention of the Brethren of this jurisdiction to the unmasonic and irrational habit of thoughtlessly profaning the name of that Great Being, whom we are taught to reverence and adore; and which habit we regret to say, prevails to some extent among us, contrary to the sublime teachings of our Order. It is solemnly impressed upon the mind of the novitiate, upon the very threshold of his Masonic career, that he should never mention the name of God but with that reverential awe, which is due from the creature to the creator; and this lesson is re-impressed upon him, at every step, as he advances in Masonry. We may be permitted to hope that the day is not far distant when profanity will be unknown among Masons.

The following Resolution on this subject was subsequently adopted:—

Resolved, That any kind of gambling, profane swearing, and the intemperate use of ardent spirits, is unmasonic, and that the Grand Lecturer be requested to give the same in charge to the Subordinate Lodges, and that such as are guilty of such unmasonic conduct, be subject to admonition, suspension or expulsion.

PUBLICATION OF REJECTIONS.

We regret to perceive that this practice still continues in some of our Grand Lodges. We have so often discussed its impropriety, and shown its injustice, that we will not now stop to enlarge upon it. The following from the report coincides with our views on the subject:—

It may be proper for Subordinate Lodges to report to the Grand Lodge the names of persons rejected, in order that if a person rejected by one Lodge, apply to another for admission, information may be obtained from the Grand Secretary of such previous rejection by a sister Lodge; but we respectfully suggest to the Grand Lodge of Delaware that it is improper and unjust to publish the names of such persons in their printed proceedings, and send them abroad into the world. A man who applies to a Lodge for admission is understood to manifest a high regard for the Order, by desiring to become a member, and if his petition is declined, it is a poor re-

ciprocity of compliment to publish his rejection, which is usually understood to imply some shade upon his mental, moral or social character. As well might a young lady publish in a newspaper her rejection of a gentleman who had complimented her by a tender of his hand.

NEW YORK.

We would say more about Masonry in New York, but our limited space will not allow of it, and we will therefore pass from *Babel* to more peaceful and pleasant jurisdictions.

LATE HOURS.

We have known some of the younger Lodges in our State, in their zeal to make Masons, to work all night, but like the Worshipful Grand Master of Maryland, we think this is improper. Two hours is time enough to confer any degree in Masonry, and but little time is required to transact the ordinary business of a Lodge, which should usually be attended to at meetings when no degree is to be conferred. But whilst we would not approve of late Lodge hours, yet we think it infinitely better for a Mason to be late at the Lodge, improving his mind, his morals and learning charity, than to be wasting the same time at places of idleness and dissipation. The good wife is wide of the mark when she complains of her husband for staying at the Lodge until the *moon is down*, where he can neither learn nor practice *vice*, but meets him with an unclouded brow, when he returns from places of amusement, idleness and perhaps dissipation, long after the Queen of Night has gone to bed, and perhaps the startled cock heralds the approach of morn.

GRAND LODGE CERTIFICATES.—IMPOSTORS.

The following resolution on this subject was adopted:—

Resolved, That owing to the grievous burden imposed upon the Subordinate Lodges, as well as the whole Masonic Fraternity of this State, by the imposition of worthless and pretended Masons, that this Grand Lodge requires that all travelling Masons, who may desire aid from the Fraternity of the State, shall present a certificate of good standing from the Grand Lodge of the State from whence they *hail*, signed by the Grand Master, or one of his Deputies, and countersigned by the Grand Secretary, of said Grand Lodge, and bearing the seal of the same.

UNIFORMITY OF WORK.—THE TRESTLE-BOARD.

The committee on Masonic Law and Usage, to which was referred so much of the Report of the Most Worshipful Grand Master as relates to the selection of a uniform text book, and to uniformity of work, have had the same under consideration, and beg leave to report: That they are as fully impressed with the great necessity for reform in that respect, within this jurisdiction, as that learned and able officer, and agree with him in his views and suggestions upon the subject.

The diversity in the mode of working is far greater among our Lodges, than is known to or imagined by the Most Worshipful Grand Master. In some that we have chanced to visit, the work seems a melange, created by mixing up with an old work to which they had been accustomed, that of the late Grand Lecturer for the State, the result being a compound more easily imagined than described.

To secure uniformity in the oral work, your committee recommend that this Grand Lodge exemplify the entire work and lectures of the three Degrees, during its present convocation; and also the mode and form of opening and closing Lodges in each of said Degrees; and that the Grand Lecturer be required to attend such exemplification of the work, and fully inform his deputies, representatives and subordinates thereof, and that all strictly conform thereto as so settled.

They have also examined the different text books in use, and upon full consideration recommend that this Grand Lodge adopt as the text-book for this jurisdiction, "The Masonic Trestle-Board, Part 1," Stereotype Edition of 1850, prepared by Companion Charles W. Moore, of Boston. It was originally prepared under the order of the National Masonic Convention held at Baltimore, Maryland, in 1843. It was favorably received, and has since passed through several editions. It is in very general use in the Lodges of the United States, and has met with great favor in England and other parts of Europe. Its author is one of the most learned and accomplished Masons in the world. He has carefully revised the Stereotype Edition, and by corrections and additions made it as nearly perfect as any text-book or monitor will ever become. All extraneous and useless matter is excluded. It contains

no absurd and ridiculous pretensions, nor any indefensible assumptions and fabulous history; but precisely what is required for practical purposes, and nothing more. We consider it better adapted to the purposes for which it is intended, than any other work of the kind. To quote the words of one of the Grand Lecturers of Massachusetts, "It contains *all* that is proper to be written on the subject it is designed to illustrate, and all that intelligent Brethren will regard as desirable or essential, in the acquisition of a correct knowledge of the work and lectures, and public ceremonies of the Institution. The arrangement is practical and comprehensive, carefully adapted to the work of the Lodges, and well calculated to guide and facilitate the learner in the acquisition of the ritual."

This work is printed on fine paper, in good shape, handsomely illustrated, and contains 98 pages, forming a neat and compact volume. The price we do not precisely know: but, as the second part, being the monitor for Chapters, Councils and Encampments, contains 104 pages, and the volume containing both, sells for \$1 25, we presume that the retail price is not more, for the first part, than 70 cents per copy.

If, in addition to these measures, this Grand Lodge peremptorily forbids advancement from the first or second degrees, until the candidate is *perfect* in the lectures and work of the degree or degrees he has taken, represses the greedy haste with which new Lodges create new members, and corrects other irregularities too prevalent within our borders, uniformity of work, that most desirable result, will be obtained.

The committee therefore recommend the adoption of the following Resolutions:—

1st. That to secure uniformity of work in this jurisdiction, this Grand Lodge will, during its present session, exemplify the entire work and lectures of the three Degrees, consider all objections made thereto, and all amendments and improvements suggested, and settle the same for this jurisdiction, and will also exemplify and settle the mode and form of opening and closing Lodges in each of said Degrees: and the Grand Lecturer is required strictly to follow and require his assistants, representatives, deputies and substitutes to follow, the work so adopted, as the only legitimate work throughout this jurisdiction.

2d. That this Grand Lodge doth adopt, as the only legal and legitimate Text Book and Monitor within this jurisdiction, from and after the time when it shall be furnished the Lodges, as hereinafter provided, "the Masonic Trestle Board," part 1, stereotype edition, published by Br. Charles W. Moore, of Boston, and doth direct and enact that from the time when it is so furnished, no other Text Book or Monitor shall be used in any Lodge in this State.

3d. That the R. W. Grand Secretary be directed forthwith to procure 250 copies of said work, and furnish three copies to each Lodge in this State, not already furnished therewith, whether under charter or dispensation, at cost: to which end he shall, as soon as he receives the same, give notice, in the newspapers at Little Rock, of such receipt, and the price: and each Lodge not already furnished shall thereupon immediately remit him the necessary amount, and furnish itself with such three copies; and thereafter abandon the use of all other Text Books and Monitors: and the Grand Treasurer is directed to pay the bill for such books, when presented to him, certified by the Grand Secretary.

4th. That every Lodge recommending petitioners for a dispensation, shall first cause the Master and Wardens selected for the new Lodge, completely to exemplify in its presence the entire work and lectures of the three degrees, and of opening and closing Lodges in the three Degrees, of Entered Apprentices, Fellow Crafts and Masters, and such Lodge shall, in its recommendation, specially certify that it has so caused the said proposed Master and Wardens to exemplify said work, fully, and at all points, without omission and abbreviation, and that it has found them perfect therein: and no dispensation shall be granted in the absence of such certificate.

5th. That no person shall be allowed in any Lodge in this jurisdiction, to advance from the degree of Entered Apprentice or Fellow Craft without previous strict and full examination in open Lodge, in all the work and lectures of the degree or degrees which he has taken, and unless he be found to be aptly informed and proficient in the same: and no Lodge shall advance a Brother who is found unable to answer any considerable number the questions, or only superficially acquainted with the work and lectures; or when he requires frequent prompting and suggestion of answers, to enable him to pass an examination: and any Lodge which al-

lows such examinations to become mere matter of form, is hereby declared to deserve censure.

ALBERT PIKE, *Chairman*.

W. D. LEE,

L. D. COLEMAN.

MISCELLANEOUS RESOLUTIONS.

Resolved, That no degree shall be conferred in any of the Lodges Subordinate to this Grand Lodge, without giving the lecture belonging to the same, during the same Communication.

Resolved, That the Lodges, Subordinate to this Grand Lodge, shall not permit a petition for initiation, or affiliation, to be withdrawn, after the same has been referred to a committee of investigation, as to character and qualification.

Resolved, That any Subordinate Lodge, within this jurisdiction, which shall initiate, pass, or raise an individual, who is known to be objectionable to a respectable portion of the Craft within the circle of his acquaintances, shall be deemed guilty of unmasonic conduct, and shall be dealt with accordingly.

There are some other matters in the proceedings to which we shall refer in our next.

GRAND LODGE OF ILLINOIS.

This Grand Lodge held its last annual communication at Springfield, in October. We have been politely furnished with a copy of its proceedings, embodied in a large and beautifully printed pamphlet, from the press of George T. Brown, of Alton, to whose establishment it is highly creditable.

The Grand Master opened the business of the session in an able address, giving a summary of his official acts, for the past year, and offering such advice and suggestions for the improvement and better regulation of the Lodges within the jurisdiction, as he judged would be most conducive to their good and the permanent interests of the Grand Lodge. He then takes up and discusses a variety of questions in matters of government and practice, most of which were appropriately disposed of in the subsequent proceedings of the body. The address is written with ability, and we should be pleased to give several extracts from it, had we the necessary room to spare for the purpose. Premising that there are some views and opinions advanced to which we cannot assent, we may take occasion to refer to it again at a more convenient time. Before leaving it however, we take the liberty to except to the use of the phrase "*Worthy Master*" as a *tittle* of official distinction. "*Worshipful*" is the appropriate word. The other is *odd*, but not desirable.

The proceedings, though of much interest and importance, in a local point of view, and though indicative of the healthy condition and increasing prosperity of the Order in the State, do not present any very prominent points of general interest.

EDUCATION.

The committee on education, appointed at the last session to confer with the Grand Chapter on that subject, submitted a brief report, from which we extract as follows:—

Your committee have carefully examined and considered the plans adopted by our sister Grand Lodges for forwarding this great cause, and whilst awarding

them all praise for their exertions, we are satisfied, that it is not prudent at this time, for this Grand Lodge to undertake to build and foster an institution of learning under their peculiar care and superintendence; but, that more good can be attained, at less expense, by using the common schools of the country.

Your committee, therefore, beg leave to recommend, that the Lodges subordinate to this Grand Lodge, be requested to enter firmly, surely and energetically in the good work, and not to cease their exertions, whilst there is a single descendant of any destitute Mason, within their jurisdiction, who has not had the benefit of a good common school education, and who is not competent to fill, with credit to himself, any situation of honor or profit, which his own merits, or the favor of his fellow-citizens may confer upon him.

THE LATE BROTHER BARNEY.

A resolution was adopted appropriating the sum of one hundred dollars for the purpose of erecting a suitable monument to the memory of the late Brother JOHN BARNEY, the former Lecturer of the Grand Lodge; and, on motion of R. W. Br. Hobbs, the Grand Master was requested to communicate with and ask the co-operation of other Grand Lodges within whose jurisdiction he had lectured, in aid of the proposed work. Br. Barney was a devoted and faithful Mason, and we rejoice to perceive that his services are still held in fraternal remembrance by his Brethren.

REPORT ON CORRESPONDENCE.

The report of the committee on correspondence is an interesting paper, fairly presenting the most prominent features in the transactions of the other Grand Lodges of the country, without those offensive and unnecessary comments, which are only provocative of unpleasant controversy. The report also possesses the rare merit of not exceeding a readable length. In noticing the proceedings of the Grand Lodge of Maryland, the report has the following:—

A very interesting incident transpired during the session of this Grand Lodge (Maryland,) Rev. J. N. McJilton, G- Chaplain, presented to the Grand Lodge, on behalf of Br. A. Kimmel, R. W. P. D. Grand Master, a bible in the Latin language, with the German letter of the fusil type, which was printed in the city of Venice, in the year 1482, twelve years before the discovery of America by Columbus. How sacred a treasure is committed to their keeping! How wonderful the changes which have swept over the world since that bible was printed. Coming into existence, as it did, amid the night of superstition and bigotry—when religious and political freedom were but wild dreams of the enthusiast, nursed in silence and secrecy—when the genius of liberty was shackled by the chains of a galling slavery—when over the world of mind and thought cloud and night were brooding, relieved only here and there with a dim star, flinging across the general gloom a faint and uncertain ray. Brought into existence amid scenes like these, how strange the fact, that after the lapse of more than three hundred and seventyone years, it should find a resting place amid the broad glare of religious and political freedom—amid a band of unselfish philanthropist, who recognize the glorious doctrine of a universal brotherhood among men; and there may it rest as a Masonic "Light" for all ages to come.

FILLING VACANCIES.

We are pleased to notice that on the recommendation of the committee on jurisprudence, of which our intelligent Brother P. G. M. Hobbs, is chairman, the Grand Lodge has *repealed* the resolution of a previous session, declaring it to be competent for a Lodge to fill a vacancy in the office of Master at any meeting after its occurrence. The rule as it now stands is more in conformity with correct practice, and is as follows:—

Resolved, That vacancies in all the offices of a Lodge, *except* the Master and Wardens, can at any time be filled in the usual manner.

RECONSIDERING BALLOTS.

On the subject of reconsidering ballots, the same committee reported as follows, which report was adopted:—

The reconsideration of a ballot rejecting a candidate, is, in the opinion of your committee, decidedly opposed to the ancient usages of the Order, and immeminently dangerous—involving an encroachment on that dear and inalienable privilege of every member of a Lodge, the right to a free, unquestioned, secret ballot in all questions of fraternization.

The motion to reconsider any thing, your committee are advised and believe, is of American origin, and in a great measure confined to Associations and Deliberative Bodies existing in the United States, more especially so the reconsideration of Masonic ballots. Your committee are confident in the belief, that such reconsiderations were utterly unthought of in antiquity, and never practised in what is called the Old World.

We are solemnly averse to the countenancing of any new enactment whereby the facilities for the admission of candidates will be increased. Masonry has much less to fear from the rejection of candidates, than it has from the improper and hasty admission of them. The hinges of our Lodge rooms need no fresh oil to make them swing more easily than they now do.

The Master of a Lodge has the right, and should exercise it, to pass the ballot if not clear, as often as he deems it necessary to avoid a mistake, but never to entertain a motion to *reconsider* it.

REVISION OF LODGE BY-LAWS.

At the previous session of the Grand Lodge, a committee, of which R. W. Brother H. G. REYNOLDS, Grand Secretary, was chairman, was appointed to examine the By-Laws of the Lodges "and point out any objections or unmasonic features," which might be discovered in them. This was a work of great labor, but it was entrusted to competent hands and seems to have been most faithfully performed. Many important errors were detected and laid before the Grand Lodge. The report was then referred to the committee on jurisprudence, to report at the next session. This was a judicious measure and will result in great good to all parties.

PROFICIENCY OF CANDIDATES.

The following is coming back to ancient usage, and might be profitably followed by other Grand Lodges:—

Resolved, That the Lodge, under this Jurisdiction be instructed to require of every candidate for advancement, to arrive at such proficiency, as readily and legally to make himself known to Masons in the degree or degrees he shall have taken, before he can be advanced, which shall be ascertained by examination in open Lodge.

LIBRARY—THE MAGAZINE.

Resolved, That it is imperatively necessary that this Grand Lodge should have a library, and that the Grand Master and Grand Secretary be authorized to purchase for the immediate use of this Grand Lodge, the best printed authorities on Masonic law and usage, and further, that one hundred dollars be appropriated for that purpose.

Resolved, That each Lodge in this jurisdiction be advised to subscribe annually for one copy of Moore's Magazine, of Boston.

THE NUMBER NINE.

THE ancients professed a great veneration for certain mystical or sacred numbers. *Three* was esteemed to be the chief among them, as containing, says Aristotle, within itself, a beginning, a middle, and an end. *Nine*, which is the product of *three* multiplied into itself, was another of the sacred numbers, possessing the power of reproducing itself by multiplication, and was regarded by the Pythagorians as an emblem of matter, which, though continually changing its form, is never annihilated. Both are Masonic numbers; and for this reason the following illustration of the peculiar properties of *nine*, will be interesting to our readers:—

“Add together as many nines as you please, and the figures indicating the amount, when added together, will be 9, or 9 repeated. The same is true in multiplying any number of times—the sum of the figures in the product will be 9, or a number of nines. For instance—

Twice 9 are 18—8 and 1 are nine.

Three times 9 are 27—2 and 7 are nine.

Four times nine are 36—3 and 6 are nine.

And so on until we come to eleven times 9 are 99—here we have 2 nines, or 18, but 1 and 8 are 9.

Twelve times 9 are 108—1 and 0 and 8 are 9.

The curious student may carry this on still farther for amusement.

Another curiosity is exhibited in these different products of the 9, when multiplied by the digits, as follows: the products being 18, 27, 36, 45, &c.; reverse these, and we have the remaining products, 54, 63, 72, 81.

The 9 digits, 1, 2, 3, 4, 5, 6, 7, 8, 9, when added, amount to 5 times 9; or instead of adding, multiply the middle figure by the last, and the amount will be the mysterious nines, or 45, and 4 and 5 are 9.

Once more. Let the digits as written, be

1 2 3 4 5 6 7 8 9

9 8 7 6 5 4 3 2 1

1 1 1 1 1 1 1 1 0

and we have 9 ones, and of course 9 once more.

Or let the upper series of numbers be subtracted from the under:—

9 8 7 6 5 4 3 2 1

1 2 3 4 5 6 7 8 9

8 6 4 1 9 7 5 3 2

Add the figures of the difference, and once more we have the 5 nines, or 45, or 9.

We will now multiply the same figures by 9:—

1 2 3 4 5 6 7 8 9

9

1 1 1 1 1 1 1 1 0 1

and here we have 9 ones again, or 9.

HIRAM OF TYRE.—Anderson, in the Book of Constitutions, says: “The tradition is, that king Hiram had been Grand Master of all Masons; but when the Temple was finished, Hiram came to survey it before its consecration, and to commune with Solomon about wisdom and art; and finding that the Great Architect of the Universe had inspired Solomon above all mortal men, Hiram very readily yielded the pre-eminence to Solomon Jedediah, the beloved of God.”

JEWISH CALENDAR FOR 1854.

5613, Thebet,	10th month,	begins January 1, and has 29 days.
Sebat,	11th “	“ Jan. 30, and has 30 “
Adar,	12th “	“ March 1, and has 29 “
5614, Nisan,	1st “	“ March 30, and has 30 “
Ijar,	2d “	“ April 29, and has 29 “
Sivan,	3d “	“ May 28, and has 30 “
Thammus,	4th “	“ June 27, and has 29 “
Ab,	5th “	“ July 26, and has 30 “
Elul,	6th “	“ Aug. 25, and has 29 “
Tisri,	7th “	“ Sept. 23, and has 30 “
Marchesvan,	8th “	“ Oct. 23, and has 30 “
Chisleu,	9th “	“ Nov. 22, and has 30 “
Thebet,	10th “	“ Dec. 22, and has 29 “

The sacred year begins with Nisan, the first month, six months after the commencement of the civil year.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XXI.

WILLIAM PRESTON. FROM 1777 TO 1779.

“Arma virumque cano.”—VIRGIL.

“Pardon thine enemy, and have manliness of heart enough to do him good. This generous sacrifice, one of the most exalted precepts of religion, will awaken in thee the most benignant sensations: thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, disregarding their ingratitude, and pours down his blessings upon them. Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be—‘A Mason forgets only injuries, never benefits.’”—MASONIC EXHORTATIONS: *From the German.*

“I object to you strongly on the score of your procession; and I object to you still more decidedly on the score of your secret. You are a secret society, held together by a stringent oath; now I hold that wherever there is mystery there is iniquity.”—*The Anti-Masonic Vicar in “Stray Leaves.”*

“You will remember, Sir,” said the Square, swinging playfully round on his dexter limb, “that I was present on all these occasions, and therefore may be fairly presumed to state the matter correctly. At the next meeting of the Lodge of Antiquity, the R. W. M. complained of the unusual harshness of the decision, and said,—‘I appeal to you all whether, from the number of years Br. Preston has been actively engaged in Masonry, the pains and diligence he has used in promoting the general designs of the Order, the many valuable Members he has introduced, to the amount of upwards of three hundred in number, of which Masonry and the Grand Lodge have reaped all the benefit, and Br. Preston nothing, added to the time and money he has expended in Masonic pursuits, the present transaction is not a very ungrateful and inadequate return for his services?’

“The Brethren answered in the affirmative, and advised Br. Preston to memorialize the Grand Lodge to withhold its confirmation of the sentence. He took their advice; and at the next Quarterly Communication a motion was made to that effect, and a hot debate ensued, in which several members took a part; but as the enemies of Br. Preston appeared to be the most numerous party, the Deputy Grand Master proposed a compromise, to the effect that if Br. Preston would sign a document recanting his opinions respecting the presumed rights of the Lodge

of Antiquity, the sentence pronounced by the committee of Charity should be formally quashed. Br. Preston hesitated about subscribing to a dogma which he did not believe; but being pressed by his friends, he complied with the requisition, and signed the document.

"The sentence of expulsion was thus evaded," continued the square, "but it produced consequences which were never anticipated, even by the Deputy Grand Master himself.

"At the next meeting of the Lodge of Antiquity, Br. Bottomley contended that Br. Preston no longer possessed the power of speaking or voting in any regular Lodge; being restricted by his subscription to the above document; and moved that Br. Preston should sign in the minute-book a declaration to the same effect with that which he had signed at the last Quarterly Communication. The question was put and negatived by a great majority.

"Br. Preston then said, that if the declaration he had signed, at the pressing entreaty of his friends, was intended to debar him from the privilege of speaking and voting in his own Lodge, he should immediately write to the Grand Secretary, and withdraw his subscription. Accordingly the next day he wrote to Br. Hesletine, stating that he had affixed his name to the declaration, by the advice of his friends, for the sake of peace, although his private opinions on the subject remained unchanged; but as he had been informed, to his great surprise, by Br. Bottomley, that it was considered in the light of a virtual expulsion from the Order, he had come to the determination of withdrawing his subscription from the document.

"Poor Br. Preston," continued the Square, "was placed on the horns of a dilemma. If his subscription remained untouched, the expulsion was *virtual*; if he withdrew it, the former sentence remained in force, and the expulsion was *actual*.

"Nor did the proceedings terminate at this point. For Br. Preston was once more summoned before the committee to answer a protest against the proceedings of the Lodge of Antiquity, and other complaints which had been exhibited against him.

"At this meeting," said the Square, "the Deputy Grand Master occupied the chair, and Br. Preston was permitted to enter on his defence. He made a long and admirable speech, in which he contended that the Grand Lodge was not competent to entertain a protest against the proceedings of a private Lodge; and called upon the Grand Secretary to say whether a single precedent to that effect could be found on the books of the Grand Lodge from its first establishment to the present time. And if no precedent could be adduced, he hoped the present process would be rejected as informal.

"This able and conclusive defence," the Square continued, "was followed by a desultory conversation, in which all the principal parties to the dispute on both sides delivered their opinions freely. There was a clash of arms—loud words—but no bones broken. The case was so clear that the committee came to no formal resolution on the subject; and Br. Preston and the members of the Lodge of Antiquity withdrew—not, it is true, singing *Te Deum*—but without having any censure passed on their conduct, and scarcely able to ascertain correctly why they had been summoned to attend. They flattered themselves, however, that after this rapid exhibition, the unpleasant subject would be allowed to sink quietly into oblivion.

"Alas," said the Square, "they were never more mistaken. At the very next Quarterly Communication, Br. Hull, a Past Grand Warden, and Clerk in the Salt Office, moved that in the opinion of this Grand Lodge, Br. Preston had been the promoter and instigator of all the measures taken by the Lodge of Antiquity in derogation of the authority of the Grand Master, and calculated to bring the Grand Lodge into contempt with the Brethren.

"This motion was intended as a preparatory step to a new censure on his conduct; and being immediately seconded, it would have been put to vote at once by the Deputy Grand Master, if some of the Brethren had not desired to be heard against it. While the matter was in the course of discussion, Br. Hull was

advised by some Brethren, who were under apprehension of being in a minority, to withdraw his motion. The evening being now far advanced, and two other motions having been quashed by the D. G. M. on account of their tendency to revive the dispute, it was imagined that nothing further would be heard respecting the Lodge of Antiquity or its members; and on this presumption many of the most attached friends of Br. Preston retired.

"But at this late hour," the Square continued, "a motion was made and duly seconded, to the effect, that the Hall Committee be continued with its usual powers, except that Br. Preston's name be excluded; for it was thought by his adversaries that if this were carried, it would be tantamount to actual expulsion. The proceeding was not strictly regular; but as all advantages in strategy are accounted fair, the resolution, though combated by Br. Preston, with his usual tact and ability, and though the Deputy Grand Master, perceiving its tendency, and feeling confident that it proceeded from an unfriendly spirit, observed that unless the Brother could be prevailed on to withdraw his motion, he should be obliged, though reluctantly, to submit it to the decision of the Grand Lodge, it was persisted in; and the question being put, it was carried in the affirmative, and Br. Preston was excluded from the pale of Masonry.

"The R. W. M., Officers, and Brethren of the Lodge, of Antiquity," the Square proceeded to inform me, "felt the indignity which had been cast upon them by these proceedings, so warmly, that at the very next Lodge they expressed their sentiments on the subject in a manner not to be mistaken, by the expulsion of the three chief agitators, Brs. Bottomley, Noorthouck, and Brearly. They passed an unanimous resolution, in which they pronounced the late transactions of the Grand Lodge to be a violation of their inherent rights; declaring that from henceforth the Lodge of Antiquity renounced all communication with that body; and that they would for the future act on their own legitimate authority as an immemorial institution.

"For ten consecutive years this arrangement continued undisturbed; and the Lodge of Antiquity held on its course, independently of either of the rival Grand Lodges which were at the head of the two sections into which English Masonry was divided. During the period of Br. Preston's exclusion he seldom attended a Lodge; but devoted his attention to other literary pursuits, which contributed more essentially to his advantage. To the Lodge of Antiquity, and to ours," said the Square, "he continued warmly attached; and it was a matter of deep regret with many of the best friends of the Institution, that so useful and zealous a Brother should have had occasion to withdraw his active co-operation from a society to which he had proved himself a diligent and faithful advocate.

"At length," the Square continued, "in the year 1787, when the metropolitan Fraternity had become grieved and disgusted at this unsatisfactory state of things, so disreputable to the Order, and his Royal Highness the duke of Cumberland was Grand Master of Masons; he was earnestly entreated to interfere. Under his superintendence, therefore, the case of Br. Preston and the Lodge of Antiquity was submitted to the consideration of the Grand Lodge, in a better spirit; and that body at once rescinded all the former proceedings, reinstated the Lodge of Antiquity in all its Masonic privileges, and restored Br. Preston to his dignities and honors. And, to the unfeigned joy of all the Fraternity, this eminent Brother, like the sun bursting through a bank of clouds, once more resumed his usual activity in the sacred cause of Masonry. He revived the Order of Harodim, and instituted a Grand Chapter, where the Lectures of Masonry were periodically illustrated by the Companions. Over this Chapter the Right Hon. Lord Macdonald presided as Grand Patron; and James Hesletine, Wm. Birch, John Spottiswoode, and William Meyrick, Esquires, as Vice-Patrons.

"Through the medium of this institution, Br. Preston's system of lecturing became prevalent in all the Lodges both in town and country; and," the Square added, "I considered it to be a great blow and discouragement to Masonry, when the Order of Harodim was suffered to fall into desuetude, inasmuch as, while it preserved the ancient purity of the science, it refined the vehicle by which it is conveyed to the ear; as a diamond is enhanced in value by being polished."

URIM AND THUMMIM.

ACCORDING to the Hebrew, Exod. 28, 30, the literal signification of these two words is, *light* and *perfection*, or the *shining* and the *perfect*. According to St. Jerom, *doctrine* and *judgment*; According to the lxx, *declaration* or *manifestation* and *truth*. Some will have it, that the Urim and Thummim are only epithets or explanations of the stones of the breastplate of the high priest: as if it were said, *Thou shalt put therein stones that are shining and perfect*. Others, to prove that the Urim and Thummim were not the same thing with the twelve stones in the breastplate, give the following reasons. 1. Because the stones were set and engraven in the breastplate, Exod. 28, 17, 21, the Urim and Thummim only *put* into it, which is a word of quite different and more loose and large signification, and therefore probably does not design the same thing. 2. It is not likely that in such a brief account of the sacred utensils, the same command would be repeated again; especially in more dark and general words than it was mentioned before. And how could Moses *put* it in, when the workmen had fastened it there before? Or, why should he be required to *put* it in the breastplate, when it was fastened to it already, and could not, without violence, be taken from it? 3. Because the stones were put in by the workmen, Exod. 39, 10, the Urim and Thummim by Moses himself, Lev. 8, 8. It is objected, that where the stones are mentioned, there is no mention of Urim and Thummim, as in Exod. 39, 10. And that where the Urim and Thummim are mentioned, there is no mention made of the stones, as in Lev. 8, 8, which seems to show they were one and the same thing. To which they answer, that there is an evident reason for both these omissions; of the former in Exodus, because Moses mentions only those things which were made by the workmen, whereas the Urim and Thummim seems to have been made immediately by God, or by Moses with God's direction: of the latter in Leviticus, because the stones are implied in the breastplate as a part of it, and fastened to it, whereas there Moses only mentions what was *put* in by himself. Some say that the Urim and Thummim were two little golden figures which gave responses, which were shut up in the breastplate as in a purse, and which answered with an articulate voice, to all such questions as were put to them by the high priest. Others think that the name יהוה , written upon a plate of gold, was what the scripture calls Urim and Thummim. There are various other conjectures concerning the Urim and Thummim, but nothing certain, because the scripture is silent in this matter. It may suffice us to know, that this was a singular piece of divine workmanship, which the high priest was obliged to wear upon solemn occasions, as one of the conditions upon which God engaged to give him answers.

There is a great diversity of opinions likewise concerning the *manner* in which God was consulted by Urim and Thummim. It is agreed, that this way of consultation was used only in affairs of very great importance; that the high priest was the only officiating minister in this ceremony; and that for this he was to be clothed in all his pontifical habit; particularly, he was to have on his breastplate, to which the Urim and Thummim was affixed; and lastly, that he was not allowed to perform this solemn consultation for a private person, but only for the king, for the president of the Sanhedrim, for the general of the army of Israel, or for other

public persons: and even then not upon any affair of a private nature, but for things that related to the public welfare of church or state.

When the Urim and Thummim was to be consulted, the high priest put on his robes, and presented himself, not in the *sanctuary*, where he could not enter but once a year, but in the *holy place*, before the curtain that parted the *most holy* from the *holy place*. There, standing upright, and turning his face towards the ark of the covenant, upon which the divine presence reposed, he proposed the matter for which he had been consulted. Behind him, at some distance out of the *holy place*, stood the person for whom God was consulted, expecting, with humility and reverence, the answer that it should please the Lord to give him. The Rabbins, who are followed by Josephus, Philo, and several of the ancient fathers, are of opinion, that the high priest, having then his eyes fixed upon the stones of the breastplate, which was before him, he there read the answer of the Lord. The letters that raised themselves out of their places, and that shined with more than ordinary lustre, were formed into the answer desired. For example, when David inquired of God, whether he should go up to one of the cities of Judah, 2 Sam. 2, 1, it was answered him, *Alah*, go up. The three letters, *Ain*, *Lamed*, and *He*, came out of their places, as it were, and raised themselves above the rest, to compose that word which contained the answer,

But there are some difficulties in this opinion. All the letters in the Hebrew alphabet were not found in the breastplate; there were four wanting, *Heh*, *Teth*, *Zade*, and *Koph*. To supply these, the Rabbins pretend, that the names of Abraham, Isaac, and Jacob were also upon the breastplate; but for all that, *Teth* would be still wanting; therefore, they say, that this title also was read there, *Col-elle-schibte-Israel*.—See here all the tribes of Israel. But all this is advanced without proof, and without the least probability. A second difficulty is this, that though one should admit all that the Hebrew doctors suggest in this affair, yet by what rules did the high priest make a combination of these letters? and how put he them together? For it is not said that they came out of their places, but that they only raised themselves above the rest. Suppose, for example, that any six of the letters should have swelled and shined with more than ordinary lustre, how must the high priest dispose of them? which must be first or last? It is answered, that in this circumstance he was always inspired and filled with the spirit of prophecy; but if it were so, then the Urim and Thummim would have been unnecessary: for why must miracles be multiplied without any occasion? the high priest needed only speak himself. And perhaps the whole use of the Urim and Thummim was this, to be a sign to the high priest that the Lord would replenish him with an internal and supernatural light, and make him know his will in what was inquired after.

Others think, with a great deal of probability, that God then gave his answers in articulate voices, which were heard within the sanctuary, and from between the cherubims, which covered the ark or the propitiatory. When the Israelites made peace with the Gibeonites, they were blamed for not having *inquired at the mouth of the Lord*, Josh. 9, 14, which insinuates, that he had been used to make his voice heard when he was consulted.

If it be inquired how long the custom of consulting God by Urim and Thummim subsisted in Israel, the Rabbins think, that it continued no longer than un-

der the tabernacle. It is a maxim among them, that the Holy Spirit spoke to the children of Israel by Urim and Thummim while the tabernacle remained, and under the first temple, that is, the temple of Solomon, by the prophets; and under the second temple, or after the captivity of Babylon, by the *Bath-kol*, or the *daughter of the voice*. By this they mean a voice sent from heaven, as that which was heard at the baptism of Christ, and at his transfiguration, Mat. 3, 17, and 17, 5.

Spencer has adopted this opinion, and endeavors to support it by these two arguments. The first is, that the Urim and Thummim were a consequence of the divine government, or of the theocracy of the Hebrews. While the Lord immediately governed his people, it was necessary that there should always be a means at hand to consult him, and to have recourse to him. Secondly, that this method was established to consult God upon affairs that concerned the common interest of the whole nation, but the theocracy ceased, says he, when the kingdom became hereditary in the person and family of Solomon. The interests of the nation ceased to be common, after the division of Israel into two monarchies; one governed by Rehoboam, and the other by Jeroboam. Lastly, what seems to be more convincing than any reasons drawn from a conformity of things, it does not appear from the sacred history that there are any footsteps of consulting the Lord by Urim and Thummim, after the construction of the temple of Solomon, to the time of its destruction: and after its destruction, all are agreed, that this was never restored to them again.—*Cruden*.

THE HISTORY OF GYGES' RING.

BEING A PRELUDE TO THE SECRETS OF MASONRY.
ADDRESSED TO THE LADIES.

LADIES, you may have heard of GYGES' Ring,
Of which Historians write, and Poets sing;
Form'd by a Lydian Sage, with potent spell:
This Ring, its wearer made invisible.
After his death it often chang'd its master,
At length fate destin'd it to Zoroaster;
By his successors carefully possess'd,
Long did the *Magi* flourish in the *East*,
'Till *Ammon's* son with *Thais* thither came,
And fired *Persepolis* to please the *dame*.
Beneath its ruins long the *treasure* lay,
'Till by an Arab robber brought to day;
Unconscious of the prize, he trudg'd along,
And sold it to a *Bramin*—for a song.
Thence in *Bengal*, through various hands it pass'd,
Next to a kinsman of my own at last.
He dying, gave it me, its virtues rare
Unfolded, and soon felt a joyful *heir*.
To pass where'er I pleas'd, unseen and free,
O! what a feast for *CURIOSITY*!
No more shall *Masonry*, I cry'd, conceal
Its *mysteries*, all its *secrets* I'll reveal.

No more the *fair* shall languish, I'll explain,
What they *all wish to know*, but wish in vain;
I said, and clap'd the ring upon my finger,
Away I went in haste, I did not linger.
At a fat *Brother's* back, close as his shade,
I followed, and with him my entry made.
The *Brethren* all were met, a *social board*,
I saw, unterrified, the *guardian sword*.
I saw! I saw! and now your ears prepare,
For what I saw, I'll publicly declare.
Clear'd was each *mental eye*, I saw each *grace*,
And each protecting *genius* of the place.
FRIENDSHIP on wing ethereal flying round,
Stretched out her arms and bless'd the hallow'd ground.
HUMANITY well pleas'd, there took her stand,
Holding her daughter *PITY* in her hand.
And *CHARITY*, which soothes the widow's sigh,
And wipes the dew-drop from the orphan's eye.
There stood *BENEVOLENCE*, whose large embrace,
Uncircumscrib'd, takes in the human race.
She saw each narrow *tie*, each private end
Indignant; *Virtue's* universal friend;
Scorning each frantic zealot, bigot, tool,
She stamp'd on every *breast* the golden rule.
And though the doors are barr'd 'gainst you, ye fair,
Your darling representative was there.
Sweet *MODESTY*, 'mongst the moral lay,
To you her tribute did remembrance pay.
I saw each *honest heart* with transport flow:
I saw each *honest cheek* with rapture glow.
Struck with delight, at once revealed I stood,
And begg'd admission of the brotherhood.
They kindly heard, and pardon'd my offence,
I bartered *Curiosity* for *Sense*.
My magic ring destroy'd, reduced to dust,
Taught what was good, and generous, and just.
For *Masonry*, though hid from prying eyes,
In the broad world admits of no disguise.

MONUMENT TO GEN. WOOSTER.

WE understand that the Grand Lodge of Connecticut will assemble at Danbury, in that State, on Thursday the 27th day of April, instant, for the purpose of laying the "chief stone" of a Monument erected in honor of the late distinguished Brother Maj. Gen. DAVID WOOSTER, the first W. Master of the first Lodge established in Connecticut, and one of the early martyrs in the cause of American independence. The Monument is said to be a fine specimen of art, and contains seventy tons of stone. It is expected that the Chief Magistrate of Connecticut and of several other States, together with other distinguished public officers, and members of the Masonic Fraternity, will be present on the occasion.

MASONIC CHIT CHAT.

PERSONAL.—We are not quite certain, that in giving, in our last, the explanation furnished us of that part of the able report of the committee on correspondence in the Grand Chapter of Arkansas, (noticed in the February number of this Magazine,) which involved us in an absurdity, as well as an inconsistency, by attributing to us statements for which we were in no sense responsible, and opinions which our whole Masonic course stamps with a negative, we did full and entire justice to the intentions of the talented Companion who drew that paper. This it was our purpose to do. His explanation fully satisfied us that he had been deceived and misled by adopting, in good faith, the perverted extract which constituted the ground of complaint, on the authority of another, not over scrupulous in his sense of propriety, or, to be more charitable, perhaps not sufficiently familiar with the rules which apply in such cases: and the truth of which, in the absence of the original, the committee were not able to verify. It was one of those vexatious cases to which literary men are often exposed, and which, when they do occur, are sources of great mortification. The facts being as here intimated, we could not, of course, longer entertain any suspicion that discourtesy and personal disrespect was intended by the language employed in the comments which accompanied the quotation. Besides, whatever may have been our feelings or our inferences, at the time, we have since received abundant evidence that our Brother could have been influenced by no improper motives in the matter. This is sufficiently manifest from the report which appears in a preceding page of the present number of this Magazine, among the proceedings of the Grand Lodge of Arkansas, and to which his name is attached as chairman of the committee; and for which act of voluntary kindness we respectfully return him our most sincere acknowledgments.

☞ The Trestle-Board may be had of Br. J. E. Shropshire, Yazoo City, Miss.

EXPULSION.—*Aaron Hall*, machinist, by Mount Moriah Lodge, Anderson, Indiana.

SUPREME COUNCIL 33d.—The annual communication of the Supreme Council 33d, for the Northern Jurisdiction of the United States, was opened at the Masonic Temple, in this city, on Wednesday, March 22d ult., in compliance with the order to that effect, adopted at the last annual session of the body. It having been previously determined, however, by the M. P. Grand Commander, in consequence of the illness of some of the members, and the necessary absence of others, to hold merely a formal meeting, the attendance was small, and but little business was transacted, and that chiefly preparatory to the proposed meeting on the 3d May next, [See notice on the cover of this Magazine.]

JUNE 24th.—We learn that the approaching anniversary of the nativity of St. John the Baptist, will be celebrated by Middlesex Lodge, at Framingham, in Middlesex county. We also understand that arrangements will be made with the Worcester Railroad Company to run a special train for the accommodation of the Brethren from this city, and towns on the route, at half fare.

☞ Ten days severe illness of the editor the past month, will be a sufficient apology for any apparent neglect of personal correspondence which may have occurred.

☞ We beg to call the attention of delinquent subscribers to the terms of the Magazine, as given on the covers. It is a very small matter for a subscriber to keep his account square, and we are sure he would read the work with more satisfaction to himself, if it were so.

☞ Br. Aaron Wilbur, 142 Bay street, Savannah, Geo., is an authorized agent for this Magazine, for that city.

Erratum.—In our last, page 135, 10th line from top, for "qualified and privileged," read, qualified and fitted.

MAN is a tree; the fruit whereof is never ripe but in the latter season. His nature cannot be discovered while it is green; we must see the flower and fruit of it: *Is di loda sacra*, says the Italian. The evening crowns the morning.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. XIII.]

BOSTON, MAY 1, 1854.

[No. 7.]

QUESTIONS IN JURISPRUDENCE.

JURISDICTION IN PENAL CASES—THE DISPENSING POWER—PAST MASTERS AND PAST GRAND OFFICERS, AS MEMBERS OF GRAND LODGES.

Edwards, Miss., March 4, 1854.

CHARLES W. MOORE,—

Dear Br. and Companion:—I am endeavoring to post myself up in Masonic law and usage, being rather rusty to perform duties that are incumbent upon me. Several questions are on my mind, in which perhaps I differ with many and I fear even with you: and although you have perhaps already decided, yet I pray you, my Brother, a reconsideration,—I say "perhaps," as I am not quite sure we differ.

1. See vol. 8, of your work, page 53. I ask, can A. B. be tried by a Lodge after he has demitted from the Lodge, moved out of the jurisdiction and become a member of another Lodge and also an officer of his then Grand Lodge? A case of this kind has occurred—save that A. B. had not been a member in any other jurisdiction than the last,—only residing for a time under the first Grand Lodge. I do not think it correct, even if the question stands as above. Our laws are not parallel with laws of States, for Masonic law should be the same every where.* In your Magazine, vol. 6, page 303, a Brother cannot be tried by Lodge A., when he has demitted and resides under jurisdiction of Lodge B., though under Grand Lodge of both,—how then could he be taken from another Grand Lodge and another Subordinate Lodge?

2. Can a Deputy Grand Master suspend By-Laws when the Grand Master is within his own jurisdiction, no resolutions of Grand Lodge existing to give him license, except in absence, &c. of Grand Master? I will state, say an imaginary case. Mr. A., petitions Lodge B. for Initiation, Brother C., having become soured by a rejection of a friend, declares he will reject any applicant in his Lodge. B., and a worthy man, such as A. is well known to be, is rejected, and C. declares he did it. Br. D., a Deputy Grand Master, feeling the injustice, suspends the By-Laws

*Our correspondent will find a parallel case discussed on page 161, vol. xi. of this Magazine. We refer him to that discussion.

of Lodge Z., in same town, so that the petition of A. can be received, balloted on and A. initiated, the same night. This is a very strong case, and one that would call forth the sympathy of any Brother; yet, can he, the Deputy Grand Master, suspend the By-Laws of a Lodge? No one can find fault with the heart that would desire to repair an injury, perpetrated by a wilful, headstrong Brother; but the question is to be determined according to Masonic law and usage.

I would even ask, if it is not doubtful authority to vest such power in even a Grand Master? The Grand Lodge makes valid the By-Laws of a Lodge, and yet the Grand Master is vested with rights to suspend. I would not regard it as an evil to suspend, so that two degrees may be conferred, on a ballot taken at a called meeting, for the purpose of exemplifying the work by a Grand officer; but the evil is in bringing into the Craft, a man, whom I might, for valid reasons, be the cause of rejecting.

3. Have Past Masters or Past Grand Officers, any inherent right to membership in a Grand Lodge? If not, is it not prudent to have the Rules and Regulations so altered as to exclude them from membership?

Country Lodges cannot send up Past Masters and they do not relish the accumulation of power in cities, where Grand Lodges are held, through these Past Masters. Allow me to state:—In Natchez, or Vicksburg, or Jackson, there may be 40 to 60 Past Masters or Past Grand Officers,—say only 30,—these would render nugatory an opposing vote of 10 Lodges and perhaps 3 or 500 Brethren. If they have the right, so let it be; if not, let us amend.

Yours in Brotherly love

M. W. PHILIPS.

1. Our correspondent has not stated his cases with sufficient care and distinctness. We are therefore unable to say whether there are any differences of opinion between us or not. The case to which he refers as contained in the eighth volume of this Magazine, is a decision given by the Grand Master of the G. Lodge of Mississippi in 1848. The question was—"Has a Lodge the right to try a non-affiliated Mason for unmasonic conduct, committed while residing within the limits of said Lodge, after he has removed out of its jurisdiction, as well as out of the jurisdiction of the Grand Lodge under which such Lodge is working?" The Grand Master answered this inquiry affirmatively. And this decision was substantially correct, though, perhaps, it needed some explanation. We understand the rule to be, that a Brother is amenable for any offence committed against the laws of Masonry, and in derogation of his obligations as a Mason, to the particular Lodge within whose jurisdiction he resides, and within which the offence is committed. And we understand, further, that it is not competent for him to set the authority of the Lodge at defiance, and escape the just consequences of his delinquency, by absconding beyond its jurisdiction. Such we believe to be the law and the practice applicable to this class of cases. We cite a single case in illustration. In 1840, a Col. *Correa Da Costa* was made a Mason in Abram's Lodge, in the city of New York, and subsequently left for parts unknown. In December of that year, com-

munications were received by the Grand Lodge of New York, from South Carolina and Florida, implicating the moral character of Da Costa. These communications were referred to St. John's Lodge, No. 1, with instructions to investigate the conduct of the accused from the date of his initiation, and with power to adjudge the case. In March following, the Lodge made its report, "That the said Correa da Costa be, and he is hereby expelled from all the rights and privileges of Masonry." The report was adopted by the G. Lodge, and the G. Secretary officially requested, in the next printed proceedings of the body, that, if the Grand Lodge Certificate, then in the possession of the expelled, should be offered to any Lodge in the country, it might be "detained and returned to him," the delinquent being "no longer entitled to retain it." This was a case in point. Da Costa was a non-affiliated Mason. He had offended against the laws of Masonry, before and subsequently to his leaving the city of New York. He was imposing upon the Lodges, through his Masonry, and bringing disgrace upon the Fraternity by his conduct. The Grand Lodge of New York, therefore, though the delinquent had gone beyond its territorial jurisdiction, very properly took the necessary measures to effect his expulsion, and to cause him to be exposed, for the protection of the Craft throughout the world. There are other cases on record, but this will probably be sufficient to remove the doubts of our correspondent, if we rightly understand him to entertain any doubts in this respect. The rule, as given in the Constitutions of several of the Grand Lodges in this country is, that if the residence of the accused be within the State and known, he shall be served with a copy of the charges and regularly summoned to appear and answer; but "if his residence be out of the State, and unknown, the Lodge may proceed to examine the charges, ex-parte." A Lodge would not, it is to be presumed, proceed in this way, but in extreme cases, like that above cited, where the interests and character of the Institution alike demand that the offender shall be promptly cut off.

The other case referred to by our correspondent, (as contained in this Magazine, vol. 6, page 303,) is of an entirely different character, and was determined by an express provision of the Constitution of the Grand Lodge under whose jurisdiction it occurred. The Brother having been discharged from his membership in one Lodge, had removed into the jurisdiction of another. The Constitution of the Grand Lodge of the State vested the power exclusively in, and made it the duty of the latter Lodge to take cognizance of the charges against him. It was a peculiar case. The offence charged was against the Lodge. The Lodge was the accuser, and could not, with propriety, be allowed to try the issue. Our opinion, therefore, was, that the charges should be brought before the

Lodge nearest his residence, or submitted directly to the Grand Lodge, to be disposed of as that body should determine.

2. We hold that the dispensing power is the inherent prerogative of the Grand Master, and that it can be lawfully exercised only by him, or, in his *absence*, by his Deputy, or whoever may constitutionally represent him as Grand Master. In the words of the old regulation, the Deputy "has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be *present*, or interpose his authority by a particular command." The Deputy, therefore, clearly possesses the power to grant dispensations in the *absence* of the Grand Master. But it may be asked, what legally constitutes the *absence* of the Grand Master? To this we answer—1st. He is absent whenever his Deputy may lawfully preside in Grand Lodge, that is, when his principal is not present—2d. He is absent when not within the proper limits of his jurisdiction.—3d. He is absent, technically and within the spirit of the rule, when by sickness or other cause, he is rendered incapable of discharging his official duties. In either of these cases the Deputy succeeds to his office and his powers. We are aware that in some sections of this country the Deputy is clothed with more extensive powers,—in some respects, coördinate with those enjoyed by the Grand Master. But as these powers are all dependent on local regulations, alone, it is obvious that where no such regulations exist, they cannot be lawfully exercised. Now, apply this rule to the case given by our correspondent, and it is manifest that the Deputy Grand Master assumed the exercise of a power that did not belong to him. The proper course would have been to prefer charges against C. for an abuse of his privileges as a member of the Lodge, and for unmasonic conduct in maliciously attempting to destroy the harmony and interrupt the proper business of the Lodge. Having openly confessed the act, and declared the motive and purpose of it, he had voluntarily placed himself beyond the protection of the law of the secret ballot, and rendered himself amenable to the Lodge for improper conduct as a member. We have before discussed this question.

Our correspondent seems to entertain doubts whether the power to dispense with the By-Laws of a Lodge, regulating the conferring of the degrees is wisely vested even in the Grand Master.* In this he is not singular. We quote from the Constitutions of the Grand Lodge of England, as follows:—

"Great discredit and injury having been brought upon our antient and honorable Fraternity from admitting members and receiving candidates, without due notice

*We infer from this that he does not hold to the doctrine that the Grand Master may make Masons in the "corner of a fence," "at sight."

being given, or inquiry made into their characters and qualifications; and also, from the passing and raising of Masons without due instructions in the respective degrees, it is determined that, in future, a violation or neglect of any of the following laws shall subject the Lodge offending to erasure, because no emergency can be allowed as a justification."

"No person shall be made a Mason without a regular proposition at one Lodge, and a ballot at the next regular stated Lodge; nor until his name, addition or profession, and place of abode, shall have been sent to all the members in the summons."

"In cases of emergency, the following alteration, as to the mode of proposing a candidate, is allowed. Any two members of a Lodge may transmit in writing to the Master the name, &c. of any candidate whom they may wish to propose, and the circumstances which cause the emergency; and the Master, if the emergency be proper, shall notify the said recommendation to every member of his Lodge, stating the name, age, addition or profession, and place of abode, of the candidate; and may, at the same time, summon a Lodge to meet at a period of not less than seven days from the issuing of the summons, for the purpose of balloting for the candidate; and, if the candidate be then approved, he may be initiated into the first degree of Masonry. The Master shall, previous to the ballot being taken, cause the said proposition, and the emergency stated, to be recorded in the minute book of the Lodge."

To the above the following note is appended, viz:—"A dispensation cannot in any case be granted!"

Again. We quote from the same Constitutions as follows:—

"No Lodge shall, on any pretence, make more than five new Brothers in one day, unless by dispensation; nor shall a Lodge be permitted to give more than one degree to a Brother on the same day; nor shall a higher degree in Masonry be conferred on any Brother at a less interval than one month from his receiving a previous degree, nor until he has passed an examination in open Lodge in that degree."

To this article the following note is appended, viz:—"No dispensation can be granted to suspend the operation of this law."

But, notwithstanding the above, we entertain no doubt that the power resides in the Grand Master; though we do doubt, exceedingly, the propriety and the policy of the free and indiscriminate use that is made of it. The rule of the Grand Lodge of England, as cited above, is the result of a long and enlarged experience, and commends itself to our judgment by its conservativeness.

3. Past Masters have no inherent right to membership in Grand Lodges. Wherever they are recognized as such, it is only by virtue of a local regulation. They were not known as members of Grand Lodges, until after the organization of the spurious Grand Lodge in London, of which the Duke of Athol was elected Grand Master in 1772. This practice, like some others still in use in this country, originated in that prolific source of innovation and mischief, and the sooner it is abandoned and the Grand

Lodges return to the ancient and legitimate usage, the better it will be for their own happiness and the prosperity and honor of the whole Fraternity.

In respect to Past Grand Officers, the case stands differently.* The Past Grand Masters, Deputies and Wardens have for more than a century and a quarter been recognized as members of the Grand Lodge, and this we hold to be a wise regulation. Independent of the circumstance that in certain contingencies their presence and services are in a measure indispensable in the organization and government of the body, they constitute a most important and invaluable board of counsellors. Having enjoyed the highest honors of the Institution, they are presumed to be above the petty influences which too often sway the judgment of their younger and more aspiring Brethren. They are emphatically the "pillar of strength" to the Grand Lodge; and though their removal might not overthrow or otherwise endanger the fabric, it would materially lessen its supports and mar its beauty. We could not regard a change in this respect, in any other light than as a great misfortune to the Grand Lodge in which it should take place, as well as a loss to the whole Fraternity. The General Grand Chapter made a *faux pas* at its recent triennial session, in depriving its own past officers of their hard-earned and well deserved privileges; but it made a *blunder* in turning out of doors its ablest counsellors. We should deeply regret to see any Grand Lodge follow that example.

QUALIFICATION OF GRAND LECTURERS.— PAST MASTER'S DEGREE.

We take pleasure in transferring to our pages the following able and interesting report, (from the pen of our talented Brother ALBERT PIKE, chairman of the committee on Masonic law and usage in the Grand Lodge of Arkansas,) on the prerequisite qualifications necessary for Grand Lecturers, and the nature and force of the Past Master's degree, as given in the Chapters, and independently of the regular installation service of the Lodge. As to the first branch of his subject: It is doubtless within the power of the Grand Lodge to require that all its officers, and consequently its Grand Lecturers, shall have been Masters of Lodges. But such has not been the usual practice; nor does it necessarily follow that the Grand Lecturers must do the actual work of the Lodge, or occupy the Master's chair, though we doubt not that they frequently do both; but not of

*Anciently, the only persons recognized as *Grand Officers*, were the Grand Master, his Deputy and Wardens.

necessity. We have before us the By-Laws of an English Lodge, which say, that in the absence of a Past Master, "the Senior Warden (*placing his chair in front of the Master's Pedestal*,) shall rule the Lodge." In this Commonwealth, this is the place of the Grand Lecturer when exemplifying the work in Grand Lodge, and in the presence of the Grand Master. If, however, the Grand Lecturer is required to do the actual work of the Lodge, we think he should occupy the Master's chair. If he is merely exemplifying the work, with a substitute candidate, he can as well take his seat in front of the Master's Pedestal. In the former case, we would require him to be a Past Master; because, though we have known a different practice, we do not admit that any other than the officers named in the third paragraph of the report can, with propriety, be allowed to preside over the Lodge, during the transaction of any of its regular business.

If we comprehend his meaning, our Brother has taken a right view of the Past Master's degree, so called. We think, however, that his remarks are liable to be misunderstood. He says, "the degree was originally nothing but the installation ceremony." This is substantially true, though not to the extent which the words quoted would seem to imply. It did not constitute the whole of the "installation ceremony," but an important and essential element in it. This place it still continues to hold, where the ceremony of inducting the Master into office is properly performed, and without reference to any connection he may have had with the Chapter. It is true that the installing officer is frequently not qualified to perform this part of the ceremony, and it is omitted. But this only proves his incapacity for the duty he assumes, and not that the ceremony does not belong to the installation service. Again—our Brother says, the degree "is now become an Order, conferred in the way of *honorarium*, or reward, on Masters of Symbolic Lodges, elect and past." And this is probably true, though the practice is wrong. We have known it to be so conferred; but for the reason that the officer who installed the recipient into his office, as Master of the Lodge, was incapable of performing the *whole* of the Installation service, or, in other words, of doing his duty. This part of the ceremony having, therefore, been omitted, the Master was obliged to avail himself of the services of a more capable Brother to *complete* his Installation. In this way the ceremony has assumed the nature of a degree, and come to be regarded as a *honorarium*. Again, our Brother says, "it is not necessary that a Master elect should receive it (the degree), to qualify him to preside. The loose practice we have just explained, would seem to authorize this opinion, though it is simply saying, that a full and perfect installation is not essential to enable the Master elect to enter on

his duties. We agree that if the Master be "properly installed, there needs no more." But is he properly installed when an important and essential part of the ceremony is omitted? Our Brother has more satisfactorily explained himself in his third resolution, in the following words:—"That the Order, or degree, of Past Master, *as an Order or degree, SEPARATE from the installation ceremony of a Master elect*, and as conferred by organized or occasional bodies, outside of the Blue Lodges,* is not a legitimate degree, and cannot be allowed to become such,"

* * "and is not necessary, as a *separate degree* or Order, to qualify a Master to preside; such qualification, complete and ample, being arrived at by election, and *installation*, in AMPLE FORM, which *includes* so much of that degree as is now used as a part of the ceremony; and so much of said degree is a necessary part of the ceremony of installation, and an indispensable prerequisite to taking the chair." We take it for granted that our Brother intends to include in the ceremony of Installation the official obligation of the Master. With these explanations we invite the attention of our readers to the report:—

The committee on Masonic Law and Usage, to whom it was referred to inquire whether it is competent for this Grand Lodge to appoint a Brother to be Grand Lecturer, who has not been regularly elected, and qualified to preside, by proper ceremony of installation, as Master of a regular Symbolic Lodge, have had the same under consideration, and ask leave to report:—

That the Grand Lecturer and his Deputies or Representatives in their respective districts, must of necessity, during much of the time occupied in instruction, preside in the Lodge (occupying the Orient) to which they are imparting instruction, and must therefore have the requisite legal Masonic qualifications to enable them to preside.

There is nothing in Masonry better and more conclusively settled, than that no person can preside in a Symbolic Lodge, except the Master of such Lodge, elected and qualified; in his absence, the Senior Warden; and in his absence the Junior Warden; the Grand Master or his Deputies; or a regular Past Master, who can only preside when the Master or one of the Wardens is present, and opens the Lodge; after which, he may call such a Past Master to the chair.

And it is equally well settled that a Past Master, within the meaning of this law, is one who has been regularly elected and qualified, and has served as Master of a regular Symbolic Lodge. That the degree of Past Master, obtained in a Chapter, does not qualify a person so to preside: but its effects are exclusively confined to the Chapter, and are simply, to enable the recipient to arrive at the degree of Royal Arch. Such Chapter degree of Past Master cannot be in any way recognized in Blue Masonry. It in no way qualifies its recipient to hold office in a Blue Lodge, nor relieves him from the necessity of passing through the full, regular installation ceremony when elected. Those who have received it cannot be present as Past Masters, at a Convocation of Past Masters, conferring the degree on a Master elect; nor be, in any way, manner or shape, recognized as Past Masters, by

*And which ought never to be allowed.

regular Past Masters of Symbolic Lodges. Nor can a Master elect of a Lodge qualify himself to preside, by going into a Chapter, and there receiving the Past Master's degree; nor can three or even fifty Chapter Masons, merely by virtue of having possession of the Chapter degrees, constitute a Convocation of Past Masters.

The degree of Past Master was originally nothing but the installation ceremony. It is now become an Order, conferred in the way of *honorarium* or reward, on Masters of Symbolic Lodges, Elect and Past,—giving them rank, in virtue of such present or past official station. It is not necessary that a Master elect should receive it, to qualify him to preside. If properly installed, there needs no more. The Senior Warden presides in his absence, and in his, the Junior Warden, without having received this Degree, or Order. It is a reward which the present or past officer may decline or receive, as he may think it valuable or otherwise.

It may be conferred by a Convocation of actual Past Masters, assembled informally, without warrant, and with hardly even a temporary organization. The Chapters took the degree by usurpation, and are preparing to surrender it up to the Grand Lodges, to whom alone it properly belongs; and these should, we think, take proper steps to assume jurisdiction over it.

The making of new degrees should cease, and no degrees should be allowed to be conferred, in Symbolic Masonry, except under the sanction of the Grand Lodge of the jurisdiction, and by authority emanating directly from it. If the Order of Past Master is allowed to ripen into a degree, it will be a *higher* degree than that of Master, limited to a select number of recipients, and of which a majority of the members of every Grand Lodge cannot have possession. The next step in the process will be for it to organize itself into Lodges, substituting permanent organization for temporary convocation; and to that will succeed a declaration of independence of the Grand Lodge; and lo! another Rite in Masonry, setting up for itself as Royal Arch Masonry did; and shortly becoming more respectable by borrowing two or three degrees from the Scotch rite or elsewhere, and so making an attractive and brilliant system. The Royal Arch was first conferred as part of, or rather the completion of, the Master's degree, and in the Blue Lodge; then Chapters were held in order to confer it, under authority of Master's warrants. In 1798 the Chapters of New England and New York threw off their allegiance to Blue Masonry, and assumed rank and standing as an independent system, by establishing a Grand Chapter, laying violent hands on the Past Master's degree, and borrowing the Mark and Most Excellent Masters.

Your committee think that no such process should be allowed in the case of the Order of Past Master: and submit the following resolutions, and recommend their adoption:—

1st. That it is not competent for this Grand Lodge to appoint any Brother to be the Grand Lecturer of the State, unless he be qualified to preside in a Lodge of Symbolic Masonry, by being an actual Past Master of a regular Lodge of such; which can only be by his having been actually elected, installed and qualified, and by having served as such Master.

2d. That neither this G. Lodge nor its Subordinates can be Masonically cognizant of anything that takes place in a Chapter of Royal Arch Masons, or any other higher organization: That such Chapter can no more qualify a Master Mason to preside in a Blue Lodge, by conferring upon him a degree, than such Blue Lodge can qualify a member of such Chapter to preside there, by conferring upon him a degree in imitation of the installation ceremony of the Chapter.

3d. That the order or degree of Past Master, as an order or degree, separate from the installation ceremony of a Master elect, and as conferred by organized or occasional bodies, outside of the Blue Lodges, is not a legitimate degree, and cannot be allowed to become such; but a mere order by way of *honorarium*, distinction and rank, conferred by way of reward for present or past services as Master of a Lodge, and is not necessary, as a separate degree or order, to qualify a Master to preside; such qualification, complete and ample, being arrived at by election, and installation in ample form, which includes so much of that degree as is now used as a part of the ceremony; and so much of said degree is a necessary part of the ceremony of installation, and an indispensable prerequisite to taking the chair.

4th. That the order of Past Master may be hereafter conferred in this jurisdiction, by a Convocation of actual Past Masters, of not less than three in number, being in good standing, and affiliated with some Lodge, and themselves in possession of the order, convoked by authority of a warrant from the M. W. Grand Master, or a Deputy Grand Master. And the Grand Master may by warrant authorize a Convention of all Past Masters within the jurisdiction, to convene for the purpose of adopting a form for conferring the Order, and regulations in regard thereto, insignia and jewel therefor, and certificates or diplomas, but no such convocation shall assume a permanent organization: nor shall any fees ever be charged for investment with the order of Past Master.

THE PROPOSED CONFEDERATION OF GRAND LODGES.

WE give the following remarks on this subject from the address of the Grand Master of Arkansas, before his Grand Lodge, at its annual communication in November last. It does not appear from the proceedings that any action was had in relation to the matter in that body, except to refer it to the committee on correspondence, who suggest, (as a substitute, we infer,) "that a General Grand Lodge, to be holden at suitable and convenient periods, by the *Grand Masters* of the several Grand Lodges, with appropriate judicial power—that is, with power to determine what the Masonic law and usage are, on disputed questions, but not to legislate or make new laws—would promote the general harmony, secure uniformity of judicial action, and quiet all those disturbances that have arisen, or may arise in, or between the Grand Bodies of the Union." This might perhaps do very well, if our Grand Masters were always chosen with exclusive reference to their Masonic experience and acquaintance with the laws, usages and practices of the Institution. But such is not the custom. They are more frequently chosen from other and very different considerations,—such as their position in the community, their ability as presiding officers, or on account of their present popularity, or through the partiality of influential friends, and so-forth. We should much prefer a special commission to be appointed by three or more Grand Lodges to

be designated for the purpose, to try each issue as it shall arise and be submitted by the parties:—

At your last communication, in response to the suggestion of the Grand Lodge of Maine, you appointed a delegate to meet in convention the representatives of our sister Grand Lodges, to consider the expediency of constituting a General Grand Lodge. Your delegate will make his report, as directed by your resolution. Of it I may only say that it resulted in nothing; and I conceive that all question of a General Grand Lodge is now at an end. For though it is the opinion, perhaps a correct one, of some of our intelligent Brethren, that a General Lodge of Appeal—one divested of all legislative authority, and assimilating rather to the appellate judicial tribunals of the country—might exert a beneficial influence, yet it is believed that the apprehensions entertained by some of our Grand Lodges of invasions upon their rights and independence, will preclude the possibility of any successful efforts by those who approve the policy. But a proposition for a final arbiter is again presented to you, though in a different form. A circular has been received from the Grand Lodge of New York, proposing a plan which, they think, will accomplish all the good and avoid all the evils of a General Grand Lodge; and which they style "A National Confederation of Grand Lodges." It provides that each Grand Lodge adopt a resolution, dependent upon the concurrence of two-thirds of the Grand Lodges in the United States, binding itself to abide the concurrent decision of two-thirds of the whole number entering into the confederation, in all matters of difficulty arising in any Grand Lodge, or between two or more, which cannot be settled by themselves. I doubt whether any good would result from such a confederation. I hold it to be the duty now of all the Grand Lodges to express, in all sincerity and kindness, but with candor and firmness, their best judgment upon all difficulties and differences arising in or between any of them; and also that it is the duty of each, for the sake of harmony and peace, to conform to the general opinion in all matters not subversive of rights or of ancient usages. Yet we see that duty is powerless to control the baneful influences that mar the fair proportions of the noble institution that our fathers have transmitted to us; that ambition, pride or other evil passions produce strife and differences, which yield not to the peaceful persuasions of others; and that an adverse opinion, though given in kindness, often leads to a bitter retort. And I fear that a confederation, whose cohesion depended solely upon the strength of a resolution, would prove but a slight barrier to the course of passion, or even misguided opinion, when a sense of duty is forgotten. Nor can I conceive that our duty to respect the opinions of our Brethren, would become more binding and obligatory upon us by a promise or resolution to observe them. Suppose too, that some Grand Lodge should be of opinion that the concurrent decisions of two-thirds of the confederated Lodges was an invasion of the ancient landmarks, or a violation of some important right which she felt it her duty to defend, would she submit to the judgment thus pronounced against her? If not, what would be the consequence? I presume she would be resolved out of the confederation; unless she placed herself without by the rescission of her own resolution. This latter course might perhaps be of no unfrequent occurrence. But being one of those who think that a wisely constituted General Grand Lodge would have an influence for good in settling the positions of ancient landmarks, in adjudicating questions of Masonic law, in adjusting differences, healing divisions and arresting invasions upon the rights of others; and believing that the fears, jealousies or prejudices of the Grand Lodges, whether justly or unjustly entertain-

ed, are too deeply rooted to expect a general concurrence in establishing a supreme head, I should not be unwilling to give to the plan a fair trial, though doubting that any good would result from so feeble an organization. It is at least due to our sister of New York that you give to her proposition a serious and respectful consideration. If you concur with her, you will cause to be prepared the resolution necessary to constitute you one of the confederation.

THE CELEBRATION AT DANBURY.

THE Grand Military, Masonic, and Civic Celebration, in honor of the erection and completion of the *Wooster Monument*,* (noticed in our last,) was held at Danbury, Conn., on the 27th ult. The Procession was the distinguishing feature in the ceremonies, and was formed at about 10 o'clock in the morning, under the direction of the Grand Marshal of the Grand Lodge of Connecticut, assisted by Gens. Waterman, Baldwin and others. It was formed in four divisions, in the first of which were the Military, as an escort, the Governor and other dignitaries of Connecticut, and of other States. The second division was made up exclusively of the Masonic Fraternity. In the third division were Odd Fellows and other associations; and in the fourth, the citizens generally. Each division was preceded by a Band of Music. In this manner the Procession moved through the principal streets of the town to the cemetery in which the Monument is erected. On arriving at the spot, the officers of the Grand Lodge formed around the Stone, and the ceremonies were commenced by singing the following Ode, written for the occasion by L. F. ROBINSON, Esq., of Hartford, to the

AIR.—“*Grave of Bonaparte.*”

With funeral marches and pageantry solemn,
To the grave of the mighty by thousands we throng;
Though he needs not the rite, or the tablet, or column,
The praises of genius, or magic of song.
For it was not that Fame from his ashes might blossom,
That he rushed to the battle, and perished in strife;
Nay! in dying he asked but to rest on the bosom
Of the country, whose freedom was dearer than life.

Yet we pause not; but hasten the emblem of glory
To raise o'er his sepulchre—NAMELESS NO MORE!
In the heart of the rock carve his name, and his story—
From its crest bid the eagle of victory soar.
For though long was the sleep of his mouldering members,
In the patriot's lowly, untableted grave,
Yet the heart of the world was the urn of his embers,
And Heaven watched over the dust of the brave.

*Gen. Wooster was the first Master of the first Lodge in Connecticut. He was fatally wounded at Ridgefield, Conn., in 1777, while bravely repulsing the British.

Unfurl the broad banner!—its stars' purest lustre
Should blaze o'er the place of the patriot's rest!
Unfurl the broad banner! amid the bright cluster
CONNECTICUT'S star shines as clear as the best.
Uprear the fair pile! Let CONNECTICUT rear it!
Lo! proudly she weeps as she traces his name;
And the rock from her mountains forever shall bear it,
The symbol, the record, the shrine of his name!

This was followed by an appropriate and fervent prayer by Rev. J. M. WILLEY, Grand Chaplain. The usual deposit was then made under the Stone; after which the following Ode:—

Let Masonry from pole to pole
Her sacred Laws expand,
Far as the mighty waters roll,
To wash remotest land;
That virtue has not left mankind,
Her social maxims prove,
For stamp'd upon the Mason's mind,
Is UNITY AND LOVE.

Ascending to her native sky,
Let Masonry increase;
A glorious Pillar raised on high,
INTEGRITY its base.
Peace adds to Olive boughs, entwined,
An EMBLEMATIC DOVE,
As stamp'd upon the Mason's mind,
Is UNITY AND LOVE:

was sung to the tune of “Auld Lang Syne.” The M. W. Grand Master, DAVID CLARK, Esq. then applied the working tools in the customary manner, and submitted the Stone for the inspection of the Governor; after which he made a brief address, to which his Excellency replied in fitting terms. The procession was then again formed and repaired to the church, where an eloquent and interesting oration was delivered by Hon. Br. HENRY C. DEMING, and other appropriate ceremonies were performed. After the exercises here were ended, the procession repaired to the Wooster House, where a generous banquet was spread for all who chose to partake of it.

Such is a very general outline of the ceremonies. In our next we hope to be able to give a more particular and satisfactory notice of them than, (in consequence of their having taken place so late in the month,) it is possible for us now to do. The monument is of freestone, and was made by Mr. Batterson, of Hartford. It is forty feet in height, terminating in a half globe, upon which an American eagle is in the act of alighting, bearing the olive branch of peace and the wreath of victory. Upon one side

of the pedestal is sculptured in bold relief a figure of Gen. Wooster upon his war steed, with his body thrown back and with upturned face, as if the fatal bullet had just entered his breast. Upon the other side is a suitable inscription. The shaft is ornamented by a sculptured sword, sash and epaulettes, encircled by a wreath of oak and laurel.

A BROTHER AND A REVOLUTIONARY PATRIOT GONE.

On Thursday, the 30th of March, the remains of the venerable patriot JONATHAN HARRINGTON, of Lexington, were consigned to the tomb, with the rites and ceremonies of the Masonic Institution, in the presence of a large and imposing body of Military, and a vast assembly of citizens, convened in the ancient town of Lexington, for the purpose of paying funeral honors to the memory of one whose long life had fully illustrated the obligations and duties of Masonry and good citizenship. The funeral rites were performed by the Grand Lodge of Massachusetts, assisted by Hiram Lodge of West Cambridge, of which the deceased was a member, and Brethren from many of the Lodges in the vicinity, and from this city. The Masonic procession was quite large, numbering over two hundred Brethren, and made a most solemn and imposing display, on its march from the house of the deceased to the grave. The Most Worshipful Grand Master, Rev. George M. Randall, delivered the funeral address, which was distinguished for its truthful delineation of the character of the departed, and for the touching lessons to the living which the speaker evolved therefrom. For purity of language, elevation of thought, and fervor of expression, this truly beautiful performance equalled the brightest efforts of its gifted author.

The subject of these obsequies was born in the year 1758, and was consequently in his ninetysixth year, at the time of his death. His father had designed him for the medical profession, and at the time of the British attack upon the people of Lexington, on the 19th April, 1775, though pursuing his preparatory studies for that profession, he was yet so thoroughly imbued with the spirit of American liberty that we find him attached to Capt. Parker's company of minute-men, and performing the duty of fifer for that devoted band of patriots. He was at his post on the morning of the momentous 19th of April, and with the shrill notes of his fife rallied the company upon Lexington common, to meet the invading foe. On that day he saw many of his friends and kindred fall around him, and beheld the blood of patriots sink into the ground, literally to rise up

in a harvest of armed men. The effect of the subsequent war so impaired the means of the father that the study of the medical profession was abandoned by the son, and he devoted himself to the humble pursuits of agriculture, in which he thrived and prospered during a long, virtuous, and happy life. He was ever a true patriot, a firm supporter of the laws and Constitution of his country, a good father, husband, and citizen, and as such has left behind him a spotless character, as the pride of his descendants and for the reverence and emulation of his townsmen. The body was received in due form at the dwelling house of the deceased, by the Masonic Fraternity, and escorted to the Unitarian Meeting House, near the battle field, where the services consisted of prayer by the Rev. Stephen Lovell, Grand Chaplain, the address by Grand Master Randall, selections from scripture, and closing prayer by clergymen of Lexington, and appropriate music by the choir of the church. The procession was then re-formed, and proceeded to the grave yard near the church, where the body was deposited in the family tomb, and the emblematical tribute bestowed thereon by all the Brethren as they passed by.

Besides the Grand Lodge and Masonic Brethren present in the procession, His Excellency the Governor and suite, His Honor the Lieut. Governor and Council, and a very large representation from the Senate and House of Representatives, were present; also the Middlesex Brigade of volunteer militia under command of Gen. Jones, of Lincoln, and a great number of the citizens of the town, and visitors from other places. As this vast body wound its solemn way to the grave, to the mournful notes of the funeral dirge, as performed by a full band of music, the effect was in the highest degree imposing, and called forth deep sighs from many a manly breast.

Mr. Harrington joined the Masonic Fraternity in the early days of his manhood, and was initiated at King Solomon's Lodge, in Charlestown. * Subsequently he was one of the petitioners for the Charter of Hiram Lodge, at Lexington, and was the first Secretary of that Lodge. This office he held for upwards of twenty years, discharging its important duties with faithfulness, and to great acceptance. He continued a firm friend of the Institution throughout the dark days of Masonry, and never faltered in his attachment. About a year ago the venerable patriot sent by a Brother a verbal message of cordial friendship and approbation for the Masonic Brotherhood, to Hiram Lodge, at West Cambridge, and presented his Masonic apron and his autograph for the acceptance of the Lodge. His last testimonial in behalf of the Institution which he ever loved, and the pure precepts of which his life ever exemplified, was to prefer a decided request that at his decease his body might be interred

* March 7, 1797.

with Masonic ceremonies. When breathing his last, in reply to a kindly inquiry whether he wanted anything, he said, "I want nothing but peace." Let us hope that he has found that peace "which passeth all understanding." So mote it be.

The following is, substantially, the Address of Br. Randall, who spoke without the aid of notes :—

THE ADDRESS.

In consequence of the lateness of the hour, the remarks which I have been requested to make on this solemn and deeply interesting occasion, must necessarily be brief.

I have said this is a solemn and deeply interesting occasion. Death has a solemnity which is its own and which attaches to nothing else. We instinctively tread lightly as we pass the bier that holds the dead. Nature thus makes the children of men reverence the decrees of Heaven. She compels the tongue of blasphemy to keep silence—the voice of revelry to be still, and the thoughtless to be sober. All classes and all conditions render this homage. It is the spontaneous tribute, which the living pay to the departed.

A body bereft of its living, spiritual tenant, becomes a mute messenger, from whose cold countenance there is an appeal to the heart of the living, to behold in this marble-mirror its own instructive image.

But death is not only shrouded in solemnity ;—it is invested with an interest which its commonness never impairs. It is interesting as the end of all men, the closing up of all mortal career, the dissolution of all the relations of life, the annihilation of all human distinctions. At the door of the tomb the learned are divested of their wisdom, the rich are stripped of their wealth, the honored are despoiled of their titles. Here, Royalty casts aside her purple robes, and Poverty is dismantled of her tattered garments; and all the sons of men, reduced to a common level, repose in undistinguished dust.

Such is the destiny of a common humanity,—a destiny of solemn and absorbing interest to each individual.

The interest that attaches to death is not limited to the mere cessation of the life of the body. If, at death, both soul and body sank into the sepulchre of annihilation, then this event would not be otherwise important, than as an eternal close of human existence, involving, in most instances, the happiness of the living, rather than the welfare of the dying ; and death would become a matter of comparatively little consequence. It would, indeed, sometimes cut short our plans, abruptly terminate our pursuits, and thus bring upon its victims disappointment and regret ; which would, perhaps, be more than compensated by the release which it would always be sure to bring, from the perplexing cares and sorrowful toils, that attach to the earthly career of every child of Adam.

But *Death* is something more than this. While it is the end of man's course on earth, it is the beginning of his existence in eternity. This sublunary world loses one of its inhabitants and the spirit world gains one. Death is then but a change of relations. The soul still lives. The *mode* of existence has only

changed. The *fact* of existence,—the being itself,—is unchanged, for it is unchangeable. The body only dies, and, by this death, it returns to the earth as it was, silently and gradually dissolving its form, and mingling with that dust out of which it was created. Its relations are changed—it no longer moves, amid the busy scenes of this stirring world. It is still, and cold and senseless. It neither acts nor is acted upon. It is as insensible to all that is said or done around it, or over it, as the cold marble which marks the spot where it reposes in the unbroken stillness of the grave. It is unmoved, alike by the melody of the softest music and the terrific explosion of the heaviest artillery of the warring elements ;—alike insensible to the accents of a love bereaved, and the impassioned exultation of a revenge gratified. *It is dead.*

But that immortal part—that living soul that never dies and never can die—that within us which thinks, and wills, and loves, and hates ; which is capable of sending its thoughts through the cycle of human life, bringing all its periods in review, before its eye ;—which can hear a message from eternity, and comprehend it ;—which can be influenced by motives, and can entertain hope ;—a soul that can commune with the uncreated God, and that can wed itself into companionship with devils ;—that can soar forever or sink forever ;—can be an angel or a demon, a son of God or a child of woe—this *living spirit* has changed its relations. The blow of the destroyer that laid the body in the dust, burst open the doors of its tabernacle and let the imprisoned immortality free, to soar away to the God who gave it,—to dwell in *its own place* in another world. Thus its relations are changed.

Such a change of relations imparts to every instance of mortality both solemnity and interest. Circumstances connected with the departed, touching their character, their social, civil or domestic relations—the time or the mode of their death, serve to increase the breadth or depth of this interest, or to cast over the occurrence a profounder shade of solemnity.

No death is devoid of some measure of this interest and this solemnity. The infant that lives long enough to cast a smile into its mother's tearful eye, and then from that mother's throbbing heart wings its happy flight to the bosom of its Saviour, leaves, it may be, scarcely more than one household to weep over its early exit ; while another dies, and a whole nation of mourners lament that the "Father of his country" is no more.

Others meet their earthly end in terrific forms. Accidents on the land or casualties upon the sea awaken a deep sympathy for the friends of those, whose bodies, in passing through the gate of death, have been crushed by violence, or wrapped in the flame, or buried in the deep.

Another dies at home, on his bed, in the stillness of his chamber, surrounded by loved ones, who have done all that human skill can suggest and human affection can prompt. The report, that he is dead ! borne on the wings of lightning, reaches the distant parts of the land, before the going down of the sun. All hearts are filled with grief, and all countenances are shaded by sadness, and a whole people, in a patriotic forgetfulness of all their political differences, bow down together, as one family of mourners, under the rod of that Providence, which removes, without violence and amid the sublime repose of Christian faith,

one of the most gifted minds which has adorned the human race in modern times. Thus is this interest and solemnity increased or modified, by the circumstances of the person, or the time or manner of his death. But this interest is by no means limited to the classes which I have indicated.

There is another class, whose departure hence, though in the natural order of events, and therefore always to be expected, and which, consequently, rarely takes surviving friends by surprise, draws to itself an interest which nothing but extraordinary length of days can impart. The death of one who has outlived all his generation—who has overlived the appointed age of man, for a period almost equal to one generation—whose sun, lingering long in a calm and cloudless sky, sinks gently to its rest beneath that horizon which separates two worlds, where the twilight of the one becomes the day light of the other;—such a death has an interest that belongs not to the earthly exit of the larger portion of the human family.

Such was the death of him, whose lifeless body lies before us, awaiting to receive from fraternal hands the last kind offices which those hands can perform;—the last tokens of profound respect which this vast assemblage of friends and Brethren can offer to the memory of the departed.

I have said this is a solemn and an interesting occasion. It is *solemn* because it is the occasion of death. It is made specially *interesting* by the long and the eventful life of him who has now finished his course, at the unusual age of more than *ninety-five years*. But it is not the length of days, merely, that has imparted to this event a character, which has drawn so many to his burial. The circumstances connected with the history of our departed Brother, make his funeral an extraordinary occasion, which, from the very nature of things, never can recur.

He was the last of that band of patriotic men, who fired those signal guns, which, while they proclaimed to the colonies the commencement of the Revolutionary struggle, announced to the world the dawn of that day of civil liberty, whose light is pervading every part of the earth, and whose sun is now rapidly rising toward its zenith, in the firmament of the nations.

His soul was the living link which bound that generation to this. It was no common privilege, which many here have enjoyed, to see the living hands that aided in lighting those beacon fires of freedom which cheered the hearts of the noble defenders of human rights in times that "tried men's souls."

5 Mr. Harrington was born in this town in 1728, when the clouds had already began to gather blackness in the political horizon, foreboding that terrific storm which soon swept through the colonies.

On the ever memorable 19th of April, 1775, when young Harrington was but 17 years of age, on the altar of whose young heart the fires of a true patriotism were already kindled, he went forth to aid in striking the first blow in that great struggle, which, under God, resulted in establishing the principles of civil liberty in this new world and secured for a free people the unmolested enjoyment of their rights.

Before the rising of the sun on that memorable morning, this boy was called from his bed by his mother, whose heart beat in unison with his own with the impulses of a true spirit of patriotism, who told him that "*the REGULARS were*

coming, and something must be done." Is it asked what this mere stripling could do in the face of such a foe? I answer, he could do what he *did* do: He struck the *key-note* of the Revolution, and with his shrill fife sounded the first martial music that stirred the hearts of the sons of liberty and rallied patriots to the conflict.

A mere lad as he was, yet he was not too young to be a patriot,—nor so much a *child* that he could not do the duty of a *man*, in times which put to the test the principles, the courage and the constancy of older heads and hearts.

Of all that noble band of forty minute-men, who drew themselves up in front of a whole regiment of British soldiers on Lexington Common, on that eventful day, our departed Brother was, at the time of his death, the only survivor. All had been gathered to their fathers. For nearly eighty years after this battle, a kind Providence had watched over him and preserved him to be a living representative of that period, so eventful in the history of this country and in the history of the progress of civil liberty in the world. He was spared to behold the fruits of that great struggle as they are now to be seen, after the lapse of four score years, in a Republic which numbers upwards of twentythree millions of inhabitants, and whose territory now reaches from ocean to ocean. What a change for one man to see! What other human eyes ever looked upon the like? For some time he had been the only living link that bound the ante-revolutionary epoch to the present age.

It was the purpose of Mr. Harrington's father to give his son a liberal education, and he was pursuing his studies at home to that end. But the ruthless hand of a hired soldiery sacked his father's house, and among other things, destroyed the books of the student. The inconvenience of procuring others, and the distractions consequent upon the Revolution, led to a change in his plans, and he determined to follow the vocation of a farmer. He has consequently for this long period resided in the immediate neighborhood of these early scenes.

As he began, so did he continue: a firm friend of his country—an intelligent, consistent and useful citizen—always maintaining the reputation of an honest, industrious and upright man. For more than a quarter of a century he has been looked upon by his fellow-citizens as a patriarchal patriot. The young and the old have alike paid him the homage due from children to a father. Of late years, as the number of the worthies of Revolutionary times diminished, the attention of the public has been turned more exclusively towards him.

But this old man,—this venerable Patriot,—this Hero of the Revolution,—this last survivor of the battle of Lexington, is now no more. His spirit has returned to the God who gave it. His body now lies here before us, awaiting to be committed to the earth, "dust to dust,—ashes to ashes," and we are here assembled to do this office and to give the last earthly honors to all that remains of our late friend and fellow-citizen.

This is an extraordinary occasion. It is an event in our own history which will be long remembered. It is fitting that such an occasion should be noticed in no common manner. We but yield to the promptings of a sense of propriety and duty, when we leave, for a while our ordinary vocations, to pay by our presence here, a profound respect to the memory of such a man.

It is seemly that his friends and neighbors, among whom he has so long and so happily lived, should come up hither, in so large numbers, to follow his body to its last resting place. It is well that the neighboring towns should be here, by their delegates, to pay that respect to the dead, which they have so long entertained for the living. It is but the expression of the honor which is justly due to the memory of the last survivor of that company of patriotic volunteers, who, eighty years ago, marched through these streets; that the volunteer militia of this State should be here, to do their duty as soldiers, capable of appreciating the worth of those who fought for that liberty which has become the birthright of every American. It is fitting that on such an occasion the State should be here, in the person of her honored Executive, and of those who represent her in both branches of the Legislature, to honor the memory of the last survivor of that band, who fought the first battle for freedom on her soil.

It is meet that the Masonic Fraternity should come up hither, to carry the body of their departed Brother to its burial. For about seventy years he has been a member of this Fraternity. As early as the year 1797, he petitioned for a charter for Hiram Lodge; and from that time to this, a period of nearly sixty years, he has been a member of this Lodge, and was for many years its Secretary. He was strongly attached to the Order;—he loved its principles and honored them in his life. He was its fast friend, as well in the darker days of trial, as in its brighter periods of prosperity. He stood by it when friends forsook it; when enemies assailed it. He lived to see the triumph of truth in the revival of this cherished Institution.

Of late years he had repeatedly expressed the wish that his body should be buried by his Masonic Brethren.

It is an unusual thing for the Grand Lodge of this State to attend, as such, the funeral of one who had never been a member of it. When we recall the fact that in a few weeks after the battle of Lexington, the then Grand Master of the Grand Lodge of Massachusetts went forth, at the call of his country, and lost his life on Bunker Hill, it is fitting that that Grand Lodge over which WARREN presided, should bury a Brother, the last of those who were among the first to light the fires of the Revolution.

We have come to do a solemn duty. We shall commit the body to the ground; but the Spirit has gone to another world. We trust that it is at rest. We shall plant the sprig of Acacia, that symbol of immortality with which he was familiar, at the head of his grave, in token of our belief that his soul still lives and that his body will rise again at the last day.

This is full of consolation, instruction and admonition.

The friends of our departed Brother have the satisfaction of looking back upon the long and useful and eventful life of him, whom they have so long and so well loved and whom this country have so long honored; and of believing that his soul is now enjoying that "rest that remaineth for the people of God."

All classes are instructed by the doings of this day, that it is not always extraordinary talents or high station or great learning or immense wealth that will secure the universal respect of the wise and the good. Let the *young* especially learn what they hear and see on this extraordinary occasion, is the spontaneous

tribute, paid by an intelligent people, to that moral worth which no honors can confer, and which belongs to the reputation of a patriotic citizen, and alone to the unblemished character of a Christian man.

We are admonished that death is the end of all men—that soon our friends will follow our bodies to the house appointed for all the living. Let us then rightly improve this dispensation of Divine Providence, by making that preparation to meet God in peace, which can only be done by repentance of sin, faith in Christ, and a holy life. Let us aim so to live that "we may die the death of the righteous, and our last end may be like his." Thus living and thus dying, we shall "fall asleep in Jesus," with the blessed hope that when the trumpet of the Archangel shall break the slumbers of death, we shall awake in the Divine likeness, and arise in the morning of the Resurrection, to meet our Judge and Saviour, and hear from His lips the welcome words: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Thus were consigned to their final resting place the mortal remains of the *last* of that little band of patriots who fought the *first* battle of the Revolution,—a faithful BROTHER, an exemplary citizen, and an honest man.

GRAND LODGE OF MINNESOTA.

We have a copy of the proceedings of this young and promising Grand Lodge, had at its second annual communication at St. Paul, in January last. Three Lodges were represented, and the officers of a new Lodge working under the dispensation of the Grand Master, were present as petitioners for a Charter. The M. W. Hon. A. E. AMES, Grand Master, opened the session in an appropriate address, from which we extract as follows:—

In this new land—so much admired for its fertility of soil—its invigorating atmosphere and healthy climate—its beautiful landscapes, seen from nature's many observatories—its crystal lakes, upon which the beams of light dance with pleasure—its cascades, that sprinkle us with their rainbow showers, and speak notes of prolonged eloquence to the Supreme Architect—we predict a bright day for Masonry. These profusions of Nature, so well calculated to lead the contemplative mind to admire the rich and glorious works of the Creator, will prepare hundreds to come to our Altar, to learn our cardinal Virtues, to be influenced by our principles, and be adjusted by our working-tools. In this way, many a link will be added to our indissoluble chain of sincere affection.

As yet we are in our infancy: so are all the influences that are to be auxiliaries in developing the resources of Minnesota. Cast your eye around, and the heart is made glad with the enterprise of our people. The wild prairies have been made to smile with the fruits of cultivation. The Mechanics have set their signets upon the prairies and in the rural groves; and Commerce has extended her strong influence

of wealth over our rural cities. In concert let us labor for the best interest of Minnesota, and despise not, nor disregard feeble influences.

Our beginning reminds me of the small stream that burst from the gray rock on the mountain side—it found its way along its pleasant path—was added unto until the arts acknowledged its usefulness—still further on, Commerce was pleased to smile upon its face—and still further on, it emptied its full measure into the great ocean.

Alas—Like the car, forced from its secret sub mountain way, emerges into day, and crosses the Elysian fields of earth on its allotted way—so may it be with Masonry in Minnesota! may she arise and shine, and make her own summer.

Charters were granted for the establishment of Hennepin Lodge, Minneapolis, and Ancient Landmark, at St. Paul—making five Lodges in the jurisdiction; and a Royal Arch Chapter at the latter place. We notice nothing further in the proceedings of special interest, except it be that the Grand Master was authorized to attend the proposed Convention for the organization of a National Confederation, should such Convention be held.

ENGLISH MASONIC WORKING TOOLS.

The following illustration of the "Working Tools," as given by our Brethren in England, will probably be new and interesting to many of our readers:—

The Working Tools of an Entered Apprentice Mason are the Twentyfour Inch Gauge, the Common Gavel, and the Chisel.

The Twentyfour inch Gauge is the first instrument put into the hands of the workman to enable him to measure and ascertain the size and extent of the work he is about to engage in, thus to compute the time and labor it may cost.

The Common Gavel is an important instrument of labor, and highly esteemed as an implement of Art. Though recognized by various Artists under different appellations, it is yet admitted by them all that no work of manual skill can be completed without it.

The Chisel is a small instrument, though solid in its form, and of such exquisite sharpness as fully to compensate for the diminutiveness of its size. It is calculated to make an impression on the sharpest substance, and the mightiest structures have been indebted to its aid. * * *

From the Twentyfour inch Gauge we derive a lesson of daily admonition and instruction; for as it is divided into twentyfour parts it recalls to our minds the division of the day into twentyfour hours, and directs us to appropriate them to their proper objects, namely: Prayer—Labor—Refreshment and Sleep.

From the Common Gavel we learn that skill without exertion is of little avail—that labor is the lot of man; for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design.

From the Chisel we learn that perseverance is necessary to establish perfection; that the rude material receives its fine polish but from repeated efforts alone; that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind and render the soul pure.

From the whole we deduce this moral, that knowledge grounded on accuracy, aided by labor, prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish happiness in the paths of science.

The Working Tools of a Fellow Craft Mason are the Square, Level and Plumb. The Square is to try and adjust all rectangular corners of buildings and assist in bringing rude matter into due form. The Level is to lay levels and prove horizontals, and the Plumb is to try and adjust all uprights while fixing them on a proper basis. * * *

The Square teaches morality, the Level equality, and the Plumb justness and uprightness of life and actions.

Thus by Square conduct, level steps and upright intentions, we hope to ascend to those immortal mansions whence all goodness emanates.

The Working Tools of a Master Mason are the Skirret, Pencil and Compasses. The Skirret is an implement which acts on a centre pin, whence a line is drawn to mark out the ground for the foundation of the intended structure. With the Pencil the skillful Artist delineates the building in a draught or plan, for the direction and guidance of the workmen, and the Compasses enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts. * * *

The Skirret points out that straight and undeviating line of conduct, marked out for our pursuits in the volume of the Sacred Law. The Pencil points out to us that all our words and actions are observed and recorded by the Most High, to whom we must give an account of our actions through life; and the Compasses remind us of his unerring and impartial Justice; for having defined for our instruction the limits of good and evil, he will either reward or punish us as we have obeyed or disregarded his Divine Commands.

Thus the working tools of a Master Mason direct us to bear in mind and act according to the laws of our Divine Creator, so that when we shall be summoned from this sublunary abode, we may ascend to that Grand Lodge above, where the world's Great Architect lives and reigns for evermore.

PRACTICAL MASONRY.

THE Grand Master of the Grand Lodge of Illinois, in his annual address before that body, at its late session, cites the following incident, as illustrating the practical operation of the principles and teachings of Masonry, in the case of a sick Brother, in a "strange land and among strangers."

Henry D. Garrett, who was made a Mason in Monmouth Lodge, No. 37, emigrated a few years since to Oregon, where he was an officer in Lafayette Lodge, under the California jurisdiction. His health failing, he emigrated to the Sandwich Islands, where he died. Before leaving Illinois, he borrowed five hundred dollars of Jacob Garrett, his father, of Fulton county; and, on his death-bed, he deposited five hundred dollars with the Brethren of Hawaiian Lodge, at Honolulu, with the request that it might be sent to his father. The Brethren there paid the expense of his sickness and burial, put the money to use, and upon the first opportunity, forwarded a bill of exchange on New Bedford, to the Grand Secretary of the Grand Lodge of California, who forwarded the same to our Grand Sec-

retary. The bill was negotiated by Hon. James Knox, without charge, and, in July last, the sum of five hundred and fifty dollars was paid, by the Grand Secretary, to Mr. Garrett; and the receipt of the same was immediately transmitted to the Grand Secretary of California. Thus, we see, that no matter where a Brother may be, whether in the East or West, or on the far off isles of the ocean, he is cared for in his last moments—consoled and comforted on his last lonely journey—and his dying requests scrupulously executed by his Brethren of the “mystic tie.”

INCREASE OF INITIATES.

WE have been politely favored with a copy of a sensible address delivered at Charleston, S. C. on the 27th December last, by R. W. EBENEZER THAYER, S. G. W. of the Grand Lodge of that State, and had marked a couple of extracts for our pages, but can find room the present month for but one of them, and that the shortest, though it will not prove the least valuable if the wholesome counsel it gives be properly heeded:—

“The greatest and most important measure for securing the perpetuity of the Order, is the exercise of extreme caution in the admission of members. It is justly apprehended that many have been admitted, not possessing the requisite qualifications. Neither the influential station, great wealth, nor the most commanding talents of an individual, should ever recommend him to be made a Mason, unless with all these, he possesses a high moral sense, untarnished honor, and unbending integrity. Neither should poverty, nor humbleness of station, prove an obstacle to admission, for with these the applicant may possess, abundantly, all the sterling qualities of character, above enumerated. Such a one may be pre-eminently useful to the Order, decorating it by his virtues, and benefiting it by his services.

“Were every Brother, from the Grand Master in the East to the humblest, to consider himself a Tiler of the Lodge to which he is attached, much that has disgraced, degraded, and injured Masonry, would have been avoided. Until this is generally adopted by the Brethren, these, it is feared, will be often inflicted. The implement here alluded to, is not that borne by that highly useful officer, but the ballot, which every Brother is imperatively bound to use without distinction, whenever stern necessity and fidelity to the Order, imperiously require it. No mawkish sensibility, no timid apprehension of wounded feeling, no fearful dread of exciting hostility, should deter a Brother from wielding this indispensable implement, when duty requires it, to protect the Craft from the intrusion of unworthy men, who would mar the proportions of our beautiful temple, and interrupt the harmony of our proceedings. More particularly is it now important, that this implement should be borne in mind. Masonry having outlived prejudice, and become popular, many might seek admission from improper motives—the prosperity of the Craft would thereby be endangered, fearfully threatening the stability of its institutions.

“The Fraternity often suffers, it is feared, from the anxious solicitude of many to advance their friends too rapidly in the Order, without sufficient Masonic

knowledge. The progress of a candidate should be slow, gradual, and with strict regard to his acquirements. It should ever be remembered that whatever is easily obtained, is often slightly valued, and may, unfortunately, prove the object of disgust, not of attachment.

“The unexampled prosperity of the Order, at the present time, while it creates the most grateful emotions, should incite to greater energy and increased exertion, to maintain and guard from injury the high and dignified position now occupied. Prosperity has more dangers than adversity; the chilling winds of the latter harden the frame, and its lowering sky, though it afflicts, does not create despondency, and produce feebleness of effort, but incites to renewed exertion and vigorous action. But the meridian sun of the former enervates; its balmy breezes too often lull the yielding soul to a fatal repose, unfitting it for firmness and energy of exertion.”

MASONIC MORALITY AND BROTHERHOOD.*

MASONRY, in all ages of the world, has been considered something beyond a mere simple institution. The moving ages of the past, rolling on as they have, sweeping almost every tangible thing into oblivion, have left our glorious institution unmoved. Centuries of the past, hoary-headed, and venerable in the great family of Time, look down upon our glorious institution from days farther off than the building of the pyramids, or of any existing nation of men. There she now stands, as it were, the great monument—the *only* lasting monument,—of man's creation to the present time. And why, let it be asked, is it, that Masonry has thus withstood the shocks of time, and the rude encounter of the principle of decay, which have shaken all things else? The reply is simple—it has been the heaven-born character of her nature,—the august and angelic principles of her formation.

Were Masonry aught but one based upon pure and moral principle, it could not in this enlightened day, sustain itself for an hour. Her morality is her vitality; as an institution of morality, she takes in her hand the lamp of Faith, Hope, and Charity, and leads the way for Christianity into paths hitherto untrodden, and into hearts to all other influences impervious.

It is to be feared, that too little thought is given generally, to the moral character of Masonry, by its votaries. It should not be so. Go where we will, no purer principles of truth and rectitude of life are promulgated, than among us. Our teachings are of the most sublime and exalted order; and unlike most other earthly institutions, whoever become the teachers, the doctrines are the same.

Let us then, Companions, practice the precepts of our Order. Let us go forth among men, as the faithful exponents of the great principles which we profess; always living and acting in conformity thereto, that not only no reproach be ever brought upon the Brotherhood, but that the world shall point to Masonry through us as a righteous institution, ordained for man's best good, and the honor and glory of the Great I Am.

*Report of the committee on correspondence in Grand Chapter of Maryland.

ADDRESS

Delivered before the M. W. Grand Lodge of Illinois, at Springfield, on the occasion of the Public Installation of Officers, October 5, 1883, by R. W. THOMAS SHIRLEY, Esq., Grand Orator, and W. Master of Oriental Lodge, No. 33, at Chicago.

M. W. Grand Master—R. W. and W. Brethren, Ladies and Gentlemen:—

It is sweet to see the tempest-tossed vessel homeward bound, with canvas spread to the favoring breeze, fast-scutting upon Old Ocean's heaving bosom, and nearing the dear shores of our father-land.

It is sweet to see the tender greeting of long absent loved ones—the cordial grasp of affection's trembling hand, the dew-drop of joy glistening in the sparkling eye; to hear the full-souled welcome to "home, sweet home!"—to receive friendship's pure and ardent embrace, and feel the heart throb exultingly in unison with heart.

It is sweet when the day toil is over, and soft twilight mantles all in her darksome drapery, to be environed with the delectable *aroma* of fragrant flowers, soothed by the nightingale's dulcet voice, lulled by the drowsy murmurings of a babbling brook, and fanned by the frolicsome flutter of a zephyr's wing.

It is sweet when

"Meek Diana's crest,
Floats through the azure air, an Island of the blest,"

to wander amidst the crumbling ruins of some ivy-wreathed edifice, pillowed upon the time-worn breast of grave antiquity, covered with the dust of centuries, the mausoleum of a thousand associations—the statesman's hope, the student's ambition, the lover's vow, the votary's prayer, and sleeping in the mild moonlight, calm, quiet and peaceful as old age on the bosom of death;

"But sweeter still, than this, than these, than all,"

is the harmonious meeting of Masons—the mingling of sympathetic feelings, the melting of hearts into one indissoluble Brotherhood, the lavage of souls in the pure, pellucid foot of Charity, ever overflowing with refreshing showers, ever descending from the never-failing Ocean of Heaven's ever during kindness.

Here, we are shut out from the busy hum of the bustling world—its strife, confusion and jarring discord; here the shrill clarion of politics is never sounded; the wild shouts of fanaticism never heard; the harsh thunders of bigotry never muttered.

Here no billows of contention ever rise; no tempest of passion ever lowers; and no lightning of anger ever flashes athwart our "starry decked Heaven;" for FRIENDSHIP is present with counsel kind; MORALITY speaks with stern command; and BROTHERLY LOVE, hushing all in harmony, softly glides from heart to heart, hugging each in its liquid arms, like the little brook that dallies by the way side, to embrace and kiss the beautiful flowers that embower its mossy banks.

And, oh! if there be an oasis in life's wild waste—if there be an Elysium on Earth—a relic of Eden—any "bliss of Paradise that has survived the fall!"—it is here—here, where Masons meet around the same holy altar, and bow to the same ever true and living God!

Then, my Brethren, on this auspicious day, at the close of these imposing ceremonies, and on the commencing of a New Masonic Year, let us with the devout spirit of the faithful votaries of Islamism begin our Annual Pilgrimage.

We draw back the sable curtain of the PAST, and under the shadowy twilight of antiquity, let us wander along the ghostly vista of departed centuries, amidst the wreck, the ruin, the rubbish of TIME, and contemplate the gorgeous Temple of Masonry, standing nobly erect in all its original symmetry, its brightness, its splendor, rearing its lofty dome, far, far away in the pure empyrean, in the eternal sunshine of Heaven!

Let us approach*.* Let us enter; and here on bended knee, offer our oblations at the holy shrine of Masonry. The tutelar Goddess receives the grateful offering with the benignant smile of approbation—still beautiful as *Anodymene*, issuing from the bosom of the waves; lovely, as

—"Young Iris when she dips
Her mantle in the sparkling dew;"

pure, as the glacier's virgin snow; fresh, as Aurora laughing the shades of darkness away; and blooming, as the rose deep blushing at its own redolent sweetness—

"Time writes no wrinkle on her spotless brow,"
Such as creation's dawn beheld, thus is she now.

The evening cloud receives the kiss of the parting sun, dies in a blush, and is forever gone; the Heaven-dyed Iris lives but an hour; the delicate flower falls in a day; the freshness of youth soon fades from the carnationed cheek of the maiden; and man, formed in the image of God, next to the angels in intelligence, with his colossal mind compassing and penetrating earth, sea, and sky, dies!—and where is he?

Nations pass away; empires decay; monuments of antiquity crumble into dust; the bat wings his drowsy flight in the palace of kings: the spider weaves his web in the council chamber of senators; and the owl sings his watch song in the august temples of the gods!

The mountain falling, sleeps on the bosom of the plain; the green island sinks in the embrace of the ocean; the comet is lost in the wilderness of worlds; and the sweet Pleiad leaves the arms of her dear sisters, to wander an outcast in the boundless blue depths of ether! But amidst these mutations, Masonry still survives; for, like the house of the wise man, it is founded on a rock; and as the dark ocean of oblivion sweeps along, and engulfs passing events in its inky waves, Masonry, standing justly and uprightly on her watch-tower with lamps trimmed and lights burning on her sacred altar, unfurls her snowy banner to the breeze, and shouts amid the gloom—all is well! glory to God in the highest, and on earth, peace, good will toward men!

These last simple, but eloquent words, embody all the principles of our time-honored institution—its whole design, scope and aim—and contain the essence of genuine Freemasonry. To accomplish this end, it commands proficiency in the several arts and sciences; adopts the Holy Bible as its statute-law: Brotherly Love, Relief, and Truth, as its tenets; enjoins the practice of the cardinal

virtues, Temperance, Fortitude, Prudence, and Justice ; and is ever admonishing us to have Faith in God, Hope in Immortality, and Charity to all mankind—thus, by symbols, the most expressive and impressive, forming a beautiful system of morality, positively prohibiting all that is degrading or debasing, and earnestly inculcating whatsoever is true, whatsoever is honest, whatsoever is just, whatsoever is pure, whatsoever is lovely—calling into exertion the noblest feelings of the heart, the loftiest aspirations of the soul, and bringing into requisition the strongest powers of the human intellect.

Hence, Masonry dispels the lowering clouds of ignorance, wipes away the suffocating mists of bigotry, and gives freedom of thought, of speech, and of action ; and man's mighty intellect, knocking off the clanking chains of servitude, and shattering into atoms the iron crusted shell of selfishness, emerges from its prison-house, and steps forth in the beautiful sun-light of knowledge in all its God-like majesty, "redeemed, regenerated, and disenthralled !"

It unbars the golden gates of science, unlocks the secret chambers of mystery, affording a pleasure more delectable than the roseate sweets of Bacchus' ivy-wreathed goblet, more enrapturing than the mountain-moving music of Orpheus' heaven-born lyre—unfolding a treasure more desirable than the pearl under "Oman's green water"—more valuable than the glittering ore of the wild Sacramento.

It opens the broad book of the Universe, with its ten thousand interesting and instructive objects of contemplation ; the beautiful earth, "so glorious in its action, and in itself"—its towering mountains—its quietly sleeping vales—its soft rolling streams—its rushing torrents, and thundering cataracts—the wide world of waters too, old Ocean

"Boundless, endless, and sublime,
The image of Eternity, the Throne
Of the Invisible ;"

The illimitable blue expanse above, like another mighty ocean, far, far away—vast Archipelago, studded with countless glittering isles, throbbing with light, in the great pulse of Nature : Nay, the little glow-worm that twinkles amid the darkness of Night—"the bright Eye of the Universe," the gorgeous sun that swings resplendent in the boundless realms of space ; the animalcule that floats upon the downy bosom of the breeze ; the huge mastodon that shakes earth with his ponderous weight ; the tiny humming bird, that sports in the chalice of the honeysuckle ; the proud eagle, that cleaves with unwearied wing the pure empyrean ; the insignificant flower that dares not raise its sinking form from the earth ; the beautiful lily, that drinks the life-giving dews of heaven, and bows its lovely head in humble gratitude ; the dwarfish, stunted oak, that boldly braves the chilling blast which sweeps the mountain's top ; the magnificent, heaven-towering magnolia, that burthens the balmy zephyr of the sunny south with the delicious aroma of its snowy blossom ; the soft night wind, that gently creeps along, hardly rustling the crisp, withered leaves of autumn ; the storm-king, that moves wildly onward, seated in his dark pavillion, wrapped in his sombre mantle, and drawn furiously along by the dashing steeds of the hurricane, whilst the lofty

forest bends in humble awe at his majestic presence, and heaven's artillery greets his direful coming with fiery flash and deep-mouthed thunder :—the midnight sun, that bathes in splendor the bald summit of the Avasaxa, and gilds with golden resplendency the ice-berg's pellucid brow ; the Aurora Borealis, that encircles the Northern Pole with roseate majesty, and lights the weary laplander to his cheerless home ; the blazing comet, eccentric wanderer of the skies, that for ages courses the blue sea of ether, visiting countless glittering world's, beholding them in the beauty of their creation, in the august magnificence of their meridian glory, and in the awful sublimity of their mighty ruin—these, all these, Masonry regards—surrounds with the bright halo of divinity, till man, toy of fortune, child of sorrow—

"Pendulum betwixt a smile and a tear,"—

kneels in humble submission to the will of the Supreme Grand Master ; and although Epimetheus is wedded to his bride, the box of Pandora opened, the crime of the first born multiplied to infinity, and the earth, poor mother, forced to drink the life-blood of her own children, and weep rivers of purple tears at the unholy sacrifice ; forgetting every thought unkind, he turns to his fellow-man, hugs him to his bosom, and calls him Brother !

Then let the enemies of Masonry do their worst, let them curl the lip of sarcasm, wag the head of derision, and point the finger of scorn ; wherever there is a hand open to the melting appeals of charity, a heart susceptible to the tender emotions of sympathy, a soul capable of appreciating man's exalted destiny—there, whether in our own happy America, or in the less favored portions of this vast globe—whether amidst the chilling snows of Siberia, or the vine-clad hills of beautiful France—whether on the fertile banks of the Nile, or in the scorching deserts of Arabia—there will the sound of the gavel be heard, and true and faithful Craftsmen be found at work in the great quarry of Friendship, Morality, and Brotherly Love.

Ay, let the ocean of opposition be lashed into tempest ; let its billows roll mountain high, and dash their maddening spray into the very face of heaven ; the rod of a Moses will divide the waters, and like the children of Israel, we shall pass through dry-shod. Nay, let the winds of Æolus be invoked ; let the fires of persecution be kindled ; let her furnace be seven times heated ; like the Hebrews of old, we shall come forth from the flames, scathless and harmless, for, ever *with* us, is the God of our Fathers ! And, amidst all, our beloved institution will remain nobly erect—

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Tho' round its breast the rolling clouds are spread,
Eternal sunshine settles on its head !"

No—the progress of Masonry can ever be stayed—its principles can never die—will ever live ; for they are indelibly engraven on the memory of the *faithful*, they grow in the hearts of the *true*, and shine forth in the lives of the *worthy*. Nay, they are heard in the soft whisperings of the breeze, and in the hoarse howlings of the hurricane ; they are written by the lightning on the cloud, and mut-

tered in the deep reverberations of the thunder; they glow in the splendor of the sun-dazzling day, speak in the gloom of the dark jewelled night, are sung in the music of the ever-rolling spheres, and emblazoned in characters of living light on the azure tablet of the heavens!

M. W. Grand Master, and officers of the Most Worshipful Grand Lodge of Illinois: To you the growing interests of our beloved institution in this State are now entrusted for the ensuing year; and from your high position, and well known character, we feel assured that our confidence is not misplaced.

During your term of office, many questions concerning Masonic jurisprudence will doubtless arise, and much will be said of *innovation*, and the *ancient* usages of the Order. And I beg of you, while you shun Scylla, do not fall into Charybdis—mistake not the dry letter of the law for "*ancient usage*," or a liberal and enlightened construction for the innovation.

Brethren of the M. W. Grand Lodge: You can do much in assisting your Grand Officers in the discharge of their arduous duties; and as you are shortly to return to your respective places of abode, instruct your less informed Brethren in the many important lessons which have here been inculcated.

Practice unceasingly the sublime principles of Freemasonry, and "become workmen which need not be ashamed."

And when you have finished your labors on earth, and the Supreme Grand Master sounds his gavel to summon you to

"That undiscovered country from whose bourne
No traveler returns,"—

may you go down to the grave, like the sun as he sinks in the cloudless west, leaving to the world the soft twilight of a glorious career!

MASONIC CORRESPONDENCE.

April 6, 1854.

C. W. MOORE—*Sir and Brother*: In your April number I observe several questions of Jurisprudence, some of them very complex. I have been myself compelled to decide instantaneously in one or two cases that resembled in their principal features, some of those to which you refer.

A. and B. were proposed for Initiation, recorded, stood over for enquiry one month, and approved by unanimous ballot; but did not come forward on the night of approval; at the next meeting, a member of the Lodge made charges against both candidates, that affected their general reputation, and which, if made before the ballot, would have ensured their rejection, because we require unanimity. He insisted that a new ballot should be taken; but this I refused to allow; because their acceptance had been communicated to each, and I viewed them, as in some measure, initiates of the Order, entitled to a fair and full investigation, but not in the Lodge; my decision was contested by several members, but I persisted, and appointed a committee of respectable and intelligent Brethren, not belonging to the Lodge, who made accurate inquiry into the matter, and ignored the charges,—the candidates were admitted.

In one or two subsequent cases, when black balls appeared in the box, although I have uniformly refused to allow a reconsideration of the ballot, or permit any argument, or remonstrance after balloting, I have caused the ballot to be again taken, *at once*; when it has been suggested that some error might have occurred in putting in the balls.

Your judgment upon disputed points is so clearly stated, and elaborately argued, that the Magazine is become a book of Masonic Jurisprudence, as well as of general information;—no Lodge should be without it, for it contains opinions and decisions upon the greater part of questions that can occur in the operations of Lodges.

Pardon me sir and Brother, for the liberty which I have taken in troubling you with these matters, the more particularly as they are merely private.

I am, sir and Brother, respectfully, your ob't servant, R. G.

Knoxville, Ill. March 30, 1854.

PURSUANT to previous notice, Delegates from Illinois, Springfield and Alton Councils of Royal and Select Masters, convened at Masonic Hall, in Springfield, March 10, 1854, and organized by appointing Companion W. A. Dickey, chairman, and H. G. Reynolds, Secretary. A Constitution, By-Laws and regulations for a Grand Council were then adopted, and the following officers elected, viz:—

I. H. Hibbard, of Alton, Grand Puissant, J. H. Matheney, of Springfield, D. Grand Puissant; C. C. Palmer, of Knoxville, G. T. I.; W. H. Turner, of Alton, G. P. C.; C. W. Chatterton, of Springfield, G. C. G.; Wm. McMurtry, of Henderson, G. T.; H. G. Reynolds, of Knoxville, G. Rec.; Rev. S. Y. McMaster, of Alton, G. Chap.; A. R. Robinson, of Springfield, G. Sent.

Fraternally, H. G. REYNOLDS.

Comp. C. W. MOORE, Boston.

Pepperell, Mass., April 17, 1854.

BR. MOORE,—Please insert the following notice in the Magazine. DR. EBENEZER P. HILL, of Shirley, died March 22, 1854, aged 49 years. Dr. Hill was a skillful Physician, and much beloved. He held a prominent station in St. Paul's Lodge, Groton, when the demon of Anti-Masonry was aiming its shafts against our *Holy Temple*. As a *Mason*, he was *firm*, and true to the Institution as a *Magnetic Needle* is to the *Pole*. There is something mysterious in what we call *life*—which baffles the Chemist to define. *To-day*, we shine in all the beauty of loveliness—to-morrow, our bodies are returning to their *elementary state*. Let us then improve every leisure moment while the day lasts. "For the night cometh!"

Yours, Fraternaly,

LUTHER S. BANCROFT.

WISDOM, STRENGTH AND BEAUTY.—The following singular coincidence has been observed by an English writer in respect to the Hebrew words for wisdom, strength and beauty, the three principal supports; so striking is the coincidence, that we are not surprised that he doubts whether it is an accident, or intentional on the part of those who first introduced these attributes into the Lodge. *Dabar*, is the Hebrew for wisdom; *Oz*, for strength; *Gomer*, for beauty. Now, take the initials of these three words in the above order, D, O, G, and spell them backwards, or from right to left, according to the genius of the Hebrew language, and you have *God* as the archetype of that *Wisdom, Strength and Beauty*, which support and sustain a Masonic Lodge, and whose name is thus formed by the initials of these attributes.

MASONIC CHIT CHAT.

THE ANCIENT AND ACCEPTED RITE IN ENGLAND.—We learn from the London Freemasons' Review, that a Chapter of Rose Croix was opened at Coryton Park, Devon, on the 29th October last, when four distinguished Brethren were admitted to this sublime and eminently Christian degree. And on the 25th of the same month, the Rose Croix Chapter of St. Peter and St. Paul was opened and consecrated at Bath, under highly favorable auspices. "There were present," says the Review, "many distinguished Brethren from distant parts of England, who availed themselves of the opportunity of witnessing this interesting ceremony. Among these were two Sov. Gr. Insp. Gen. of the Supreme Grand Council of the 33d degree, Brs. William Tucker, Esq. and Lt. Col. Vernon, who undertook the ceremonies of consecrating the Chapter and placing the M. W. S. Br. Charles John Vigne, in the Chair, which they performed in the most beautiful and impressive manner."

SUPREME COUNCIL 33d.—It will be seen by reference to the advertisement on the covers that the Supreme Council 33d, for the northern Jurisdiction, will commence its annual session for the current year, at the Masonic Temple in this city, on Wednesday the 3d inst. at 11 o'clock in the morning. There will probably be a very general attendance of the members and representatives from the different States under the jurisdiction, and the session will doubtless be one of much interest.

24th JUNE.—We learn that the address at Framingham on the 24th June, will be delivered by Rev. Mr. ALGER, of Roxbury.

The Rev. Mr. FLINT, of Charlestown, in this State, has been invited to deliver the address, on the same occasion, before the Fraternity at Manchester, N.H. Both these Brethren are fine writers and good speakers, and will add much interest to the occasion.

Br. S. CARLOS T. WARD, Jr., is an authorized agent for this Magazine, at Valparaiso, Chili, S. America.

¶ We have rarely met with a more forcible illustration of the great folly of multiplying Lodges faster than the actual demand for them, or a severer satire on granting dispensations for their establishment in unfit locations; and without the means of securing success, than is furnished by the following note addressed to the proper officer in one of our Western Grand Lodges:—

"DEAR BROTHER:—We surrender our dispensation because we cannot sustain a Lodge here. * * * We have the following property on hand:—1 altar, 1 24 inch guage, 1 gavel, and 3 TIN JEWELS; all of which we are willing to surrender to the proper authority."

We suppose the altar was a pine knot, and the 24-inch guage a lath! We congratulate the Grand Lodge on the possession of the property!

GRAND CHAPTER SOUTH CAROLINA.—A. G. Mackey, G. H. P.; B. B. Campbell, D. G. H. P.; J. B. Wynne, G. K.; J. A. Stuart, G. S.; Z. B. Oakes, G. T.; E. Thayer, G. S.; T. S. Arthur, G. C.; T. S. Gourdin, G. C. H.; F. Melchers, G. R. A. C.; S. Seyle, G. S.

ENGLAND.—We learn from the Review, that 2600 Grand Lodge Certificates have been issued from the Grand Secretary's office at London, for new initiates the past year; and that twentytwo new Lodges have been chartered, during the same time, mainly in Canada and Australia.

¶ The anniversary of St. John will be celebrated by Lafayette Lodge at Manchester, N. H. on the 24th June next.

¶ Br. S. A. Brown, of Columbus, Mi., is an authorized agent for this Magazine.

WANTED.—No. 3 of vol. 2 of this Magazine. Also, any odd Nos. of vols. 1 and 2. Also, No. 4, vol. 11.

EXPULSION.—We are requested to give notice that ISAAC PHILLIPS has been expelled by McMillan Lodge, No. 141, Cincinnati, Ohio.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. XIII.]

BOSTON, JUNE 1, 1854.

[No. 8.]

LODGE BY-LAWS.

WE made a brief reference in our last to a report laid before the Grand Lodge of Illinois at its late annual communication, by a committee appointed to examine and "point out any objections or unmasonic features," which they might discover in the By-Laws of the several Lodges under that jurisdiction. The importance of the subject induces us to refer to it again, not so much with a view to any critical examination of the suggestions contained in the report, as for the purpose of commending the example thus set by the Grand Lodge of Illinois, to the favorable consideration of those Grand Lodges in other sections of the country, in which this wise and conservative practice has fallen into disuse. If uniformity in the ritual be desirable, sameness of practice in the government of the Lodges is hardly less so. Both are essential to secure that degree of unity of action in all things, which has ever been the pride, and is the beauty and the strength of the entire Masonic system. It is with a view to the accomplishment of this purpose, that every Grand Lodge requires, as one of the conditions on which it issues its Charters, that the petitioners for them shall prepare and submit to its revision and approval, a code of By-Laws for the regulation and government of their proceedings when constituted as a Lodge. These By-Laws, so approved, the Lodge is neither at liberty to repeal, suspend, nor alter, without the permission of the Grand Lodge, or, in certain cases, of the Grand Master. At least this is the rule, though, as above intimated, like some other rules in Masonry, it is not always respected in practice. But, it is obvious, that where this is the case, the purpose of the examination and approval of the By-Laws of

the Lodge by the parent body, is defeated. If a Lodge may change its By-Laws at the first meeting after their approval by the Grand Lodge, then the act of approval is a work of supererogation,—an unmeaning ceremony, which had better be omitted in practice, as incompatible with the dignity and authority of the supreme body. A law that does not command the respect of the governed, or is so objectionable that it cannot be put in practice, is worse than an encumbrance upon the statute book; because, the tendency of it is to blunt and destroy that high moral sentiment and respect for authority, which are necessary to give force and efficiency to all laws. The rule in question, however, is not, we apprehend, one against which any such objection can be urged. The purpose of it is to give firmness and stability to the By-Laws of the Lodge; to afford protection to the minority against hasty action on the part of the majority, and to secure a correct and uniform practice among all the Lodges under the same jurisdiction. We cannot conceive that any hardship can result from the working of a rule having for its object the attainment of an end so desirable, so entirely consistent with the acknowledged principles of Masonic government, and so conservative in its provisions. It affords protection alike to the Lodge and to the Grand Lodge. To the former, it gives the protection which well defined and settled regulations, not subject to be changed by the whims or caprices of a majority, always afford,—*the protection of permanent laws*; and to the latter, an assurance that its regulations are accurately transcribed, or the spirit of them correctly embodied in those of the Lodge; and a reasonable presumption that, its intentions being understood, its authority will be respected. As showing the light in which this matter is viewed by our trans-atlantic Brethren, we transcribe the following articles from the Constitutions of the Grand Lodges of England and Scotland:—

"4. Every Lodge has the power of framing By-Laws for its own government, provided they are not contrary to or inconsistent with the general regulations of the Grand Lodge. The By-Laws must be submitted to the approbation of the Grand Master, or the Provincial Grand Master, and, *when approved*, a fair copy must be sent to the Grand Secretary, and, in the case of a country Lodge, also to the Provincial Grand Master; and, when any material alteration shall be made, such *alteration* must, in like manner, be submitted. *No law or alteration will be valid until so submitted and approved.*"—*Constitution Grand Lodge England.*

"11. Every Lodge has the power of framing By-Laws for its own government, provided such are not inconsistent with the laws of the Grand Lodge. The By-Laws must be submitted to the Grand Lodge, the Grand Committee, or Provincial Grand Lodge, for approbation; and when *approved* of and printed, a copy must be sent to the Grand Lodge, and also to the Provincial Grand Lodge."—*Constitution Grand Lodge Scotland.*

The rule as given in both these cases very properly invests the Lodge with power to form such By-Laws for its government as it may deem to

be proper, or necessary to meet its general wants or particular condition,—reserving to the Grand Lodge the right to revise and change them in such respects only as they are inconsistent with its own and the general regulations of the Order. When so revised and approved, the Lodge is not a liberty to change or alter them, without the sanction of the proper authority; and this is simply carrying out the intention of the rule, and the original action of the Grand Lodge under it. If, as has been already suggested, the Lodge is at liberty to change or alter its regulations at pleasure, the submission of them for the approval of the parent body, is an unmeaning ceremony—a worse than useless form.

To one unacquainted with the operation of this rule, the thought may suggest itself, that it would impose an onerous and unthankful duty on the Grand Lodge. If this were really true, it would be no sufficient objection; but it is not. Lodges rarely have occasion to change their By-Laws in any material particular, if they are properly prepared in the first place, and submitted to the revision of a competent and experienced committee. And if they were so prepared and revised, with a knowledge that no future change or alteration in them could take place, without the consent and approbation of the Grand Lodge, the necessity for amendments would be materially lessened. Such we understand to be the experience of Grand Lodges where the rule is strictly enforced. While on the contrary, the consequences of a neglect of it, are amply illustrated by the able and intelligent report of the committee of the Grand Lodge of Illinois. There could have been no occasion for that committee, and they would have been spared the almost herculean labor of examining the by-laws of some one hundred and twenty Lodges, had the rule been in force within that jurisdiction. Or, had the G. Lodge still thought proper to direct the examination to be made, its committee would have been able to report more than *fourteen* Lodges out of the whole number, in whose by-laws they "find no objections *worthy of notice*." That they were not able to make a more favorable report, or that their examination disclosed so many discrepancies and irregularities,—some of them indeed slight, but still irregularities,—in the By-Laws of such a large number of Lodges, under the same jurisdiction, is the strongest argument we can offer in favor of the necessity of the rule and its rigid enforcement.* The Grand Lodge of Illinois is one of the most intelligent Grand Bodies in this country, and is as active as any of its sister Grand Lodges,—and much more so than many of them,—in spreading intelligence and a knowledge of the laws and usages of the Institution among its subordinates. It is not, therefore,

*We are inclined to the opinion that if some other Grand Lodges were to apply the same severe test to the By-Laws of their subordinates, they might present a similar result.

from any want of the necessary means of information that these irregularities have arisen; but, most probably, from the neglect of a careful and proper exercise of the supervising power in the first place, and in the absence of the wholesome conservative rule we have been considering, in the second place. With these two landmarks to guide them, it would have been impossible for the Lodges to have gone astray, to the extent indicated by the report. The committee have faithfully performed a great and laborious work; and if the Grand Lodge would not loose the benefit of their perseverance and industry,—if it would have correctness and uniformity in the polity of its Lodges, it must provide some uniform and conservative rule for the making and better regulation of their By-Laws. Such a rule could not fail to be of mutual benefit to both parties; and we feel assured that the Lodges would receive it as a measure calculated to unite them still more closely as a band of co-laborers in the same vineyard.

A very large proportion of the irregularities discovered and pointed out by the committee, consists in provisions which are at variance with the established regulations of the Grand Lodge, and are such as a careful examination of the Constitutions of that body, would have enabled the Lodges to avoid, or committees of their own bodies to correct. But the truth undoubtedly is, that members of Lodges, as a general rule, take very little pains to make themselves acquainted with the regulations of their Grand Lodge, being content to leave that matter to their Master, who is too often hardly less remiss in this respect than themselves. The consequence is, that new By-Laws are made and old ones amended, more to suit the present whim or convenience of the Lodge, than with reference to their propriety or legality. The proper remedy for this has been already indicated. Another would be, to hold the Master personally responsible for the correctness and conformity of the By-Laws of his Lodge to the requirements of his Grand Lodge. If these requirements be such as a majority of the Lodges cannot approve, or deem oppressive, or are found to be objectionable in practice, they hold the corrective in their own hands, and can apply it at the proper time and in a lawful manner. But so long as the objectionable law remains in force in the Grand Lodge, every Lodge and individual member of a Lodge in the State, is under the highest obligation to support and maintain it in all its integrity. There are, we are inclined to think, provisions in both the Constitution and By-Laws of this Grand Lodge, which would not, probably, bear a very rigid examination; but time and the good sense of the intelligent Brethren who constitute the body, will discover and correct these, if they exist. Until that time arrives they are the law of the jurisdiction.

Among the provisions designated by the committee as contained in the By-Laws of several of the Lodges, and as against the regulations of the Grand Lodge, we notice several of very considerable importance. As, for example, the expulsion of members for the non-payment of dues. We think the proper punishment for this offence, is a discharge from membership and the forfeiture of Lodge privileges. Expulsion is the highest penalty which a Brother can incur in Masonry, and should be enforced only in extreme cases.* Another is, that "all business shall be done in the E. A. degree, except conferring the higher degrees and balloting for candidates." The uniform practice of the country is against this. The committee, however, "are by no means certain, but that the Lodge is right in the abstract, and the Grand Lodge wrong." Our Brethren, in making up their judgment on this subject, must not overlook the circumstance, that when E. A's. were members of Lodges, with a right to participate in the proceedings, F. C's. and M. M's. were made in Grand Lodges; and for many years after the first introduction of Masonry into this country, the third degree was given in what were called Master's Lodges, existing independently of the regular chartered Lodges. The elementary organization of the Lodges has undergone a material change since then, and the rules for their government have been made to conform to their changed condition. E. A's. are not now admitted to membership. Again: We notice that in three of the Lodges the Wardens are deprived of their right to preside in the absence of the Master. The rule in such cases is well settled. The Wardens succeed to the chair according to rank, without reference to the presence of Past Masters. Again: Appeals from the decision of the Master; demanding reasons for negative ballots; and the reconsideration of ballotings, are all against correct Masonic usage, as is also the withdrawal of petitions after they have been referred to, and negatively reported on, by the committee. The same is also true as to the suspension of By-Laws, the adjournment of Lodges, and the omission of the ballot "in case an unfavorable report" is made by the committee. The latter is a new and unprecedented feature in Masonic practice, and one more objectionable and unmasonic could hardly be devised. The committee state the rule correctly, "that the ballot should be spread upon every petition after the same has been once referred." If the report be in favor of the candidate, there might be no particular objection to withdrawing the petition, with the unanimous consent of the Lodge, and for satisfactory reasons, such as the removal of the candidate from the jurisdiction. But the only safe and reliable rule, is that given by the committee.

*A full discussion of this question may be found in previous vols. of this work.

The committee conclude their report by recommending the adoption of a series of specific rules, which they submit for the use of the Lodges. But as the spirit of them is embraced in the foregoing, we omit them.

MASONRY ABROAD.

A PRESSURE of other matters for some months past, has thrown us a little behind in our general summary of foreign intelligence, though we have not had, nor have we at this time, anything of particular interest to lay before our readers. In the details of foreign local matters, they can feel but little interest, nor are they of any importance beyond the immediate sphere of the parties to them, except so far as they may tend to show the general prosperity of the Order. And this object can be more satisfactorily accomplished by brief general remarks, than by filling our pages with dry and uninteresting details, the peculiar relations of which our American readers cannot, from the very nature of the case, fully understand. Matters of special importance are promptly furnished by our own foreign correspondents, and on them we prefer to rely for such particulars as they may consider essential or interesting.

The only subject that has excited any particular interest among our Brethren in England, the past year, is the removal of the R. W. Brother WILLIAM TUCKER from his office of Prov. Grand Master for Dorsetshire, by the Earl of Zetland, Grand Master. The Constitutions of the Grand Lodge of England provide, that "no honorary or other jewel or emblem shall be worn in the Grand Lodge or any subordinate Lodge, which shall not appertain to, or be consistent with, those degrees which are recognized and acknowledged by; and are under the control of, the Grand Lodge." It seems that, losing sight of this regulation, or assuming the broad ground that Masonry, however separated in its details, is a consistent whole, Bro. Tucker at a meeting of the Brethren of his Province, did wear, in addition to his official regalia, the badges of degrees not "under the control of the Grand Lodge." And notwithstanding he afterwards discovered and acknowledged his error, the Grand Master deemed the offence to be of so unpardonable a nature as to call for his removal from office. The Grand Master had the power in his hands, and he exercised it. Whether the act was consistent with a just and liberal construction of the spirit of the law, is not altogether certain. But waving this, we cannot but think that the punishment was greatly disproportioned to the offence, especially when we take into consideration that Brother Tucker is one of the most active and accomplished Masons in the kingdom.

We are gratified to notice that the Supreme Council 33d for England and its dependencies, is in a highly prosperous condition. At a meeting held at Freemasons' Hall, London, in February last, there was a very general attendance of the members, and the sublime degree of Kt. K.H. was conferred on several distinguished Brethren. At the banquet which followed the closing of the Council, the President in the chair spoke as follows:—

The Ill. President in the chair said the next toast was peculiarly pleasing to him to give, as he was sure it was so for them to receive. It was the health of the members of the two American Councils,—those for the northern and southern divisions. The English Council was always proud to acknowledge the kindness received from the Brethren to whom they owed their Masonic position. The revered head of the Northern Council, to whom they were so much indebted, the Most Puissant Commander Gourgas, who had presided with so much success for so many years, had indeed given up the actual government of the Order; but he was succeeded by the Most Puissant Commander Br. Raymond, who was worthy in every respect, to be his successor, and to have their esteem and confidence. He called upon them to drink to the healths of the Most Puissant Commanders and members of the two American Councils. This toast was received with great applause.

We give below the names of the present members of the several Supreme Councils for the United Kingdom.

Supreme Council for England, Wales and the Dependencies of the British Crown.—Henry Beaumont Leeson, Esq., A. M. M. D., of Trinity College, Oxford, and Caius and Gonville College, Cambridge, F. R. S., Greenwich, Kent, and Pulpit Rock, Bonchurch, Isle of Wight, Most Puissant Sov. Grand Commander; Rev. George Oliver, D. D., Scopwick Vicarage, Lincolnshire, Most Ill. Lieut. Grand Commander; Henry Udall, Esq., Temple, London, Ill. Grand Tr. Gen. H. E.; Davyd W. Nash, Esq., Temple, London, and Clifton, Bristol, Ill. Grand Sec. Gen., H. E.; Richard Lea Wilson Esq., Streatham Common, Surrey, and St. Leonards, Sussex, Ill. G. M. of Cer., H. E.; William Tucker, Esq., Coryton Park, Axminster, Ill. Grand Almr., H. E.; John A. D. Cox, Richmond, Surrey, Sov. Grand Insp. Gen., H. E.; Sir John Robinson, Bart., Arthur's Club, London, and Rokeby Hall, Dunleer, Sov. Grand Insp. Gen., H. E.; Col. George Vernon, Junior United Service Club, and Hilton Park, Wolverhampton.

The following members have retired from the Council, but specially assist the Supreme Council in superintending Provincial districts:—Henry Emly, Esq., Lincoln's Inn, London, and Gravesend, Kent; Frederick A. Winsor, Esq., Lincoln's Inn Fields, London; and Capt. A. Q. Hopper, Sov. Grand Insp. Gen., 33rd.

Supreme Council for Ireland—His Grace the Duke of Leinster, Most Puissant Sov. Grand Commander; John Fowler, Esq., Most Ill. Sov. Lieut. Grand Commander; Richard Wright, Esq., Ill. Grand Tr., H. E.; George Hoyte, Esq., Ill. Grand Chan., H. E.; Sir John William Hort, Bart., Ill. Capt. Gen. H. E.; Thomas James Quinton, Sov. Grand Insp. Gen., H. E.; Thomas Macgill, Esq., Sov. Grand Insp. Gen., H. E.; Col. Chatterton (Hon.), Sov. Grand Insp. Gen., H. E.

Members of Foreign Councils recognized in the Irish Council by affiliation:—Michael Furnell, Esq.; and John Jones, Esq., Sov. Grand Insp. Gen. 33rd.

Supreme Council for Scotland.—His Grace the Duke of Athole, Most Puissant Sov. Grand Commander; Hon. A. Jocelyn, Hon. Grand Commander; J. Whyte Melville, Esq., Most Ill. Lieut. Grand Commander; Samuel Somerville, Esq., M. D. Ill. Grand Tr., H.E.; Andrew Murray, Ill. Grand M.C., H.E.; William Donaldson, Esq., Ill. Grand C.G., H.E.; The Master of Torphican, Sov. Grand Insp. Gen. H.E.; Walter Arnott, Esq., M.D., Sov. Grand Insp. Gen., H.E.; Col. John Swinburne, Sov. Grand Insp. Gen., H.E.; J. Linning Woodman, Esq. Ill. Grand Sec. Gen., H.E.

Lord William Hay, Deputy Commissioner of Simla, (India,) was initiated in the Himalayan Lodge at that place, the last year; and His Serene Highness William Prince of Hesse, brother of the Prince of Prussia, having previously been initiated in China, received the third degree in the Lodge Zetland-in-the-East, held at the same place. The Prince was formerly a Lieut. of H. M. S. Cleopatra. It is worthy of notice, in this connection, that Prince Frederick William (the future heir to the crown of Prussia,) was initiated at the palace of his father in Berlin, on the 6th November last, a suite of apartments having been fitted up for the purpose. About sixty Brethren were present and dined at the palace.

In the Grand Lodge of England on the first of March last, a discussion arose which is important as involving the question of the right of *appeal* from the ruling of the Grand Master. The Grand Master had ruled that "any communication he thought proper to make to the Grand Lodge, and ordered to be entered on the minutes, could not be subjected to confirmation or rejection." A member took exception to this ruling, and moved "that that portion of the minutes, which related to the removal of Br. Tucker," (being the portion embraced in the communication of the Grand Master,) "be expunged." The Grand Master said "he could not put such a motion." The minutes were then confirmed.

The amount of relief granted by the Lodge of Benevolence (London) during the months of December, January and February last, was about *eight hundred dollars*.

The annual festival of the Royal Masonic Institute for Boys, established for the purpose of clothing, educating, and apprenticing the sons of indigent and deceased Freemasons, was celebrated at the Freemasons' Tavern, London, on the 8th March last. The donations for the past year amount to over *six thousand dollars*!

On the 8th February previous, the Royal Masonic Benevolent Institution, for the relief of indigent widows of deceased Freemasons, held its anniversary meeting at the same place. The subscriptions for the past year are stated at about *eight thousand dollars*!

St. George's Lodge of Harmony, Liverpool, celebrated the one hun-

dredth anniversary of its establishment, on the 25th January last. We give the following extract from an address delivered on the occasion by P. M. Br. E. Kersley:—

The history of Freemasonry is, in fact, but the history of progress, commencing in far-distant ages, ere "the stars in their courses fought against Sisera," then taking by the hand and leading onwards the civilization of those respective peoples, times, and countries to our own period. Freemasonry erected Solomon's temple, carved the sculptured courts of Nineveh, set out the temples of Egypt, built the Parthenon, and finished its architectural career by covering the land with glorious fanes, unequalled in that knowledge so often alluded to in Masonry—Geometry. Geometry has been a favorite science with the ancient Freemason; his morals were deduced from its rules, his symbolism from its forms, and his practice from its lessons. Thus the great symbols—the Square, the Circle, and the Triangle—have been the types of the principal architecture of the past. The Square was the foundation of Egyptian architecture; their measurements of land were by the Square; their Architecture is characterized by massive squareness, and archæologists believe that the type or unit forming their design was a Square. In the chastest Architecture the world has yet produced—the Greek—the type is the circle. Lay down the plan of any Greek temple, cover it with circles of the *proper size*, and you will find that circles, successions of circles, will form every part. In later ages, the triangle is the type. In every cathedral of the mediæval ages, it will be found that triangles form the plan, elevations, windows, and even every detail of windows; not in one part, but in all; not only here, but abroad. The friendly feeling of the Brethren of our Order has always distinguished it, more particularly in past times. Variations were perpetually occurring in the architecture of the middle ages during three hundred years; yet these are found to be nearly simultaneous all over Europe, showing the intercommunication existing between the Lodges in different countries; and that a novelty or beauty was scarcely discovered in one Lodge or country, but it was freely communicated to other Lodges and countries; whilst it is equally well known that the governing principles of Freemasonry, and more especially those of geometry and architecture, were almost entirely unknown to the popular world. With the revival of learning arose an affectation of everything classical. Gothic architecture decayed, and there ceased to be such necessity for retaining those Masonic operative secrets that were no longer in use, and Freemasonry itself somewhat declined.

R. A. CLOSING HYMN.

BY R. W. THOMAS POWER.

Now, in peace our labors closing,
Kind Companions all, adieu!
Still our confidence reposing,
Friendly thoughts we here renew.

When the changing days before us
Bring the last great close of time,
May the GREAT HIGH PRIEST, that's o'er us,
Gather all in Heaven's own clime!

DEATH OF HON. JOHN ABBOT, P. G. M.

It becomes our painful duty to record the death of another of the aged Past Grand Masters of the G. Lodge of this Commonwealth. The Hon. JOHN ABBOT died at his residence, in Westford, on Saturday the 29th April last, aged 77 years. The deceased held the office of Senior Grand Warden in 1813, and in 1823, was elected Grand Master, which office he held for the Constitutional period of three years. During this term he officiated at the laying of the Corner Stone of the Bunker-Hill Monument, in the presence of Gen. Lafayette, a numerous assemblage of the distinguished men of the country, and about six thousand Masons. The oration, by Mr. Webster, and the imposing ceremonies of that occasion, are still fresh in the memories of all who had the good fortune to hear the first and witness the latter. It was a day and an occasion to be remembered.

Soon after this event, the antimasonic persecution began, and raged with mad violence for ten years. During the whole of this period Brother Abbot stood as a faithful sentinel on the outer walls of the citadel. He was always present where duty called. In 1834, when the storm had reached the height of its fury, he was again elected Grand Master, and assumed the direction of the affairs of the Craft, then in a depressed and embarrassing condition; but which, through an indomitable firmness that nothing could shake, and an energy which nothing could tire, he restored to a degree of order, and placed on a footing, the good effects of which were soon manifest in the revival and renewed prosperity of the Lodges throughout the jurisdiction. He resigned the office at the expiration of the year for which he was elected, but continued his regular attendance on the Grand Lodge, and to watch over its interests, and aid in its government by his counsels, and his services, when required. The Masonic Fraternity of Massachusetts owe him a large debt of gratitude. He was an able, true and faithful Brother,—a wise counsellor, and a safe leader. He was one of the trustees of the Grand Charity Fund at the time of his decease,—a place which, we believe, he had held since 1816, when the fund was established by act of incorporation.

The deceased was in 1816, Secretary of the Gen. Grand Chapter of the United States, and G. High Priest of the Grand Chapter of Massachusetts. As a man he was universally beloved by all who had the happiness to know him intimately. He was a member of the Middlesex Bar, and had been in the Senate of the State.

THE ROYAL AND SELECT DEGREES.

It is a matter of very great regret that the difficulty which has so long existed in this country in relation to these degrees, cannot be satisfactorily adjusted by the parties who feel a special interest in them. Such controversies are not desirable, and they should not be encouraged. They are calculated not only to create feelings of dissatisfaction and estrangement between the immediate parties to them, but to disturb the relations of other branches of the Order, and thus bring reproach upon the whole Craft. No possible good can result from a longer continuance of this disagreement, and we trust some course will be speedily adopted to bring it to a close.

Having heretofore written and published in our pages sufficient, and more than sufficient, to enable our readers to understand the grounds of the controversy, and the history and true Masonic relations of the degrees in question, it is not necessary that we should here enlarge upon the subject. They were brought to this country by those Brethren who first introduced among us the "ancient and accepted" or Scottish rite of Masonry; and they were practised under the exclusive authority of that rite, until they fell into the hands of Cross and other Masonic pedlars, by whom they were sold everywhere and to anybody, for the most money they would bring. And here is the true source of all the present troubles. The Scottish rite lost its exclusive control over them. In some sections of the country, they were given as "side degrees," by any three persons capable of giving them, and frequently by a less number. No regard was had for authority—none was acknowledged. In other sections, Councils were organized under a species of authority from the itinerant vagrants who were speculating in them. Money was the object, and where that was to be had, paper authority, however worthless, was not wanting. By and by, the Brethren, who had learned to attach some value to the degrees, and entertaining some respect for order and good government in Masonic matter, and feeling the necessity of a supreme head, began to form Grand Councils, with a view to bring the degrees under a systematic and proper organization. This was more particularly the case in the northern and eastern States. And this organization has been continued to the present time, in most, if not all, of the States referred to. There is, consequently, in them, no disagreement in respect to the government of the degrees, or their relation to any other degrees, or branch of the Order.

A different state of things has, however, unfortunately, long existed in other sections of the country, and the recent action of the General Grand Chapter, in relinquishing its assumed, though limited control over them,—an act entirely proper in itself,—seems to have increased the difficulty

That body some years since, by an impolitic act, authorized the Chapters under its immediate jurisdiction, to confer the degrees, subject to certain restrictions. This authority is now revoked, and the degrees, to this extent, are without a head to control them. Driven out of the Chapters, they are without a home. The remedy, however, is at hand, at least in the northern and western States. There are State Grand Councils with authority to grant Charters for Councils, and they will do so, if applied to. Three Councils are competent to form a Grand Council for a State. There need, therefore, be no difficulty as to these States. The Northern Supreme Council 33d does not assume to exercise any right which it may possess to interfere in the matter. But the case is different with the Southern Council. If we rightly understand the matter, that body has never relinquished its authority over the degrees, and has authorized the establishment of Councils, within the limits of its jurisdiction, whenever asked for the necessary powers. The original Councils in Mississippi were organized and continue to exist under this authority. The same is probably true of some other of the Southern States, though not of all. Alabama has its Grand Council, which is entirely independent of the Southern Supreme Council, though within its jurisdiction. We infer, however, from a circular it has just issued, that it is not entirely satisfied with its present organization. It has, therefore, appointed a committee to confer with the Southern Supreme Council, and other bodies, with a view to the establishment of "some common central source of power." On the other hand, some of the Companions in Miss. have just thrown off their allegiance to the Southern Supreme Council and formed a Grand Council for the State, wholly independent and in derogation of the authority of that body! There must be something wrong in all this; or at all events, there is too much confusion for any useful purpose. A correspondent writing from Mississippi, says—"The government of the degrees in this State, was vested in the Grand Council of Princes of Jerusalem of Mississippi, by the Supreme Council at Charleston. This body has exercised jurisdiction over them since 1829, and all the Councils of this State have worked under Charters from it, or under Dispensations from its presiding officers. If it can thus be divested of its title and jurisdiction, so may the Grand Lodges and Grand Chapters, by any number of individuals, who may meet in a 'fence corner' and choose to organize a G. Lodge or Chapter. The proceeding may be all right, but I cannot see it so. It upsets all my notions of right, justice and equity. It confounds all distinctions in my mind between *meum* and *teum*." We are not much surprized at the state of mind into which our correspondent finds himself thrown by this proceeding; but if he does not get entirely lost in the confusion which is likely to follow from it, he may account himself fortunate.

We have frequently said, and are still of the opinion, that it would be better for all concerned, that the degrees should be placed on an independent footing, and under a government of their own. We have no doubt that the Supreme Council at Charleston, if properly applied to, would readily concede its claims to them, in favor of any organization that should promise a restoration of harmony in their management. With a Grand Council in every State in the Union, our Alabama Companions might have their wishes gratified in the establishment of a "common central source of power." In no other way is such a result attainable.

DIGEST OF DECISIONS.

IN pursuance of an Order of the General Grand Encampment, passed at its late triennial communication, the Recorder of that body has just published in pamphlet form, a digest of decisions given by the M. E. Gen. Grand Master, Hon. WILLIAM B. HUBBARD, on questions submitted to him in the course of his official duties, during the preceding three years. Some of these decisions are important, and in the belief that they may be of service to others than Brethren connected with Encampments, we take pleasure in transferring to our pages such of them as are general in their application:—

1. **INSTALLATION OF OFFICERS**—It is not in accordance with the usages of our Order to install the officers of an Encampment while acting under a *Dispensation*. The officers named in the *Charter*, or elected under it, must be installed before entering upon their official duties.
 2. **FILLING VACANCIES**.—The resignation of the Grand Commander acting U. D., or under a charter, if installed, and the election of a successor, by the members, is irregular and a void act.
 3. **RIGHT OF SUCCESSION**.—In the absence of the Grand Commander, it is the right and duty of the Generalissimo to preside. In the absence of both, of the Captain General. In case of the absence or inability of these, then a past superior officer may officiate for the time being, at a stated meeting, and on request of the officers and members present.
 4. **ORGANIZING UNDER DISPENSATION**.—For the organization of an Encampment under Dispensation, I do not consider it indispensable that one of the General Grand officers, or a Commander hailing from another Encampment, should be present, and take the command. But, when convenient, such a presence would be desirable.
 5. **DIFFERENCES BETWEEN MEMBERS**.—When a *member* of an Encampment, who is not under suspension, applies for admission, the Grand Commander ought not to refuse to receive him, because another and sitting *member* objects.
- If one *member* cannot sit with another *member*, their differences should be reconciled, if possible. If irreconcilable, then charges should be preferred by the *objecting member*, and a trial be had.

6. RIGHT OF VISIT.—No *visiting* Knight should be admitted, if *one* only of the regular members present objects.*

The Commander of an Encampment is bound by knightly *courtesy* and *usage* to show the warrant under which his Encampment is holden, when requested by a Sir Knight in good standing, acknowledged and recognized by him to be such.

7. POWERS OF G. C.—APPEALS.—When a difference of opinion exists among the officers or members of an Encampment, subordinate to the General Grand Encampment, the M. E. Grand Commander has the right and prerogative of deciding; and his decision is final, unless on appeal to the Superior such decision is reversed. It is his province and prerogative, therefore, to decide all questions touching the administration of all the affairs of his Encampment.

No appeal, to his Encampment, lies from the decision of the Grand Commander; nor should he by consent allow it. If he has doubts, or wishes advice, he may call for such advice of the officers and members of his Encampment, at his own discretion.

An appeal lies from the Subordinate Encampment to the General Grand Encampment, for its decision, when in session, or to the General Grand Master, during its recess.

8. APPROVAL OF BY-LAWS.—By-Laws of an Encampment U. D., should rightfully be submitted to the General Grand Master for his approval, correction, &c., and in due time be returned with all its proceedings to the General Grand Body.

9. STAYING PROCEEDINGS AFTER BALLOT.—After a ballot unanimously in favor of an applicant, it is competent for the Grand Commander to arrest the conferring of the Orders, if he becomes satisfied that the applicant is not worthy; and it is his duty to decline conferring either Order, (and though after a clear ballot,) if it is well ascertained that one or more members object, and could not commune with such applicant. At no stage of the proceedings should an old member be *unseated* by a new one. Unity is ever to be preserved.

When a Companion had been elected to receive the Orders, and then complaint was made against him in his Lodge for gross unmasonic conduct, I directed the Grand Commander to not confer any of the Orders upon him, unless he should be honorably acquitted of the charge. I also decided that it was competent for the Encampment to stay further action, as to advancing a candidate, at any stage of the proceedings.

10. PETITIONS FOR DISPENSATION.—*Nine Petitioners are necessary.* If any of them are at the same time members of an Encampment, such membership is *not* forfeited. They may act under the Dispensation in the new Encampment, until a Charter is granted, when their relation to one or the other Encampment, as members, should cease.

The Grand Commander has the undoubted right, in the exercise of his powers under a Dispensation for conferring the Encampment Orders, to appoint Sir Knights to the various offices not filled by appointment in the Letters of Dispensation. But, after organizing U. D., it has been customary to adopt By-Laws, providing for the election of the subordinate officers, which By-Laws, *when approved*, are valid.

*This decision is predicated on the hypothesis that a *visitor* cannot be allowed to unseat a member, or to cause uneasiness in the body, by his presence. It embodies a general principle, as applicable to a Lodge as an Encampment.—*Editor.*

11. THE SECRET BALLOT.—“How far has a committee a right to go, in their inquiry of Sir Knights how they voted in a given case? Have they a right to receive the several Sir Knights’ voluntary testimony that they voted a *white* ball, and so find from inference, that others voted a *black* one?”

Ans. I think not. It is a rule of equity that you shall not do *indirectly* what you cannot or ought not to do *directly*.*

INTERESTING CEREMONIES.

SIRS JOHN B. HAMMATT and ROBERT LASH, of this city, were created Knights and received into the Boston Encampment, in the year 1804, soon after its organization. The present year, therefore, completes the half century of that event. They have out-lived all their early associates in the body, and are the only remaining living links in the chain which connects its beginning with the present. They have walked worthily together as Knights Templars for *fifty years*! It is not probable that a coincident case is to be found in the history of any other Encampment in the world. It was therefore right and proper that the occasion should be marked as an era in the annals of that association. It has been, beautifully and appropriately, so marked, and we take great pleasure in transferring to our pages, the following account of the ceremonies, as kindly furnished us by the Recorder of that Encampment:—

Meeting of the Boston Encampment of Knights Templars, March 15, 1854.

This being the semi-centennial anniversary of the admission of SIRS ROBERT LASH and JOHN B. HAMMATT to the Order of Knighthood, the ceremonies, which were impressive and interesting, were introduced and interwoven with the Order of the Red Cross, on which degree the work of the evening was assigned. Three candidates were present, and on the introduction of the guests, (Sir Knights Lash and Hammatt,) the Sov. Master, Sir DAN’L HARWOOD, addressed them as follows:—

Sir Knights—We welcome you to our Hall this evening, with something more than ordinary form and ceremony, and that you may the more fully understand our reason for so doing, our Chancellor will read an extract from “the records of our Fathers,” and add thereto such remarks and explanations as the circumstances and objects of the occasion seem to render necessary and proper.

The Chancellor, Sir WINSLOW LEWIS, then read an extract from the records of the Boston Encampment, dated March, 1804, and addressed the Sir Knights as follows:—

Venerable and Respected and Dear Sir Knights!

On this joyful but still solemn occasion, it is vouchsafed to us to congratulate you on the semi-centennial accession of your initiation. It surely is a joyful one, that we have been permitted the fellowship, the communion, of the true and the good, so long; and that now, though the head is hoary, the hand perhaps tremulous, the limbs failing by that physical result which spares not the sturdiest—still, that we have before us, heads whose grey hairs are honored, hands which are pure and unspotted, and limbs which, though now diminished in vigor, have ever walked up.

*The objection to this opinion is, that it is not stated strong enough. It would be a gross violation of Masonic privilege to allow such a practice.

rightly before God and man. These are our felicitations,—this is then truly a joyful moment!

I have said, it is a solemn one. Alas! where are those who trod with you life's early, bright career! You look around in vain for the faces of the long-lost, though still dearly remembered Brethren of by-gone years, and the memories of Fowle, Purkitt, Sigourney, Smith, and others, rise up again to recall the scenes of your happy, youthful days. Their bodies long have slept the sleep that knows no waking—their spirits, we humbly trust, live forever in realms of light and everlasting bliss.

We, their successors, having such exemplars, have endeavored to preserve the fire they kindled, unquenched and pure; and the flame on the altars they lighted, shall be fed by hearts warmed by their brightness and fervency. We trust that we have not been unworthy scions of such worthy sires.

But we come not here on this occasion to applaud ourselves—we come to pay a filial tribute to the deeds of our fathers, now before us.

Fathers, we hail you! Fathers, we welcome you! Fathers, your children bow to you with respect and gratitude, and thank you for all you have done, so well, and so long, for us. Spotless and exemplary in the discharge of every duty of the citizen, the man and the Mason, unblemished in all the relations of domestic retirement, of integrity, purity, and honor which calumny has never attained,—in times of our darkness, fearless of aught else, but of the contamination of dishonor, and the reproach of being wanting to yourselves and to truth, you have stood, like the delicate ermine of arctic climes, to whom death is more tolerable than to suffer the unsullied purity of her snow-white vesture to be tarnished. No remorseful thought can disturb the calm of your declining years, and death can have no terrors, conscious of a life well spent, and possessing

"A peace above all earthly dignities,
A still and quiet conscience."

In the hey-day of life, you united yourselves to an institution which calls forth the feelings that entwine man with man; and more especially to this our glorious institution, founded on the practice of the Christian virtues. It has touched your hearts to the finest issues, and "reflected happiness has blest you." It has caused you the delightful experience, that "the easiest of all easy things is to be kind and good—and then it is so pleasant!" "Self-love and social are the same," beyond all question; and in that lies the nobility of our nature. "The intensest feeling of self, is that of belonging to a Brotherhood. All selves then know they have duties which are in truth loves—and loves are joys—whether breathed in silence, or uttered in words, or embodied in actions; and if they filled all life, then all life would be good—and heaven would be no more than a better earth. And how may all men go to heaven? By making themselves a heaven on earth, and thus preparing their spirits to breathe empyreal air when they have dropped the dust. And how may they make for themselves a heaven on earth? By building up a happy home for the heart. Much, but not all—oh! not nearly all—is in the site. But it must be within the precincts of the holy ground—and within hearing of the waters of life." Here, you have trod on that holy ground, and here you have heard those lessons, which flow from that sacred fount which invigorates for eternity.

Sir Knights—We meet this evening to commemorate an event, interesting even for its rarity. We are here, cheered and honored by the presence of two of our ancient Jewels, (Sirs Robert Lash and John B. Hammatt,) whose lives have run in remarkable parallelisms. Both were born at about the same period, in this city; both

carried the satchels together to the same public school, both received knighthood the same evening, March 28, 1804; both have presided as Grand Commanders, and both have ever been among the most constant and devoted of the members, and they together have offered their devotions at the same altar of God for fifty years, and as Deacons of the same Church, have borne the sacred elements commemorative of a Saviour's love and death. Welcome then, "*par nobile fratrum*!" Welcome to the peaceful hall which so long have been graced by your presence!—Welcome, thrice welcome! to the hearts of your junior and grateful associates. On your bodies, age has manifested its unsparing stamp, "frostily, but kindly;" but the souls are unchilled, and

"Though age is on the temples hung,
Still your hearts, your hearts are young"

May your autumnal years be peaceful and happy; unclouded and serene; the last of life the best, and when pale, concluding winter comes at last to shut the scene, and you wing your mystic flight to future worlds, may heavenly welcome attend you as joint sharers of a more blissful and everlasting union.

[To the foregonig, Sir Knights Lash and Hammatt responded in a very warm and felicitous manner.]

The Encampment then proceeded to the Banquet Hall, where a more than ordinary entertainment had been prepared; after partaking of which, the Sov. Master addressed the guests as follows:—

Sir Knights Lash and Hammatt,

This occasion—the fiftieth anniversary of your reception to the Order of the "Red Cross"—is deemed one of *special interest*, by those Companions who now surround you, as well as by others, whom circumstances have detained from this interesting meeting—and the accident of official position imposes upon me a special duty at this time, and constitutes me the fortunate organ of communication between them and yourselves—*fortunate*, I say, because it affords me an opportunity of passing that tribute to your characters which they so highly merit, and which it is so grateful for friendship to offer.

Sir Knights—This is a *rare* occasion—one which we can hardly expect will ever be repeated to either of you,—and one which very few, if any of us, your Companions, shall ever experience for ourselves. None but those who live beyond the allotted period of "three score and ten," can (lawfully) see such a day. And the few who do, must either press forward rapidly in their Masonic career, in early life, or attain to knighthood at a period so late, as to bring their fiftieth anniversary near to, or beyond, that time, when, in the language of scripture, as well as in accordance with too frequent experience, they will find "their strength, labor and sorrow."

It is *rare*, therefore, and ever must be, that we meet with *one*, who has worn the honors of Knighthood for half a century. But on this occasion we witness the still more rare spectacle of *two*,—who commenced, and have completed this long pilgrimage together—who were friends in their youth, and have preserved their friendship unbroken—who were knighted on the same evening, and in the same council—who continue members of the same body in which they received their honors—who have been closely united in their religious, as well as Masonic associations—who, with a short interruption, have resided in the same town and city—and who, at the close of half a hundred years, stand here with their swords upon their thighs, hale, hearty, and ready for duty.

Surely this is something *more than common*,—and well may it stir our souls within us.

But the *rarity* of this occasion, does not constitute its *only*, or its *chief* attraction. I must be permitted to say, Sir Knights, that it is the history and close survey of your lives and characters that constitute its chief charm—that stir up the liveliest emotions—and awaken the smartest thrill of pleasure within our hearts.

I am aware that you are human,—and doubt not that you have had your share of “human nature” to wrestle with and overcome. But in the face of this statement and admission, I ask, where is the spot, or blemish, that seriously mars the beauty of your *social, moral or religious* characters? As men—as citizens—as Christians—you have been before the same community for this very long period; and where is the man to point out the tarnish on your “good report”—or to cast the first stone of reproach at your characters, in either of these respects?

More than this. During this very uncommon continuance of your connexion with our Order, you have filled various important stations; and, in common with the rest of the Fraternity, passed through some “*fiery trials*.” It was your fate to be in active life, and at stations of active duty, during that wicked persecution, which raged in this region for some ten or a dozen years, under the name of Antimasonry. During that time, be it remembered, arguments, abuse, hard names, threats and denunciations, were dealt out most liberally—(as regards quantity)—to all who were known as adhering, and especially as active Masons or Knights.

And how did you pass that ordeal? Let me answer. We look in vain for the slightest dereliction from duty—for the minutest yielding of principle—for the least relaxation of effort in the good cause—for the faintest attempt at concealment of your principles, or convictions—for even the slightest quiver of any *moral or physical* fibre, amid all you suffered or were threatened with during those dreadful times.

God bless you for your patience—for your faithfulness—for your efforts—and for all your sacrifices. Long may you be spared to us, in the full enjoyment of your powers—not only as companions and co-workers—but as examples and guides.

“Venerable men!—Heaven has bounteously lengthened out your lives, that you might behold this day.” And your companions have judged it not only “fit and proper,” but *important*—as well as agreeable to their feelings—that the occasion should be marked by something more than a passing notice. They desire that you will carry to your homes some enduring memorial of their attachment—some tangible evidence of their sense of your worth and many virtues—so that, as time wears on, and either sickness or infirmity may detain you from our meetings, you shall never lack a present evidence of the high situation in which your services and merits are held by those for whom I speak.

Be pleased, therefore, to accept these little mementos of our affectionate regard—not for any “intrinsic value” they possess—but for the sake of the spirit which fills, and animates, and swells in the breasts of the givers.

[Here the testimonials were presented—consisting of a Silver Goblet to each of the venerable Sir Knights, containing rich Boquets. Upon each was inscribed, the word VERITAS—and upon another part the following :—

To Sir Robert Lash, Knighted March, 1804,
Now Member of Boston Encampment, March, 1854.

To Sir John B. Hammatt, Knighted March, 1804.
Now Member of Boston Encampment, March, 1854.]

The motto inscribed thereon—VERITAS—requires no explanation from me. It tells its own story. It suggests no new tests—none, but such as you have often enough passed with honor—none, from which you have ought to fear.

The *material*, of which these articles are constructed—being one of the “precious metals”—is typical of those precious, sterling qualities in yourselves, which have called forth this manifestation.

The *Bouquets*, they contain, are intended to shadow forth in some slight degree, our estimate of the *beauty*—as well as the precious “odor,” and delightful influences of a good name. And as *Flowers* are the acknowledged tokens of pure affection, we not only *fill* and *crown*, our present offerings with them, but as “true and courteous Knights,” we desire that these may in due time be presented to those dear partners of “your joys and sorrows,” whose presence our rules deny us here. May heaven shower its richest blessings on their heads.

With these testimonials, Sir Knights, allow us to associate our ardent wishes for your present and future well being—may your remaining days on earth, be as many as you desire—and may they all be passed in happiness and peace.

And when at last, the day and hour of your departure shall come, may your transit be pleasant and easy—and having passed that Portal which is so dark and uninviting on this side, but beyond which lie regions so bright and beautiful,—may you both be permitted to join those “lost ones” of your early days—and to participate with them, in an eternal round of those enjoyments, in store for the virtuous and good.

Then—when the trials and duties of this life shall all have been passed and ended, and the gates of death shall have been closed behind us—there “beyond the power of change”—may all finally meet, and spend together a happy, glorious immortality.

The ceremony of presentation having been performed, pertinent remarks were called out from distinguished Sir Knights present, after which, at the Sound of the Trumpet, the procession returned to the Hall, where the remainder of the Order was conferred on the three candidates.

AFFINITIES.

NATURE in her works, is continually teaching lessons of wisdom to man. The UNIVERSE is a system of atoms of matter and power of different kinds, and distinguished by different PROPERTIES, for different purposes, in perpetual union, disunion and reunion with one another. Every thing is placed for its good, and the good of every thing else. There is nothing made entirely for its own use, nor entirely for the use of any thing else. Universal *properties*, in the atoms of matter and power, fit them for universal *uses*, and particular properties, in their kinds and compositions, for particular uses. Every planet has its office in the universe, and every animal, mineral and vegetable, its particular office in its planet.

The SUN (answering to the Grand Lodge of the Masonic system,) is the grand centre of light and heat to all his planets. He sends his atoms of power forth in every direction, *radially*, and in increasing diffusion and rarity, in the FORM of *light*, and receives them back, in increasing concentration and density, in the FORM of *heat*. In the immense commerce of light and heat, between the Sun and all his planets, there is no loss and no gain, but simply an INTERCHANGE of kind offices with one another.

SUPREME GRAND COUNCIL,
OF M. P. SOV. G. INSPECTORS GENERAL FOR THE NORTHERN MASONIC
JURISDICTION OF THE UNITED STATES.
ANNUAL CONVOCATION, MAY, 1854.



WEDNESDAY, MAY 3, 1854.

THE Supreme Grand Council convened this day at 11 o'clock, A. M., in the Grand Council Chamber, Masonic Temple, city of Boston, Massachusetts. Present, Most Puiss. Br. EDWARD A. RAYMOND, Sov. Gr. Commander; Ill. Br. CHARLES W. MOORE, G. Sec. Gen. H. E.; Ill. Br. Rev. ALBERT CASE, Asst. G. Sec. Gen. H. E.; Ill. Br. SIMON W. ROBINSON, Gr. Treas. Gen. H. E.; Ill. Br. KILLIAN H. VAN RENSSELAER, of Ohio, Dist. Dept.; Ill. Br. JOHN CHRISTIE, of N. Hampshire,

Dist. Dept.; Ill. Br. AMMI B. YOUNG, of Washington, D. C., Sov. G. Insp. Gen.

The Supreme Council was opened in ample form, M. P. E. A. RAYMOND, Sov. Grand Commander, in the chair. The Rev. Br. CASE addressed the throne of grace.

The reading of the minutes of the previous communication, was, on motion, dispensed with, as the printed copy was before the members.

The Secretary General read a letter from Ill. Br. N. B. Haswell, of Vermont, informing the Council that circumstances prevented his attendance, and wishing the members wisdom and harmony in all their deliberations.

The M. P. Grand Commander announced that a vacancy had occurred in the Supreme Council by the decease of our late distinguished member, Ill. Br. JOSEPH K. STAPLETON, of Maryland, and proposed Comp. CHARLES GILMAN, of Baltimore, a Sublime Prince of the Royal Secret, as a candidate to fill the vacancy. The Ill. Inspectors General present, each, in turn, spoke in the most complimentary terms of the candidate, as an active and experienced Mason,—of his devotion to the interests of the Institution, and of his general character and high moral standing; after which he was unanimously elected.

Voted, That the Supreme Council will assemble at 10, A. M. on Thursday, to confer the 32d degree on Br. Gilman.

On motion of Ill. Br. Moore, the Supreme Council was then closed, and a Sovereign, Grand Consistory was opened in ample form.

Br. C. Gilman, of Maryland, a Sovereign Prince of the Royal Secret, was introduced and took his seat in the Consistory. The M. Puiss. stated that he had received a communication from our Ill. Brother, Ex-Gov. ROBERT P. DUNLAP, of Maine, Lt. Gr. Commander, stating that the Grand Lodge of the State of Maine, would be in session this day, but he was in hopes to be with us previously to the closing of the Council. Adjourned to meet at 3 P. M.

AFTERNOON SESSION.

The Grand Consistory, 32d, was opened at 3 P. M. according to adjournment. Prayer by Rev. Mr. RANDALL, Grand Master of the Grand Lodge of Massachusetts.

Present, Ill. Brs. Raymond, Moore, Case, and Robinson, Comps. Randall, Martin and McClellan, of Massachusetts; Gilman, of Maryland; Field and Gould, of Rhode Island; Amy and Willey, of Connecticut; Ill. Brs. Young, of Washington, D. C.; Christie, of New Hampshire, and Van Rensselaer, of Ohio.

The M. Puiss. G. Com. Raymond, read his annual communication to the Supreme Council and its appendant Orders, as follows:—

BRETHREN—The great purposes of all Masonic associations, under whatever name or denomination organized, are the cultivation of the *Moral Sentiments*, the development of the *Social Principles*, and the encouragement of a diffusive *Charity*. Love to God, veneration for his great and holy name, and obedience to his commandments, are no where more distinctly taught or more impressively inculcated, than in the ceremonies of some of the sublime and eminently Christian degrees conferred under the authority of this Supreme Grand Council. Where else than in a Masonic Lodge, among all the innumerable associations which human ingenuity has suggested or wisdom contrived, can we look for a more rational, unselfish, and higher development of that principle which distinguishes civilized man, elevates him above the lower orders of creation in the scale of existence, and makes him what God intended him to be—a *social being*! Where, too, is CHARITY more effectually doing her perfect work! *Charity*,—broad and comprehensive,—that *Charity* which suffereth long and is kind; that envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things;—that *Charity* which feedeth the hungry, clotheth the naked, and bindeth up the wounds of the afflicted,—*Masonic Charity*!—the Charity of a pure and undefiled religion,—freed from the cold and selfish element of Secularism.

Such, my Brethren, being the purposes for which we are assembled, and the character of the good and commendable work in which we are about to engage, it is very right and proper that we should unite in invoking the blessing of God upon our labors, and his directions in our counsels.

Since our last annual communication, I have had the opportunity of visiting our Brethren at Columbus, and at Cincinnati, in the State of Ohio, and of inspecting their elegant and convenient Halls and apartments. And I take great pleasure in saying, that they have my cordial approval. They are not less creditable to the good taste and liberality of the Brethren occupying them, than they are honorable to this Supreme Council.

During the past year, I have issued my Dispensation for the organization of a Consistory of S. P. R. S. 32d degree, for the State of Ohio; for the present condition of which, I beg to refer you to the returns and the report of our excellent Deputy for the District within whose limits it is located.

I have also, on the petition of Sub. Brother Jarvis M. Hatch, and others, granted a Dispensation for the opening of a Lodge of Perfection and a Council of Princes of Jerusalem, at Rochester, in the State of New York. Those Bodies have both been organized and some little business has been transacted under their Dispensation.

sations, but for reasons set forth in the communication from Brother Hatch, which will be laid before you by the Ills. Grand Secretary, I recommend a continuance of said Dispensations until the next annual convocation of this Grand Council.

The Grand Secretary will also lay before you such communications and reports from the several Districts as have been received by him during the year. Some of these will probably require the action of this Grand Body.

I have received sundry communications from an estimable Brother connected with the Supreme Council 33d at Lima, in Peru, South America, soliciting an interchange of representatives with this Grand Body. Should this proposition meet with your approbation, I recommend that the Grand Secretary be authorized to execute the necessary commission in favor of Ills. Brother R. H. Hartley, of Lima, as our Representative in the Grand Council of Peru. It will then become necessary for you to designate and recommend some Brother to receive the appointment, as the Representative of the Grand Council of Peru, in this Grand Body.

I am happy in being able to state, that the Supreme Council of England, in whose welfare this Council must ever feel a lively interest, continues in a prosperous and highly encouraging condition. It is rapidly multiplying its subordinate Bodies, and receiving into its fold many of the brightest ornaments of Masonry within the limits of its jurisdiction.

It will also be gratifying to the members of the Council to learn, that our relations with the Councils on the continent of Europe, remain on the same friendly footing as at our last annual communication. Nothing indeed has come to my knowledge from any quarter, calculated to cause uneasiness on our part, or to disturb the harmony and fraternal sympathy which should ever distinguish the members of our Sublime Order.

And now may that August and Supreme Being, in whose presence we are here assembled, abide with and direct us in all our deliberations.

After the reading, Ill. Br. Case moved its reference to a committee. The Gr. Commander appointed as the Committee Brs. Case, Gould and Amy.

After a short recess the Committee reported as follows, viz :—

1st. That so much of the Grand Commander's Report as relates to the English Council, and European Correspondence, be referred to a Committee of three.

The M. P. appointed Brothers Case, Moore, and Amy.

2d. So much as relates to the Lima Correspondence and the Peruvian Council, be referred to a Committee of three. Referred to Brothers Randall, Young, and Willey.

3d. So much as relates to Reports of District Deputies, to a Committee of three. Referred to Brothers Gilman, Moore, and Young.

4th. On so much as relates to Warrants, to a Committee of three. Referred to Brothers Christie, Field and McClellan.

Brothers Moore and Robinson were appointed a Committee of Finance.

Ill. Br. Christie proposed Br. Amasa Roberts, of Dover, N. H., a Prince of Jerusalem, as a Candidate for the degrees from 17 to 32d inclusive.

Br. Roberts was unanimously elected.

Adjourned, to meet at 7 P. M., for the purpose of conferring degrees, &c.

EVENING SESSION.

Met according to adjournment. The Grand Consistory was opened in ample form. The Grand Commander then opened a Sov. Chapter of Rose Croix, H—R. D. M. Br. Amasa Roberts was introduced, and after being thoroughly instructed and formally advanced by Ill. Br. K. H. Van Rensselaer, Dist. Dep. of Ohio, he was admitted a member of the Society of Knights of the East and West; and having complied with the conditions required of him, he was created and constituted Perfect Prince Freemason of H—R—D—M., and Knight of the Eagle and Pelican, under the title of "Rose Croix," in ancient form.

The Sov. Chapter of Rose Croix was then closed, and Lodges, Councils and Colleges of the degrees from the 19th to the 29th inclusive, were opened, and the neophyte instructed therein.

The M. P. Sov. G. Com. then opened an Areopagus of Grand Elected Knights K—H., a Sov. Tribunal of Inq. Commanders, and Br. Roberts was admitted to the grades, and proclaimed a Knight of the White and Black Eagle.

Adjourned to 9 A. M., Thursday.

THURSDAY, APRIL 4.

Met according to adjournment.

The Grand Consistory of Sublime Princes of the Royal Secret was opened, Ill. Br. Moore presiding. Prayer by Rev. Br. Willey, of Conn.

Ill. Brs. Moore and Van Rensselaer then instructed Sir Knight Roberts in the tenets, form, and secrets of the 32d degree, and he was received and acknowledged a Sublime Prince of the Royal Secret.

On motion of Br. Moore, the Consistory recommended to the Sup. Council, that it carry out the original propositions made in relation to the Newport, R. I., Lodge and Council.

Ill. Br. Gilman, from the Committee on Returns of Lodges, Councils, &c., presented the following Report, which was adopted :—

REPORT.

To the Supreme Grand Consistory of the 32d, Northern Jurisdiction.

The committee to whom was referred the matter of the returns of Lodges of Perfection and Councils of Princes of Jerusalem, ask leave to report, that they have received and examined the returns as follows, the dues being paid :—

Adoniram Lodge, at Columbus, Ohio, for the year ending March 1, 1854, and find that they have 15 members upon their roll. Annual dues, \$5 00

Giblim Lodge, at Cincinnati, Ohio, has 20 members on its roll. This Lodge has initiated five candidates during the past year. Annual dues, \$5—fees \$5. 10 00

Gourgass Lodge, at Pittsburg, Pa., has 22 members and has initiated two candidates. Annual dues, \$5—fees \$2. 7 00

Newport Lodge, at Newport, R. I., has — members, but has done no work the past year. Annual dues, 5 00

The Council of Princes of Jerusalem, at Pittsburg, Pa., has initiated four candidates the past year. Annual dues, \$3—fees, \$4. 7 00

Dalcho Council, at Cincinnati, has initiated three candidates. Annual dues, \$3—fees \$3, 6 00
 The Council at Columbus, Ohio, has done no work the past year, having lost their hall. Annual dues, \$3, 3 00

CHARLES GILMAN.
 C. W. MOORE.
 AMMI B. YOUNG.

III. Br. Case, from the Committee on the English Council and European Correspondence, presented the following Report, which was adopted:—

R E P O R T.

To the Sov. Grand Consistory, 32d.

The committee on so much of the M. P. Grand Commander's Communication as relates to the Supreme Council of England, the Councils of Europe, &c., have had under consideration the Reports, Documents, Correspondence, &c., appertaining thereto, and are happy in being enabled to congratulate this Supreme Council upon the general prosperity and health enjoyed by the Order wherever it exists.

The committee refer with great pleasure and satisfaction to the truly Masonic course pursued by the Supreme Grand Council of England and Wales, and to the prosperity it enjoys, as the fruit of the intelligent and wisely directed action of its Illustrious Sov. Grand Inspectors.

At the several convocations and banquets held by the distinguished Council in London, and which were attended by many of the most distinguished Masons in the kingdom, the sentiments advanced by the Ill. Sovereigns were of the most gratifying and satisfactory character. They abound in acknowledgments of gratitude to this Parent Council, and readily recognize the compliment paid their Council by our Most Puissant Grand Commander, in his annual communication, March 3, 1853, when speaking of the Council of England and the British dependencies, he said—"Its interests are in able and discreet hands, and the present indications are, that it is destined, at no very remote period, to take its stand at the head of all the Sup. Councils of Europe, for character, ability and efficiency."

The success of that Illustrious Body during the year has tended to confirm the opinion expressed by our M. P., and affords us a great degree of satisfaction.

The sentiments expressed on the occasions referred to were highly honorable to the Illustrious Sovereigns, and to the Grand Council. They assert that the principles that bind the Order together are as immutable as the principles of truth and justice;—that universal love predominates throughout. They reiterate the fact that "there is nothing in the ineffable or sublime degrees that teaches the Brethren to depreciate those who have not so far advanced in knowledge; or to say, 'we are better than you.'"

They affirm that they "have been taught to consider as fundamental, that Craft-Masonry is the true opening to the light."

One Ill. Sovereign* said "I may be expected to make some allusion to the po-

*Rev. J. E. Cox, Grand Chaplain of the Grand Lodge.

sition in which I stand, as having recently been admitted a member of the higher grades, as they are called, of Masonry, and I do so with the greater earnestness, because I know an impression is abroad that there is an intention in the resuscitation of those degrees in England, to place them in antagonism to the Grand Lodge of England. * * I find Brethren in the higher grades who have done suit and service to the cause of Craft-Masonry—Brethren who love it as dearly as I love it myself; and I have yet to learn,—(should I ever learn it, you will never see me here again,)—that there is anything in what are termed the Higher Degrees, incompatible with my adhesion to a Master Mason's Lodge, or with my fidelity as a Craftsman, to the high and ennobling principles of the first degrees and the regular and only acknowledged steps."

These sentiments are of the same import as those heretofore advanced by the Councils in this country, and are calculated to impart correct views to our Masonic Brethren generally, on the subject of the powers, privileges and claims of Inspectors General, and Councils. They will confirm in the minds of the great body of Masons the fact, that the Supreme Councils respect the teachings of the Craftsman and the Master Mason's Lodge; and that they claim to exercise no control over them, nor to interfere with any bodies aside from those of their own creation, but are content as they ever have been to attend strictly and faithfully to their own affairs.

Your committee cannot withhold an expression of their approbation, at the determination of the Council of England "to enlist among the members the true and trustworthy alone," and to encourage a study and practice of Masonry, by reserving the privilege of advancing to the ineffable and sublime degrees, those of high moral, social and Masonic standing, who have given there influence, their thought and labor to the Institution; and we are confident that our own Council will demand that all it honors by advancement shall possess a high-toned moral and Masonic character, and a zeal for the Institution which, wisely directed, will make them useful, while they shall adorn the elevated positions they may be permitted to fill.

The Supreme Councils of Ireland, Scotland and France, maintain their former reputations as Illustrious working bodies, and their influence is highly beneficial to the cause of Freemasonry in all its departments. Your committee are happy in being enabled to say that Ill. Br. Henry Beaumont Leeson, A. M. M. D. continues to preside over the Sup. Council of England; and that His Grace, the Duke of Leinster, retains his office as M. P. Grand Commander of the Supreme Grand Council of Ireland; while His Grace, the Duke of Athole, still fills the chair of M. P. Sov. Grand Commander, of the Supreme Council of Scotland, and that these Councils are acting with wisdom, in harmony and Brotherly love.

Respectfully submitted,

ALBERT CASE.
 C. W. MOORE.
 FRANCIS AMY.

The Consistory adjourned to meet at 3, P. M.

The Supreme Council was then opened in ample form, G. Com. Raymond presiding.

Brother Charles Gilman, of Maryland, a S. P. of the R. S., was received and

formally inducted into the 33d degree, and acknowledged and proclaimed a Sov. Gr. Ins. General.

The Council was then closed, to convene again at 5, P. M.

The Grand Consistory was opened at 3, P. M. in ample form.

Ill. Br. Raudall from the Committee on the Lima Correspondence and the Peruvian Council, made the following Report, which, with the recommendations were adopted:—

R E P O R T.

To the Sovereign Grand Consistory, 32d.

The committee to whom was referred the subject of the appointment of a suitable Brother to represent the Supreme Grand Council in the Supreme Grand Council of Peru, S. America, beg leave to recommend the Ill. Brother R. H. Hartley, of Lima, for that important appointment.

They also recommend that the M. P. Sov. Grand Commander be requested to designate and recommend to the Sup. Grand Council of Peru, some Ill. Brother of the grade of the 33d degree, to represent that Grand Council in this Grand Body.

Your committee feel that such reciprocal interchanges of fraternal courtesies will tend to keep alive and strengthen those friendly relations which should always subsist between the various co-ordinate branches of our sublime Order.

Respectfully submitted,

GEORGE M. RANDALL.

J. M. WILLEY.

AMMI B. YOUNG.

Masonic Temple, Boston, May 4, 1854.

The following fraternal letter, from Most Ill. Br. Robert P. Dunlap, Lt. Grand Com., was read, and ordered to be placed on the minutes of the Council:—

Brunswick, Maine, April 29, 1854.

DEAR SIR AND BROTHER:—

I am very desirous to be present at the approaching session of our Supreme Grand Council, and shall certainly make an effort to be with you on that occasion. I fear however that my engagements may possibly be such in our Grand Lodge and Grand Chapter at their coming meetings, as to compel me to forego that pleasure.

I am the more desirous to be with you, that I may witness the progressive prosperity of the Ancient and Accepted Rite, and drink with you once more at this pure fountain of Masonic truth. I feel my dear Brother, that in these sublime degrees a precious boon has been committed to us, and that each one of our number has a share of responsibility for its preservation. If so, should not our care and diligence be faithfully exercised to strengthen and renew at each yearly meeting, the ties of Brotherly affection which bind us together as members of this illustrious Order, that thus we may be enabled to hand down the precious boon unimpaired, to those who come after us.

In case of my absence will you please present my affectionate regards to the

members of our Supreme Grand Council, and accept for yourself the assurance of the esteem of

Yours, Fraternally,

ROBERT P. DUNLAP.

EDWARD A. RAYMOND, Esq.

The Consistory was then closed, and the Supreme Grand Council was opened in ample form.

On motion of the Grand Sec. Gen. the M. P. Grand Com. was requested to obtain one dozen Prussian eagles, collars and sashes, suitable for the use of the Sov. Ins. Gen. in Council.

On motion of Ill. Br. Gilman, of Md., the M. P. Grand Com., was authorized, in case he deem it advisable, to grant the Brothers at Newport, R. I., a Charter for a Consistory, on their making proper application and paying the necessary fee.

On motion, it was voted and ordered, that the proceedings of the G. Consistory during the Annual Session of 1854, be approved and confirmed by this Grand Council.

Fraternal Addresses, congratulatory and advisory, were made by the M. P. G. Commander, Ill. Brs. Moore, Gilman, Case, Christie, Van Rensselaer, and others.

Ill. Br. Case presented the following:—

Resolved, That this Supreme Grand Council cherishes its accustomed good will towards, and its confidence in, its Sister Grand Council in the Southern Jurisdiction of the United States, over which the Ill. and M. P. Grand Commander, Rev. JOHN H. HONOUR, presides, and in the fidelity and zeal of the Ill. Sovereigns thereto belonging; and that we have good reason to hope, that our unity and zealous devotion to the interests of Freemasonry in general, and these high grades in particular, will tend to preserve to us all the happy relations which now exist.

The resolution was unanimously adopted.

Ill. Br. Van Rensselaer, Dist. Dep. for Ohio and Pennsylvania, read his Annual

R E P O R T.

To E. A. Raymond, Esq., M. P. Sov. G. Com., and the Sup. Council of Sov. Insp. Gen. of the 33d degree for the Northern Juris. of the United States.

Your Deputy for Ohio and Pennsylvania would respectfully Report—That the portion of the Masonic family cultivating the Ancient and Accepted Rite, in the Western part of your jurisdiction, have been blessed with the usual share of good health, and the Order with prosperity. Death, the busy monster, has visited many of our Masonic Brethren, but has not removed any of our immediate branch from their field of action.

Your Deputy in this, his annual report, would go back to the past year, and review a portion of his doings, which he trusts will meet with your approbation. Within the two past years, three Grand Lodges of Perfection; three Grand Councils of Princes of Jerusalem, and a Sovereign Consistory of Sublime Princes of the Royal Secret, have been established in this western part of your jurisdiction. There has been added by initiation, to the Councils of Princes of Jerusalem, fortythree, and four by membership; to the Grand Lodges of Perfection,

fortyseven, and four by membership from other portions of the jurisdiction and from the Southern jurisdiction. The Sovereign Consistory of Sublime Princes of the Royal Secret, have elevated to the high dignity of the grade, nine valiant Princes of Jerusalem—and your Deputy, by special powers to him and others from the M. P. S. G. Commander, has elevated to that high grade, five valiant Princes of the Grand Council of Pennsylvania, of which he has heretofore made a full report, with the fee for said initiations. He has full confidence in the integrity, worth and zeal of the officers and members of the Bodies in his jurisdiction, which are now working under Dispensations, and prays that Charters may be issued to them at an early day. Your Deputy knows no good reason why they should be delayed—all are anxiously looking for them—and their receipt, I have no doubt, will add much to their zeal in the good work of Perfection.

The Lodge of Perfection, and Grand Council of Princes of Jerusalem, at Columbus, have done but little work for the past season. In consequence of the loss of their Masonic Hall, their beautiful Council Chamber and S. V. have been destroyed, and that beautiful place has become a heap of ruins—not by the element of fire, but by the hand of progress. They have nearly prepared a place for meeting and to recommence their work. From the present number of applicants for the degrees of the Ancient and Accepted Rite, I am in hopes, by their zeal, the lost time will be regained, and Columbus Grand Lodge of Perfection, and Council of Princes of Jerusalem, stand forth again in all their beauty.

In consequence of the long and severe illness of our worthy and Ill. friend and Brother, the T. P. G. Master of Pittsburg Grand Lodge of Perfection, that body has done but little work for the past year. I have visited the body several times and assisted, as far as necessary, in the work. They are daily adding to their furniture and clothing. Their zeal and energy I feel confident, will secure an increase of numbers in that portion of your jurisdiction.

The Grand Council of Princes of Jerusalem for Pennsylvania, depending on the Lodge of Perfection for its material, have not been able to add many to their number. They have improved their Council much by rich furniture and appropriate clothing, under the able management of their worthy and efficient Most Excellent S. P. Grand Master; and with a full and thorough knowledge of the ritual of the Order, Pennsylvania Council of Princes of Jerusalem and the Lodge of Perfection, must be the first in this jurisdiction.

The Grand Lodge of Perfection and Grand Council of Princes of Jerusalem, of Cincinnati, O., have a fine Hall, fitted up expressly for their use, with rich and appropriate furniture and clothing, and everything necessary to give the work its full and proper effect. The Masonic knowledge, energy and worth of the T. P. Grand Master of the Lodge of Perfection, and that of the M. E. Sov. P. Grand Master of the Council of Princes of Jerusalem, have placed those bodies on a fine and desirable footing. The opposition they have had to contend with, may have somewhat effected the work, as far as regards the increase of numbers, but it has not effected their zeal and energy. The Supreme Grand Council may rest satisfied, that the officers and members of those bodies will walk uprightly before God and man, and fill to the letter the trust reposed in them.

In pursuance of an order from the M. P. Grand Commander, for the establishment of a Sov. Consistory of Sublime Princes of the Royal Secret, for the State of Ohio, I notified the petitioning members named in the Dispensation, to assemble at the Council Chamber of the Princes of Jerusalem, at the city of Cincinnati, on the 27th day of Dec., 1853, for the purpose of organizing said Consistory. At the time appointed, the Illustrious Brethren named in the Dispensation, assembled, to wit:—Hon. William B. Hubbard, of Columbus, William Green, Joseph Jones, George Graham, of Cincinnati, and K. H. Van Rensselaer, of Columbus. After having taken the vow of fealty to the Supreme Grand Council of this Northern Jurisdiction, the Brethren proceeded, under your authority, to organize a Sov. Consistory of Sublime Princes of the Royal Secret, by constituting the Hon. William B. Hubbard, Sov. G. Master; K. H. Van Rensselaer, first Lt. G. Com.; Joseph Jones, second Lt. G. Com.; George Graham, Ill. M. of S., and Wm. Green, as Val. Chancellor, to fill the stations of dignity and service until a more full organization can be effected. The Consistory then proceeded to act on the application of several worthy Valiant Princes of Jerusalem, for the degrees of Knights of the East and West, and Rose Croix. Their requests were attended to in due form, and they were severally received and elevated to the grade of Knights Prince Masonry, under the title of Knights of the Rose Croix of Heredom. The applications of the Brethren of the Rose Croix for the degrees of K-H. In. Insp. Com. and Sub. Prince of the R. Secret, having been laid before the Sup. Grand Council and accepted, through your Deputy, were presented to the Sov. Consistory; they having taken action in the matter, proceeded to elevate the petitioners to the several degrees, from Rose Croix to that of Patriarch of the Crusades, when they were severally elevated and created, in due and ancient form, to the high grade of Knights of K-H., In. Insp. Commanders, and Sub. Princes of the Royal Secret, under the title of Knights of Kadosh, or Knights of the White and Black Eagle, and Princes of the Royal Secret. The Sov. Consistory was then more fully organized, by filling the various offices of dignity and station, and recommending them to your Supreme Grand Council for confirmation.

Your Deputy feels confident that the Consistory of Ohio will bring no discredit to your Institution, and prays that a Charter may be forthwith issued, for their better organization.

Your Deputy would, in conclusion, again urge the immediate issuing of the Charters for the different Bodies in his jurisdiction. All which is respectfully submitted.

K. H. VAN RENSSELAER.

Dep. for Ohio and Pennsylvania.

Columbus, April, 1854.

On motion of Brother Case, it was

Resolved, That the Report of Dist. Dep. Van Rensselaer be adopted, and that Charters be granted for Gourgass Lodge of Perfection, and for a Council of Princes of Jerusalem, at Pittsburg. Also, for Adoniram Lodge of Perfection, and for a Council of Princes of Jerusalem, at Columbus, Ohio. Also, for Giblim Lodge of Perfection, and Dalcho Council of Princes of Jerusalem, at Cincinnati, Ohio, on the return of the several Dispensations, with petitions signed by those whose names should of right be inserted in the Charters.

Resolved, Also, that the M. P. Grand Commander be authorized to grant a Charter for a Grand Consistory for the State of Ohio, to be located at Cincinnati.

The members then united with Brother Case in thanksgiving and prayer to the Supreme Ruler of Heaven and earth, and the Annual Convocation of the Sup. Grand Council was closed in ample form.

GRAND LODGE OF VERMONT.

WE have received the proceedings of this Grand Lodge, had at its annual communication in January last, but owing to the crowded state of our pages, we are compelled, as in some other cases, to defer any particular notice of them until our next. In the meantime, however, we present the following extracts:—

MASONRY IN NEW YORK.

The Grand Lodge of Massachusetts has thought it necessary to take decisive action as to the future practice of the Lodges under its jurisdiction in their relations with the existing Masonry of the State of New York. The position of New York Masonry, at the present time, is cause of serious anxiety to the Masonry of other States and particularly to those most contiguous to her. In view of our immediate neighborhood to a large portion of the territory of that State, and of the action which our elder sister, the Grand Lodge of Massachusetts, has taken, I have judged it expedient to appoint a committee in vacation to investigate the present position of Masonry in New York and report whether action on our part is made necessary by existing circumstances. To this duty I assigned our worthy and distinguished Brethren, Haswell, Hollenbeck and Lyon, who will doubtless make their report at this communication. It is no less our duty than our inclination, to keep our hands and hearts open to the *true* Masonry of that State, and no less an imperative necessity, *that we cut ourselves loose from every phase of irregular, unconstitutional, and spurious Masonry which exists upon and disgraces its soil.* Pure Masonry in these United States, as elsewhere, cannot sanction Masonic revolution, foreign domination, domestic usurpation, nor individual treason. It can stand safe only upon its ancient constitutions, with one recognized head for each independent State jurisdiction, to which all subordinates, for the good of all, must yield a voluntary and cheerful obedience. Every deviation from this policy mars the fair proportions of our temple or strikes a blow at the strength of its foundations. So far as depends upon us, my Brethren, it should be our pride to see that the part of the building intrusted to our care be despoiled of none of its beauty, nor be deprived of a particle of its strength.

In connection with this subject, we give the following extract and resolutions, adopted by the Grand Lodge, on the recommendation of the committee to whom the subject had been referred by the Grand Master, as above stated:—

The committee selected by Most Worshipful Grand Master Tucker, as mentioned in his communication to this Grand Lodge, respectfully report, that it is well known to all intelligent Freemasons that scenes of disorder and confusion have for years past prevailed in our sister state of New York, placing in jeopardy the true and best interests of the Fraternity; *irresponsible Masonic bodies, like mushrooms, have sprung up among them, while others, of a more ancient date, claiming to be infallible, continue to persist in their immaculate organization and standing—setting at defiance the authority of the sovereign and independent Grand Lodge of their own*

State. In common with the Grand Lodges of most of the States of the American Union, we have remonstrated against the continuance of such a state of affairs; but remonstrance and admonition have heretofore proved unavailing.

** * * * **
Resolved, That the Grand Lodge of Vermont hereby accredit and acknowledge the Grand Lodge of the State of New York, familiarly known as the Willard's Grand Lodge, over which the Hon. Reuben H. Walworth at present presides as Grand Master, to be the only true and legitimate Grand Lodge of that State.

Resolved, That all Lodges under the jurisdiction of the Grand Lodge of Vermont are hereby instructed to require every person assuming to be a Mason, and hailing from any Lodge in the State of New York, and claiming admission as a visitor, to exhibit such plenary evidence, by certificate, diploma, or other documentary proof, to show that he is in good standing in a Lodge that is duly acknowledged by this Grand Body; provided, nevertheless, that the Brother so presenting himself, may satisfy the presiding officer of the Lodge of his correct and good standing; or by being vouched for as such by a member present, he may thereby be admitted.

Resolved, That the Grand Lodge of this State and the secular Lodges under its jurisdiction are hereby instructed that on application from any Brother of the State of New York to visit their Lodge, who may have joined a Lodge in his own State through ignorance or want of information that said Lodge was of a clandestine character, *and that he has been duly healed according to the usage of Masons*, may be admitted to sit in the Lodge as a visitor, and acknowledged as a true and worthy Brother.

MAKING MASONS AT SIGHT.

We present the following from the admirable address of Grand Master Tucker, delivered at the opening of the Grand Lodge:—

It gives me great pleasure to inform you that the difficulties which so severely threatened the peace and future interests of the G. Lodge of California last year, have been brought to an amicable termination, and that that Grand body is now in peace and prosperity. This difficulty has, in one respect, been, incidentally, highly beneficial to the Order in the United States. It raised a question which was involved in some obscurity and caused its discussion by the ablest Masonic pens of the country. I allude to the power of a Grand Master to make Masons *at sight*. The discussion was, at first, in my opinion, somewhat tinged with feeling, naturally enough arising out of the circumstances in which it originated. As it proceeded, however, time brought perfect calmness to its consideration, and it was treated candidly upon its own intrinsic merits. The precedents were examined critically, with all their attendant circumstances, and the result was reached by a course, which, in my judgment, has settled the controversy past all danger of its being agitated again among our Grand Lodges. This result overthrew some of my first impressions on the subject, but I am not the less grateful for it on that account. I consider it now thoroughly and fairly settled, as matter of constitutional Masonic law, supported by a fair examination of Masonic history and precedent, that under the present Masonic organization of the world, no Grand Master possesses the right to make Masons at sight. The power claimed was always dangerous, even in the best hands, and it should be matter of gratulation to all Grand Masters that it is fairly put at rest. No sensible Grand Master could ever feel ambitious to exercise it, if it existed; and it is doubtless better for them and the Order also that a power so dangerous should not belong to them.

MASONIC CHIT CHAT.

SET OF THE MAGAZINE, for sale.—A complete set of this Magazine, (12 volumes,) in plain binding, and in good order, can be purchased on application at this office. We recommend it to the consideration of Brethren who are collecting works for a Masonic Library. The set has been in use, but is not injured.

¶ We notice that the Grand Lodge of Connecticut has adopted the report and resolutions of the Grand Lodge of this Commonwealth, on the condition of Masonry in New York.

¶ We are indebted to the kindness of the chairman of the committee for a copy of the very elaborate and interesting report on correspondence, presented to the G. Lodge of Connecticut, at its late Annual Communication, but have neither time to examine it, nor room to notice it the present month. We shall endeavor to do both in season for our next issue.

¶ The Grand Lodge of this Commonwealth will hold a Quarterly Communication at the Masonic Temple, in this city, on the 14th inst.

The Grand Chapter of the State meets on the evening previous. See advertisements on the cover.

¶ An unusual pressure of matter, the publication of which could not conveniently be delayed without impairing its interest, has excluded from our pages the present month, several notices of the proceedings of Grand Bodies, which we had hoped to lay before our readers. For the same reason, we have to crave the indulgence of correspondents.

At the Annual Communication of the M. W. Grand Lodge of Connecticut, on the 10th of May, the following Brethren were elected Officers for the year ensuing:—

M. W. David Clark, of Hartford, G. M.;
R. W. Theodore Spencer, of do. D. G. M.;
William L. Brewer, of Norwich, S. G. W.;
George F. Daskam, of Norwalk, J. G. W.;
Horace Goodwin, of Hartford, G. T.;
Eli-phalet Storer, of New Haven, G. Sec.

WANTED.—No. 3 of vol. 2 of this Magazine. Also, any odd Nos. of vols. 1 and 2. Also, No. 4, vol. 11, and No. 4, vol. 13.

¶ The late meeting of the Supreme Council 33d, in this city, was one of much interest. It will be seen from the abstract of the proceedings given in preceding pages, that the branch of the Order over which it exercises jurisdiction, is in a highly encouraging condition. The best spirit prevailed among the members in attendance; and we were pleased to notice the great unanimity of sentiment, as to the duty of the subordinate bodies touching the increase and character of their initiates. A rapid increase of numbers is not in the opinion of the Council, to be desired. They prefer that their Lodges and other bodies should do nothing, rather than that their doors should be thrown open indiscriminately to all who may see fit to seek admission. The evil consequences of such a course are too manifest in the past history of this, as well as other branches of Masonry, and it is the part of wisdom to endeavor to avoid like results in future. "*Few and select*"—is an appropriate motto for a Lodge of Perfection.

THE TRESTLE-BOARD.—A new edition of this work is now in press, and will be ready for delivery early next week. The *Plates*, which had become somewhat worn, have been renewed, and beautifully printed on *India-tint* paper, made expressly for the purpose. The work will be put to Lodges, Chapters, Councils, or Encampments, for the use of all of which bodies it is carefully adapted, at *twelve dollars per dozen*. Single copies sent by mail, free of postage, at \$1.25 a copy.

¶ We have had the promise of a more particular account of the interesting ceremony of laying the corner stone of the Monument lately erected to the memory of Gen. Wooster, at Danbury, Conn., than we were able to give in our last; but it had not come to hand when the last sheet of the present number of the Magazine was put to press. Our correspondent has either forgotten his promise, or his communication has miscarried.

¶ Our Brethren will bear in mind the celebration at Framingham on the 24th instant. It is expected there will be a large gathering of the Fraternity on the occasion. The day will also be celebrated at Manchester, N. H.

THE

FREEMASONS'
MONTHLY MAGAZINE.

VOL. XIII.]

BOSTON, JULY 1, 1854.

[No. 9.]

BALLOTING FOR CANDIDATES.—POWER OF
THE MASTER OVER THE BALLOT.—WITHDRAW-
ING PETITIONS.*Burlington, Vt., April 14, 1854.*

CHARLES W. MOORE, Esq.—

Dear Sir and Br.—At the suggestion of Brother N. B. H., of this place, I take the liberty of asking your attention to a few queries in regard to Masonic Law, which have been suggested by some circumstances which have occurred recently in our Lodge.

1. Is it competent for the Master of a Lodge to suspend the declaration of a ballot, which has been returned to him *not clear*, when he is informed at the time by Brother Masons, or is himself of the opinion, that the objections to the candidate can be removed by explanation and conciliation?

2. Admitting this power to exist, what is the effect of such a course on the part of the Master upon the petition of the applicant? Does it have the effect of continuing the petition until it has been ascertained whether the objections can or cannot be removed in the manner above mentioned; or does it have the effect of immediately nullifying the ballot, so that no record should be made and no notice taken of the proceedings so far as they have gone; and so that the petition might again come before the Lodge, and be treated as if it was before them entirely *de novo*?

3. Is it in the power of the Lodge, while the declaration of the ballot is thus suspended by the Master, to dismiss the petition or permit it to be withdrawn by the petitioner or his voucher?

4. Is it not the duty of the Master, as soon as he finds that the objections to the petitioner *cannot* be removed, to *declare* that the ballot was *not clear*, and that the petition was rejected?

These inquiries are suggested by the following case:—An application for admission to our Lodge was presented and the boxes passed. They were returned to the Master *not clear*, when, as is customary with us, they were passed a second

time to correct any mistakes which might possibly have occurred the first time; but on the second passing they were still returned *not clear*. At this juncture, before the vote was declared, several Brothers repaired to the pedestal before the Master, and informed him that they had no doubt the objections to the petitioner arose from a mistake, and could be corrected by an explanation. The Master thereupon suspended the declaration of the ballot, until he could ascertain by inquiry and conversation with the parties, whether the objections were of the character represented, and the petition was entered upon the record as continued till the next regular communication. The Master was not able to satisfy himself in regard to the matter for three or four months, and the petition was accordingly continued from month to month as before, when he at last ascertained that the objections were not of the character represented, and could not be removed. He then proposed to declare to the Lodge the result of the ballot, and to announce that the petition was rejected; when a motion was made that the petitioner have leave to withdraw his petition.

The Master was of the opinion that such a motion could not be entertained, that it was contrary to Masonic Law, and that the only proper course was to declare the ballot, and announce that the petition was rejected; that the contrary rule would (in case the petition was withdrawn,) allow the petitioner, against whom there were valid Masonic objections entertained by two members of the Lodge, to apply to some other Lodge for admission, if he felt disposed, and if elected, to return and sit in our Lodge, in company with those Brethren who but shortly before had said by their votes, that they could not entertain Brotherly and harmonious feelings towards him. Still, though the Master was of this opinion, it being a new and delicate question, it was thought best by him that the question should lay over one month, and in the mean time that Masonic authority should be consulted.

Br. H. and myself, as well as many others, were aware of no higher authority than yourself, and I have consequently presumed to trespass on your time and attention with this lengthy epistle. The matter however is one of importance, and if you can conveniently write me shortly in reply to my inquiries, you will confer a favor both upon our Lodge and

Your humble servant and Brother,

W. G. S.

The above presents no points about which there can be any material differences of opinion among Brethren whose attention has ever been particularly called to a consideration of the laws which govern the admission of candidates. The case, however, is not only one of considerable interest, but is in some respects so peculiar in its details, that, though probably not designed by our correspondent for publication, we have taken the liberty to lay it before our readers. We do this with the more freedom, because it is clear to our mind, that the whole proceedings in the Lodge were conducted with entire propriety of feeling and in a commendable spirit. Doubtless the friends of the candidate were anxious to save him from the consequences of a formal rejection, if that could be done consistently with the rules applicable to such cases. In this desire the Master seems to have been disposed to gratify them; but in his endeavor to do so, he evidently mistook his duty and exceeded the bounds of his au-

thority. He however, appears to have moved with proper caution, and has, by the correctness of his final decision, redeemed, so far as he was able, the error of the beginning. And this we regard as not the least interesting feature in the case. Where a desire to do right and a willingness to weigh opposing suggestions exist, an occasional error may be easily overlooked.

To the first interrogatory of our correspondent we give a *negative* answer. And this covers the entire ground of the inquiry. The subsequent proceedings all turned upon this point. Had the Master taken a right view of his duty in this respect, the case would have been disposed of without further trouble. But he failed in a just estimate of his official powers and prerogatives. He assumed a power over the ballot-box which he did not possess. He mistook his authority, in supposing that it was competent for him to withhold the result of the ballot which had just been taken. He should have declared it. This was his duty; and here his authority in the case terminated. Concede to the Master the right to suspend the ballot, after it has been ordered by the Lodge, or to refuse to declare the result when ascertained, and you invest him with a power such as no presiding officer, however arbitrary, ever yet assumed to exercise. You give him an absolute control over the highest, and what should be regarded as one of the most sacred, privileges of the members of the Lodge. You destroy the efficacy and conservative purposes of the ballot-box, and render it wholly impracticable, without the permission of the Master, to cause a rejection to be entered on the records, or certified up to the Grand Lodge, for the protection of the Order against the admission of unworthy applicants. The Master is clothed with no such power. It is his duty to declare the ballot when it is taken. If it be not clear on the first vote, under the usage in this country, he may order a second ballot, as a test of the correctness of the first. The ballot having been taken, the result must be declared and entered on the record. This result is the judgment of the Lodge acting in its highest capacity. The Master, having no more control over it, is bound, in common with every other member of the Lodge, to respect and submit to it, whatever may be his individual wishes or opinions.

It is a sufficient answer to our correspondent's second inquiry to say, that the power to suspend the ballot does not exist. If it did, then the effect of it would doubtless be to continue the case until the cause of suspension was removed, as suggested. We should, however, hold that, even in such a case, the record must show the precise character of the proceeding.

In respect to the third inquiry, our own opinion is, as we have often declared, that it is not a correct or safe practice at any stage of the pro-

ceedings, after it has been referred to a committee, to permit the friends of the candidate to withdraw his petition. Most certainly it is not competent for the Lodge to allow them to do so, after an unfavorable report or a negative ballot. An unfavorable report having been made, further time may be allowed to the committee, if the friends of the candidate ask for it, in the expectation of being able to remove the objections; but the petition cannot, under such circumstances, properly be withdrawn, or dismissed by the Lodge. It can be correctly disposed of only through the ballot-box. The opposite course is pregnant with too many evils, and too hazardous in its consequences to the Fraternity at large, to receive the sanction of any intelligent Mason, or to be allowed in any well governed Lodge. The Master of the Lodge, in the case under consideration, took the right view of his duty in this respect, and our correspondent has stated his objections with force and clearness. The question, however, as it stood before the Lodge, and on which he gave his opinion, was of an uncommonly broad and extraordinary character. It was not simply whether a petition might be withdrawn under an unfavorable report, but whether it could be dismissed from before the Lodge under a negative ballot. A corresponding case is not in our recollection. But it is one in respect to a proper disposition of which neither the Master nor the Lodge ought to have entertained any doubts. The ballot had been taken, and it was adverse to the candidate. The Lodge had declared by its vote that it could not entertain the petition. Over this decision the Master had no control, neither had the Lodge. *It was final.* The subject was no longer in the possession of the Lodge; neither could it be brought before it again, except by a new petition.

We are aware that the practice prevails to some extent in this country, of allowing petitions to be withdrawn before the report of the committee is received, when it is ascertained by the friends of the petitioner that the report will be unfavorable. But it is a loose and incorrect practice. It is an evasion of a sound and conservative law. It is doing *indirectly* that which it would be unlawful to do *directly*. Masonry has no sympathies in common with such proceedings, and they should not be tolerated in our Lodges. They may answer a convenient purpose in political circles, where the end is too often held to justify the means; but they are not adapted to the Lodge room.

It may sometimes happen that a worthy candidate is causelessly rejected. When this occurs it is to be regretted, and the Lodge should avail itself of the earliest opportunity to redress the wrong it has innocently done him. That it may always have this power, with a freedom to exercise it promptly, it should never tie itself up by any rule of limitation, as to the time within which a candidate may present a second petition. We can-

not understand the propriety of holding an unexceptionable petitioner under the ban of prohibition, after the cause of rejection has been removed. Under the liberal and equitable rule, here suggested, the desire to withdraw petitions would probably be materially lessened; because, a rejection, in the case of a worthy applicant, would be relieved of much of its severity, and could be speedily redressed. It has been suggested, that such a rule would expose the Lodge to frequent and troublesome repetitions of applications. The answer to this objection is, that the Lodge has it in its power to say whether it will receive a second petition or not, and it may say this by a silent vote, on the question from the chair, in one minute,—a rule to this effect having been previously incorporated into its regulations. But such an objection cannot weigh against the duty of the Lodge to repair its own wrong, though innocently committed. Such a practice prevails in Massachusetts, and it causes no inconvenience.

APPEAL.—JUDGMENT REVERSED.

Little Rock, Ark., April 15, 1854.

C. W. MOORE, Esq.,—

Dear Sir and Br.:—Can you not give me some light? My older Brethren here seem unable to see clearly.

On an appeal to the Grand Lodge in 1852 (last case, on page 35, reported by committee on Masonic law and usage) a sentence of expulsion by a subordinate Lodge was reversed, and the Lodge directed to "take such further action in the matter as it might deem right and proper, agreeably to the edicts of the G. Lodge." At the same Grand Communication the Charter of the subordinate Lodge was withdrawn. The question is, what becomes of the case?

A Lodge has, since, been established at the same place. Perhaps you may not have the proceedings of the Grand Lodge in 1852: and it would be well to state that the Report of the Committee shows that no charges were preferred against the member, but a statement of offences by him was entered on the record, and he was tried without notice or appearance. Is he subject to trial? If so, by what Lodge?

L. E. B.

We have not the proceedings of the Grand Lodge of Arkansas for 1852 before us, and must therefore take the above case as it is presented by our correspondent. Assuming the facts to be as stated, it is a simple case of appeal, in which the judgment of the appellee was reversed, and the accused discharged. The action of the Grand Lodge in the premises was absolute and unqualified. It neither modified the verdict nor remanded the case back to the subordinate Lodge for revision. It dismissed it,—leaving the subordinate Lodge at liberty to avail itself of such remedies as were authorized by the law of the Grand Lodge. Whether the Grand Lodge was influenced in its decision by any other considera-

tion than that the proceedings of its subordinate were irregular, does not appear. But this is not material. It is sufficient that the action of the Lodge was radically defective in all its essential features. Its judgment was therefore void, and of no effect. The Grand Lodge so decided, and by its decision discharged the accused of the sentence of expulsion. This was the only question before it.

"The report" of the committee to whom the matter was referred in Grand Lodge, says our correspondent, "shows that no charges were preferred" against the accused, in his own Lodge. This being true, there had been no case before the Lodge,—no charges, no testimony, no trial,—nothing, but a bald, naked, unauthorized condemnation of a member! Such a proceeding could not stand for an instant before any intelligent Masonic body in the universe. The Grand Lodge had no alternative in the matter. It was bound to dismiss it, and discharge the accused. It did so. But it failed to accompany its dismissal with a proper reproof and caution to its subordinate.

In view of this extraordinary state of things, our correspondent asks—"What becomes of the case?" A sufficient answer to this inquiry is,—that there never was any case. If the Lodge at any time had just cause of complaint against the member, it did not regard his offences as of such magnitude as to authorize his arraignment on specific charges. Until such charges were preferred, there was no actionable matter before it, and consequently no case. The Grand Lodge took this view of the subject, when it directed the Lodge to "take such action in the matter" as is authorized by its edicts; that is, to begin *de novo*, and according to the laws of the Grand Lodge and the usages of Masonry, if the "statement of offences" before the Lodge be of such character and authority as to make the commencement of proceedings against the delinquent member, "right and proper." But before this could be done the Lodge had ceased to exist. And here the inquiry of our correspondent is pertinent, viz: "What becomes of the case?" or, in other and better terms, what becomes of the "statement of offences" against the member, and how is he to be proceeded against? It is very certain a disbanded Lodge has no vitality, and therefore no power to hear or try charges against a former member, or anybody else. Its "occupation's gone," and with it all its authority. As it neither possesses nor can exercise jurisdiction of any kind, it follows, *ex necessitate*, that it cannot act upon the suggestion of the Grand Lodge, nor in any manner take further cognizance of the "statement of offences" against its late member. But, is the delinquent not "subject to trial?" Most certainly, if guilty of a breach of his obligations as a Mason. In such case he may be arraigned before the Lodge nearest his residence, on charges preferred by any Master Mason.

standing. In the present matter, a new Lodge having been established in the place of his residence, he is as amenable to that body for his conduct as a Mason, as he would be if he were a member of it. It does not affect his accountability, or otherwise change his relations to it, that the offence was committed before the establishment of the second Lodge.

GRAND LODGE OF CONNECTICUT.

WE were kindly favored with a copy of the report of the committee of correspondence, of the Grand Lodge of Connecticut, in advance of its regular publication, but not in season to enable us to notice it in our last number. It is an able and interesting document, giving a fair and impartial abstract of the proceedings of most of the Grand Lodges in the country, for the past year. In this respect, and in its general tone of remark, it comes nearer to what we conceive to be the true business of such reports, than a majority of those which annually fall under our notice. It is from the pen of Br. WM. STORER, and its practical good sense and sound views are highly creditable to him as an intelligent and experienced Mason. One of the most agreeable features of the report is, that our Brother has not gone out of his way to seek occasions of difference; and where, in the straight forward path of his duty, he has found it necessary to dissent from the opinions of others, he has done so frankly, but kindly, and in the true spirit of Masonic teachings. He has also had a proper regard for the patience of his readers; and though his report is of great length, he has displayed his good taste in not assuming to himself the prominent place in it. His extracts from the doings of the various Grand Lodges are given with a liberal hand; and in this particular, in our judgment, he has but faithfully fulfilled the true purposes of his appointment. We give such extracts as we think will be acceptable to our readers:—

THE GENERAL CONDITION OF MASONRY.

To an observer of passing events, it can not be otherwise than gratifying to witness the even steps with which Freemasonry accompanies the advance of civilization and refinement into the very heart of our vast Western wilderness. Astonishing as has been the progress of settlement on the extensive prairies and in the luxuriant valleys of our extreme Western States and Territories, no less wonderful have been the gigantic strides which the institution of Masonry has made over the same almost boundless domain. Indeed, such is the estimation in which the principles of our beloved Order are held, that wherever the home of freedom is established, there also we listen, as a matter of course, for the sound of the *gavel*,—nor do we listen in vain. The Church, the School House, and the Masonic Lodge, are seen to grow up almost simultaneously, in every spot where American citizens find or create an opening in the forest, even on the extreme verge of civilization. Wherever the blessed gospel of "peace and good will to men" is proclaimed, and the foundations

of popular education laid, there the pure Masonic tenets of "Brotherly Love, Relief and Truth," are found doing their share in the great work of moulding and refining and elevating the elements that are to constitute the moral, political and religious character of the rising community.

During the year that is past, not only has the broad stream of Masonic charity continued to flow in its wonted channels,—drying the tears of the widow and fatherless—relieving the necessities of the poor and destitute—making glad the hearts of the sorrowful and despairing,—but another equally sacred duty has received unwonted attention. The orphan of the deceased Brother has been rescued from the threatening danger of a career of ignorance and vice, and placed under the fostering culture of institutions of learning. In many of our sister jurisdictions, seminaries of various grades have been established and endowed by Masonic funds, in which the children of indigent and deceased Masons are receiving an education that shall fit them to act well their part in the great drama of human existence. Most of these schools are represented as being in a highly flourishing condition—performing a great and important work of Masonic charity—and more than answering the expectations of their founders and patrons.

And so it ever should be. The destiny of Freemasonry, as marked out by the unerring finger of the All-wise founder of its immutable principles, is to aid her twin sister, Religion, in ameliorating the condition of weak and sinful man, and instruct him how to discharge the three great duties of life—to his God, his fellow-man, and himself. And never, if we rightly interpret the signs of the times, was she in the more direct and successful accomplishment of her mission. The great, the good, the talented, the learned, the pious, are every where knocking at the doors of our Mystic Temple for admission,—and, once within its portals, they engage heartily in the good work which Masonry finds for all her children to do. And thus may it ever be. May no unhallowed influences ever gain an entrance to the beautiful apartments of our noble edifice. Let us guard well every avenue of approach, and see to it that none but the "worthy" are ever permitted to cross the threshold. Then may our ancient and honorable Order continue, as she has done for ages past, to challenge the admiration of the wise and the good.

FILLING VACANCIES.

Our California Brethren seem to have fallen into an error of practice, as it respects the filling of vacancies in subordinate Lodges. The Senior Warden of a Lodge having died, the Master appointed another Brother to fill the office *pro tem.* until the next election, and the Grand Lodge received the Brother so appointed as one of the representatives of a Lodge. This we believe to be contrary to the spirit of the ancient regulation adopted by the Grand Lodge of England in 1723, which provides "that if the Master of a particular Lodge is deposed or demits, the Senior Warden shall fill the Master's chair, until the next time of choosing." We do not understand that new elections were ever held for the purpose of filling vacancies, nor that *pro tempore* appointments were resorted to for that purpose.

The vacant chair unquestionably belonged to the Junior Warden. But a more doubtful point is, whether the Warden *pro tem.* was competent to take a seat in Grand Lodge as a representative of the Lodge. The constitutional representatives of a Lodge are its Master and Wardens. The Warden of a Lodge is not qualified to enter upon the duties of his office until he has been installed as such. That the Brother officiating did not

possess this qualification, is certain. He was not, therefore, the Warden of the Lodge, as contemplated by the Constitution of the Grand Lodge. He could not appear as the *proxy* of the *deceased*, for his principal alone was competent to commission him as such, and the dead cannot act. Had the Lodge the power to *elect* him as one of its three representatives in Grand Lodge? If so, it must be on the ground that the powers of a Warden revert to the Lodge at his decease, and that the *Lodge* may appear by *proxy* duly elected. But it is not stated that any such *election* was had. Perhaps the question is more curious than important.

PAST MASTERS AS MEMBERS OF GRAND LODGES.

On the subject of Past Masters being entitled to perpetual membership in the Grand Lodge, we counsel our California Brethren to take warning from the experience of the Fraternity in New York. Almost the entire extent of the difficulties which have occurred from time to time in that jurisdiction, and which have done more than all things else to bring reproach and disgrace on our time-honored institution, has been caused by the presence of an over-grown body of Past Masters at the sessions of the Grand Lodge.

PUBLICATION OF REJECTIONS.

No less than 198 candidates were rejected in Kentucky. In this connection we beg leave once more to call the attention of our respected Brethren in Kentucky to the manner in which these rejections are published to the world. To send abroad the names of so large a number of their fellow-citizens, (among whom were several ministers of the gospel,) with particular descriptions of their personal appearance, as if they were escaped convicts from the State Prison, is an outrage which Masonry never taught her sons to inflict on those who are unfortunately denied admission to her mystic temples. We have a right to suppose that most if not all of these rejected candidates were gentlemen of respectability, from the fact of their being recommended for the honors of Masonry by those who are already members of the Order. If this was *not* the case, we would respectfully ask the Grand Lodge of Kentucky whether she has not a duty to perform to those members of her subordinates who have been guilty of attempted impositions on the Craft, recommending candidates who are not of "good report" in the communities where they reside? If the candidates are respectable citizens, then why advertise them as vagabonds? We beg of our Brethren no longer to disfigure their otherwise correct and beautiful returns by what looks so much like a determination to destroy the character of every man who makes an unsuccessful application for initiation into our mysteries.

MEMBERSHIP IN LODGES UNDER DISPENSATION.

In answer to the argument, that the petitioners for a new Lodge, should demit, before organizing under a Dispensation, (for the reason that they would otherwise be members of *two* Lodges at the same time,) the report holds the following sound views:—

Here we think is a mistake, growing out of a misconception of the position of a Lodge under Dispensation, *which in fact is no Lodge at all*, although called by that

name. A Dispensation is neither more nor less than authority granted by the Grand Master for certain Brethren to assemble and make Masons until the next meeting of the Grand Lodge, which body, in all jurisdictions of which we have any knowledge, reserves to itself the prerogative of creating Lodges. The Dispensation is to be returned to the first meeting, of the Grand Lodge, and the Brethren named in it may or may not then receive a Charter for a new Lodge. Now suppose the Brethren are required to demit from their particular Lodges before they can procure and act under a Dispensation; and then suppose that the Grand Lodge refuse to grant a Charter on the return of the Dispensation,—what has become of the membership of these Brethren? So far from being “members of two Lodges at once,” they are in fact members of no Lodge at all. The Lodge of which they were formerly members cannot claim them, for they have demitted. The Grand Lodge having refused a Charter, of course they are not members of a new Lodge. They cannot return to the old Lodge, without an application for membership, and a unanimous vote of the Lodge. As we understand this matter, a Mason who may wish to unite with others in the formation of a new Lodge, has nothing to do but sign a petition for that purpose,—which petition, if presented to the Master in recess, may be favorably considered, and a Dispensation granted. This Dispensation is to be returned to the Grand Lodge at its next meeting, and if a Charter is granted, then the Brother should demit from the old Lodge for the purpose of uniting with the new one. Nor does it make any difference if the Brother should be named as an officer in the Dispensation. Officers working under Dispensation should never be installed, but are authorized to work without.

MASONRY IN NEW YORK.

We extract from this part of the report as follows:—

We have also received from Massachusetts, a pamphlet containing the report of a Special Committee of the Grand Lodge, who were appointed to consider what instruction should be given to the Lodges of that State in reference to visiting members of subordinate Lodges from New York. As this report gives a list of all the various Masonic organizations known to exist in New York, and recommends a judicious course of action in relation to visitors from that State,—and as the Lodges of our own State are equally liable to be imposed upon by clandestine Masons, we have deemed it our duty to copy the Massachusetts report entire; and your committee would respectfully recommend to this Grand Lodge the adoption of the same resolutions that were adopted by the Grand Lodge of Massachusetts.

* * * * *

In these proceedings, your committee think they can discover another evidence that all the improper and unmasonic feelings, which have been and still are working mischief to our institution in New York, are not confined to the breasts of those recusant Brethren who have from time to time seceded from the lawful G. Lodge, and attempted to build up rival organizations. When any number of Masons so far forget the courtesy and mutual forbearance which is due to every other Brother, and especially to the opinions of a majority of their Brethren assembled in Grand Lodge, as to present and insist on so unmasonic a document as a PROTEST* against the doings of the lawful head of Masonry, we may well suspect that some other spirit than that of “Brotherly Love” is at work. Such scenes have too distinct a resemblance to the factious proceedings of a political cabal, to merit the approba-

*Signed by Oscar Coles and nineteen others.

tion of those whose aim is to “dwell together in unity.” And more especially, when the protest is aimed at such a man as Reuben H. Walworth—a man whose whole public career, as well as his social intercourse has been an uninterrupted exemplification of those beautiful principles and practices of moral honesty, judicial purity, and upright Christian conscientiousness, which Masons profess to hold in such high veneration—a man who, though exalted to a place in our National Councils, and to a seat on the highest Judicial Bench of his Native State, and admitted to membership in the Church of our Redeemer, was never known to sully by the least stain, either his official, social, or religious character;—when Masons thus array themselves in opposition to the elevation of such a man to the highest honors which the Fraternity can bestow upon him, well may the enemies of our institution taunt us with the sneering inquiry, “In what respect are ye better than we?”

* * * * *

That all portions of the Fraternity in the great State of New York should be able to harmonize and labor together in peace, under the jurisdiction of one united and powerful Grand Lodge, is a “consummation-devoutly to be wished.” But whether this most desirable result can ever again be realized, is a question involved in much doubt; unless, indeed, the meetings of the Grand Lodge can be removed from the city of New York to some central point in the State, where all may enjoy an equal opportunity of representation and attendance,—and to such an arrangement we have but little hope that the city Lodges will ever consent. And even if such a change of location could be amicably effected, the question arises whether the Grand Lodge, as at present organized, would not be too large a body to govern itself, or to be governed properly. The two hundred and sixty Lodges in the State are entitled to one thousand and forty representatives in the Grand Lodge, including one Past Master from each. Then there are probably not less than sixty present and Past Grand Officers, who are permanent members,—which will swell the number of voting members to eleven hundred. In addition to these, there is a large body of Past Masters, who are entitled to seats in the Grand Lodge, and a participation in debate. We are not able to see how such an overgrown legislative body can by any probability come together and act harmoniously and profitably for the common good of the Order.

GRAND LODGE OF VERMONT.

WE recur to the proceedings of this intelligent Grand Body with pleasure, having in our last issue been able to make but a very brief reference to them. The annual address of the Grand Master, like all its predecessors from the same talented pen, is worthy of the high reputation of its author, and of his Grand Lodge. The first subject which, very properly, receives the notice of our Brother, is the death of his venerable and faithful Grand Chaplain,

REV. JOEL WINCH.

Our common parent permits us once more to meet. Mingling with our gratitude for this divine favor, is the heart-felt sorrow that our venerable and beloved Broth-

er, so long the honored Grand Chaplain of this Grand Body—he who for so many years, in sunshine and in storm, has encouraged us by his pure example, stimulated us by his wise and candid counsels, wrought for us with unshaken purpose, and prayed for us with a zeal which breathed of Heaven, has been removed to the Grand Lodge above. Our beloved Brother, the Rev. Joel Winch, has closed an honored life and gone down to the grave. The hands of his own beloved Brethren have paid the last honors to the remains of that earthly clay which the immortal part no longer animated. They have borne to his grave our beautiful emblem of immortality, believing faithfully in its symbolic appropriateness and doubting not that the pure spirit of our Brother is still alive and has ascended to Heaven, to his father and our father, to his God and our God. Our Brother died as he lived, ever faithful and true. He desired to be entombed by the hands of his Brethren. Some of his last observations to a Brother were, “tell the world that I die a Mason—that I lived a Mason as well as I could and die a Mason and a Methodist; be careful not to let innovations and contentions creep in; beware of the little foxes which spoil the vines; and may God bless you all, and keep you, and bring you into his Grand Lodge above. Farewell.”

Just such a course in death, we, his Brethren, anticipated. True always, true to the last.

It is familiar to the members of 1829, what course generally was taken by our Clerical Brethren in that trying era. I mean no injustice to say, but it is not in my recollection that we had a single other clergyman left in Vermont who did not either secede or discontinue his attendance upon our meetings. Our deceased Brother Winch was the glorious exception. He was not one of those men who “know the right and yet the wrong pursue.” Nor was he the man to be intimidated by any species of persecution. He stood erect when the thunder storm of anti-masonry burst upon our heads and he never hesitated or shrunk from his duty during its continuance. Ask yourselves where the thinned ranks of the true Brethren were in those gloomy days—ask where the front rank stood—ask who responded to their names, when to be a Mason was esteemed to be a dishonored outcast—ask who were first found restoring the desecrated temple when the storm had ceased—in each and every one of those petitions you will find his honored name. He needed no second call to duty. We have heard him mourn, like an ancient sage, over the desecration of our altars and have seen him glow with such a spirit as

“Touched Isaiah's hallowed lips with fire,”

when the Masonic flame was again rekindled. Worthily, my Brethren, may we honor his memory. He was a bright and un-eclipsed star in our Masonic firmament. Let his example stimulate, and his virtue incite us to leave equally as pure, honorable and distinguished paths behind us, when we also are called to pay the common debt of death.

Our worthy Brother was born at Roxbury, Massachusetts, Dec. 17, 1780—united with a Congregational Church in 1795, transferred his membership to the Methodist Church in 1799, and was licensed to preach. He was ordained, both as Deacon and Elder, by the celebrated Bishop Asbury. He served several years in the itinerant ministry and was for four years a presiding elder. In 1815, the pecuniary embarrassments of his father made it his duty, as he thought, but deeply to his regret, to retire from the stated ministry and cultivate a farm. He continued however to preach occasionally, as long as his health permitted. He was always in high esteem as a citizen, twice represented the town of Northfield in the General

Assembly, to the satisfaction of his constituents, and always exercised a salutary influence for the interest of his town. He united with the Masonic Order in the year 1818, and his Masonic course since is familiar to us and is strongly interwoven with the history of our Grand Lodge.

Our Brother next administers a tart reproof to the correspondence committee of a sister Grand Lodge, who charge him with exceeding the limits of his official duty in discussing, in his annual addresses, matters which they think more properly belong to a committee like themselves. He “neither admits the propriety of the position” they take, “nor admires the taste which dictated it.”

The next subject introduced, is the proceedings had at Lexington in reference to the organization of a National Confederation of Grand Lodges. These he details with great clearness, and leaves the whole matter in the hands of his Grand Lodge, unbiased by any opinions of his own.

MAINED CANDIDATES.

On this subject our Brother gives the resolution adopted by the General Grand Chapter, and adds the truthful comments which follow:—

“*Resolved*, That it is incompetent for Royal Arch Chapters to confer the respective degrees of Masonry upon candidates whose physical defects are such as to prevent them from conforming literally to all the requirements of those degrees.”

Dropping the words “Royal Arch Chapter,” and inserting the words “Master Masons’ Lodges,” we have the rule which should govern us. I consider the subject now settled upon its own safe intrinsic principle; the regulation which our ancient Brethren found it, by their experience, wise to enact, and which, as a part of the “body of Masonry,” none of us have a right to disturb, or can disturb without a violation of the most sacred engagements. When the original principles of our Order are investigated thoroughly, they are always found to be in consonance with deep wisdom; no small evidence of the practical experience on which they were first established. In proportion as we adhere to the sound polity of the ancient charges, we find ourselves prosperous, united and safe, and just in proportion as we think ourselves wiser than our fathers in the Order and admit deviations from the polity they established, do we find ourselves at sea, without rudder or compass, the sport of ungovernable winds and waves, and exposed every hour to a disastrous wreck. If we talk often and long, even to tediousness, about ancient rules and original principles, it is because we are convinced most deeply, that in them and their observance consists the true ark of Masonic safety.

The *confusion* in New York, and the settlement of the California troubles, including the subject of making Masons at sight, are next referred to. From this part of the address we gave extracts last month.

Our Brother pays the following compliment to the Masonry of this State:—

I had the pleasure also of attending a celebration of the anniversary of Saint John the Baptist, last June, at Worcester, Massachusetts, and of addressing a very large assemblage. On Massachusetts Masonry, it would be idle to comment. It

has always been—as now—in safe and pure hands, and has always exhibited to the world a most worthy example for Masonic imitation.

MASONIC TRIALS.

Masonic trials should be uniform in all particulars, and, in my own opinion, every Brother should vote openly on the question of guilty or not guilty. The immunity of the private ballot was never meant to extend to such cases. The peculiar case to which that method of voting is alone applicable, does not, in any manner, assimilate itself to any other description of Masonic business, and should be confined to that alone.

There are some other passages in this excellent address, which we should be pleased to lay before our readers did our limits allow of it, but they do not. We cannot, however, pass over the closing paragraph:—

And now, my Brethren, having brought to your notice the various subjects which, in my judgment, call for your attention, at the present time, as a Grand Lodge, let us proceed to the business of this our annual communication; not with haste to force business along irrationally, but with a calm and settled determination to give to every subject its proper, patient and appropriate degree of attention and care. Let us avoid all hasty action, and seek, considerately and intelligently, to dispose of whatever may be before us. Hasty or ill-considered action always comes back to annoy us afterwards. Let us then so thoroughly examine and investigate all our business, that when once passed upon it may, if possible, need no re-examination. We profess to be Brethren, equal as men, distinguished here only by the forms necessary for the appropriate transaction of business required for the common benefit. You will on this occasion find me—as always—ready to co-operate with you in all things conducive to our prosperity and welfare. And let us not forget in our deliberations, the pure homage we owe to that Almighty Being, to whom the good, the just, the true and the beautiful, are always acceptable offerings, and whose existence and wisdom, being always acknowledged, should never fail of constant and universal adoration at every Masonic altar.

REPORT ON CORRESPONDENCE.*

The report of the committee on foreign correspondence is a judiciously drawn paper, and affords to the Grand Lodge and the Lodges in the State, the information necessary to a proper understanding of the condition of the Order in the country, without furnishing cause of offence, or giving rise to profitless discussion. The committee conclude their report as follows:—

While we have endeavored to present to the Lodge a concise statement of the various matters arising in the Grand Lodges of other States, and have expressed opinions upon questions presented, in as brief language as possible, when we have considered that expression necessary, we have refrained from endeavoring to support those opinions by arguments embodied in the report, believing that it is our

*We notice that the committee did not receive the proceedings of the Grand Lodge of this State. They were mailed to the Grand Secretary, but probably not received.

duty, and is only proper for us to present the questions and our opinions, and leave the arguments for the members of the Grand Lodge. Believing that it is the duty of the Grand Master to give the Lodge an abstract of the various matters arising in subordinate Lodges, and of their condition, so it is the duty of this committee to present to the Grand Lodge a concise abstract of the proceedings and condition of other Grand Lodges, and of the Masonic Fraternity generally; and, while they express an opinion upon questions arising, not to so far commit themselves to those opinions by labored argument, that they will be unwilling to recede from them if the Grand Lodge should happen to be of a contrary opinion.

In concluding this report, Brethren, allow us to congratulate you upon the evidences of prosperity which come up to us from all parts of our favored land. From our own rock-ribbed New England to the sunny shores of the Pacific, kindly greetings are heard. For our own Body, some familiar faces that were with us at our last communication, will be with us no more forever. Others stand waiting for the dread summons; but with the sprig of ever-green before them, reminding them of that immortal part which shall survive beyond the grave, may they look into the tomb's drear portals, and descend into the dark depths, even as one, who "wraps the mantle of his couch about him, and lies down to pleasant dreams." To those of us who, in health and strength, have been again permitted to gather around our time-honored altar, and upon it to renew and reforge the links which bind us together, there is much cause for thankfulness; and while we transact the business which has called us together at this time, let us not forget to remember and offer up our adorations to *Him* in whose High Presence Angels veil their faces, and at whose dread Name every knee should bow.

THE PROCEEDINGS

Indicate a growing prosperity of the Order in the State. We notice that several Charters for new Lodges were ordered to be issued. The Grand Lodge approve of the proposition to hold a Convention at Washington in 1855, for the purpose of forming a confederation of Grand Lodges, and have selected Brothers Tucker and Haswell as their delegates.

MONUMENT TO GEN. WOOSTER.

WE have received a full account of the ceremonies accompanying the erection of a Monument to Gen. Wooster, at Danbury, Conn., on the 27th April last, but at so late a day that much of the interest of the occasion has passed by. The attendance was very large, and the arrangements were all carried out with eminent success. The Monument is composed of Portland free stone, beautifully wrought, and cost over \$3,000, of which sum the General Assembly appropriated \$1,500—the Masonic Lodges \$1,000, and the citizens of Danbury the remainder. The Monument is fortyfour feet high, and surrounded by an iron railing inserted in heavy square stone posts. The cap stone is surmounted by a spread eagle standing upon a globe. On the shaft is represented the sword and sash of Gen. Wooster, copied from the original. On one of the panels is a spirited rep-

resentation of Wooster on horseback, at the moment of receiving his death wound. On the east side are Masonic emblems. On another pannel, the following:—

DAVID WOOSTER,
First Maj. Gen. of the Conn. troops
in the
Army of the Revolution :
Brig. Gen. of the United Colonies :
Born at Stratford, March 2, 1710 :
Wounded at Edgefield, April 27, 1777,
while defending the liberties of
America,
and nobly died at Danbury,
May 20, 1777.

Of his country Wooster said :

"My life has ever been devoted to her service from my youth up, though never before in a cause like this, a cause for which I would most cheerfully risk—nay, lay down my life :"

The Masonic inscription is as follows :—

BROTHER DAVID WOOSTER.
Impressed while a stranger in a foreign land,
with the necessity of some tie
that should unite all mankind
in a UNIVERSAL BROTHERHOOD,
he returned to his native country, and procured
from the PROVINCIAL GRAND LODGE of MASS.
a CHARTER,
and first introduced into Conn.
that Light which has warmed the widow's heart
and illuminated the orphans' pathway.
Under the Charter in 1750,
HIRAM LODGE, No. 1, of New Haven, was originated,
of which he was the first Worshipful Master.
Grateful for his services
as the Master Builder of their oldest Temple,
for his fidelity as a Brother,
and his renown as a patriot and a soldier,
the Free and Accepted Masons
have united with his native State and the citizens of
Danbury,
in rearing and consecrating
this Monument to his memory.

Erected at Danbury, April 27, A. L. 5854. A. D. 1854. DAVID CLARK, Grand Master.

The address delivered on the occasion by Hon. H. C. DEMING, is an eloquent and finished production. He began by saying that—

"He rose to encounter no forbidding glances, to discover in on hostile or averted look the bias of sect or the bigotry of party. Divided sentiments and conflicting opinions are not to be harmonized here. One in gratitude, we are one in thought

and feeling. In unreserved fellowship, every mind, heart and hand, have united in placing a stone upon the spot where, for more than three-quarters of a century, courage and patriotism have slept dishonored.

The grave of Wooster is no longer unmarked. No longer do his ashes slumber among a thankless people—the State to its child, its bulwark and martyr ; Masonry to the Master-builder of its eldest temple, and Danbury to its self-sacrificing avenger, have at length yielded the slow tribute of a monument. High in the commanding position, it now overlooks the Commonwealth he served, and the field on which he fell ; it proclaims to the West, his devotion as a patriot, to the East his fidelity as a Brother ; the arms of the State with its God-trusting motto, and the emblems of military heroism appropriately honor and embellish it ; it stretches far up toward that Heaven to which his faith aspired, and it is fittingly surmounted by the glorious bird which he helped to make the symbol of victory, and the invaluable standard bearer of the Republic.

Long in the shade shall children's children come,
And Earth's poor traveller find a welcome home ;
Long shall it stand and every blast defy,
Till heaven's last whirlwind rends the sky.

In 1743, Gen. Wooster went to England on public business. 'While abroad,' says Mr. Deming : 'he was impressed with the necessity of some tie which should unite all mankind in a universal Brotherhood, and accordingly procured from the Provincial Grand Lodge of Massachusetts, a charter which first introduced into the Colony of Connecticut that light which has since warmed so many widow's hearts, and illumined so many orphan's pathway. Under this charter, in 1760, Hiram Lodge, New Haven, was organized and Wooster appointed its first Master.' 51

THE ARKANSAS REPORT—AGAIN.

ALTHOUGH we have heretofore fully and entirely exonerated the committee of foreign correspondence of the Grand Chapter of Arkansas, from any intention to misrepresent us in their late report, it is due to them,—having discovered the source of the error they were led to adopt,—that we should give place in our pages to the following more full explanation of the matter :—

Little Rock, Ark., May 18, 1854.

COMP. C. W. MOORE—*Dear Sir and Br.* : I am now enabled to furnish you with the source from which was obtained what was quoted as your language, in regard to the degrees of Royal and Select Master, by the committee on Masonic Law and Usage of the Grand Chapter of Arkansas, in November, 1853.

In the proceedings of the Grand Chapter of Mississippi, at its communication in January, A. L. 2383, at page 25, the committee on foreign correspondence say :—

[And from the same committee of the Grand Chapter of Florida, who conclude by saying :

"It is evident from this exposition, that the Royal and Select Masters' degrees do not belong to Grand Councils, or to the Supreme Council of the 33d degree. In evidence of these degrees being ancient Masonry, and properly belonging to the Royal Arch, we will conclude this article by copying the following from C. W. Moore's Monthly Magazine, Boston, No. 5, page 131, and leave it to the Grand Chapter to settle the location of these degrees :—

"Royal Arch Masonry dates from the building of the second Temple by Zerubabel, 535 years before the Christian era. The present date is now Anno Inventio-

nis 2355. The Royal and Select from the completion of the Temple, thus Anno Depositionis, 2850, which proves that the Royal and Select Degrees are 465 years older than the Royal Arch Degree, and were instituted at the completion of the first Temple.'"]

I copy the passage exactly, with the quotation marks precisely as in the original. I have not seen the Florida proceedings to verify the quotation thereby.

You will see that the last paragraph purports to be a literal extract from the Freemasons' Magazine. Not yet having received the set of that work purchased by me, I cannot verify it. I pray you to do so. You will see that the passage, as quoted, is exactly what our committee said. If incorrectly quoted by the Florida or Mississippi committee, be so good as to make it known, that we may be exonerated from censure of misquotation. Please publish this.

Fraternally yours,

ALBERT PIKE.

To this explanation we append the original statement, as it appeared in this Magazine—vol. 9, p. 131—as follows:—

"Royal Arch *Masons* (not Masonry) date from the building of the second Temple, by Zerubbabel, 535 years before the Christian era. Their present (1850) date therefore is, *Anno Inventionis* 2355. The Knights Templars date from the establishment of the Order in 1118—thus, *Anno Ordinis* 732,—the Royal and Select Masters, from the completion of the Temple—thus *Anno Depositionis* 2850. *Masons* of the Scotch and other *modern* rites, use dates peculiar to themselves, which are determined by some particular epoch commemorated in their respective rituals, or by some event significant of their origin."

It will be seen that our language as quoted by the Mississippi or Florida committee, (we are at a loss to say which) is so blended with their own words and inferences as to do us great injustice, and make us responsible for opinions we neither advanced nor entertain. [See Magazine, vol. 13, p. 191.]

GRAND LODGE OF CALIFORNIA.

San Francisco, May 16, 1854.

BR. C. W. MOORE—Dear Sir: Our Grand Lodge met in Sacramento City on the 2d and closed on the 9th inst.—in peace and harmony. I fear we are too prosperous,—four years ago we organized with not more than the Constitutional number of Lodges,—now we have 56 Chartered Lodges. The following Brethren were elected as officers for the ensuing year:—

W. H. Howard, G. M.; N. Green Curtis, D. G. Master; R. E. Cole, S. G. W.; R. N. Wood, J. G. W.; L. Stowell, G. Secretary; A. Martin, G. Treasurer; Rev. J. H. Bristow, G. Chaplain. The best selection that could be made—as all are satisfied.

Please answer the following question through your valuable Magazine:

Can a Grand Master (who is High Priest of a Chapter) assemble a convocation of Past Masters and confer the degree of Past Master upon one who has no other qualifications than the appointment of Wor. Master to a Lodge under Dispensation?

Yours, Fraternaly,

R. F. K.

[The right to, and possession of, the Past Master's degree, are acquired by election and installation, as Master of a Lodge. The Master of a Lodge under Dispensation, is neither elected nor installed, and is not, therefore, qualified to receive the degree.]—EDITOR.

THE ORDER IN MISSOURI.

THE GRAND CHAPTER

OF Missouri was opened pursuant to its By-Laws, on the first Wednesday in April, by E. Comp. A. O'SULLIVAN, G. King, in the absence of the M. E. G. H. P. and D. G. H. P., and called off in obedience to written instructions from the M. E. G. H. P., until the Wednesday preceding the fourth Monday in May; on which day the M. E. THORNTON GRIMSLEY, G. H. P., called the Grand Chapter of Missouri to labor.

A larger number of Representatives were present upon this occasion, than in any former year. Five Charters were granted at this communication. The Grand Chapter closed its labors on the evening of the 22d May.

The following are the Grand Officers for the present year:—

M. E. Hon. Priestley H. McBride, G. H. P.; Thomas S. Miller, D. G. H. Priest; Richard R. Rees, G. King; J. W. Chenswith, G. Scribe; Joseph Foster, G. Treasurer; A. O'Sullivan, G. Secretary; Rev. Samuel C. McConnel, G. Chaplain; D. De Haven, G. Capt. Host; Charles Levy, G. R. A. C.; A. Stille, G. Sentinel.

Comp. Joseph Foster accepted the office of Grand Lecturer, and much good may be expected to result, in this jurisdiction, from the election of one so well skilled in the Royal Art.

A COUNCIL OF HIGH PRIESTS

For this State was organized as follows:—

M. E. George H. C. Melody, President; Thornton Grimsley, Vice President, Joseph Foster, Conductor; Richard R. Rees, Marshal; A. O'Sullivan, Recorder.

THE GRAND LODGE

OF Missouri was opened on Monday the 22d May, in due form, by the R. W. L. S. Cornwell, D. G. M. There were sixtysix Lodges represented, and ninety paid dues. A large amount of business, chiefly connected with the College, was transacted.

The Grand Lodge has adopted the Resolutions of Massachusetts, in relation to New York, and have instructed the Grand Secretary to have them printed separately from the proceedings, and sent to the Lodges for their government.

Br. Foster presented a plain, practical and well written report, as chairman of the committee on foreign correspondence, which being amended, was adopted by the Grand Lodge.

The following are the officers of the Grand Lodge, for the current year:—

L. S. Cornwell, G. M.; D. P. Wallingford, D. G. M.; James H. Britton, S. G. W.; Oscar F. Potter, J. G. W.; Joseph Foster, G. Treasurer; A. O'Sullivan, G. Sec.; H. E. Van Osdell, S. G. D.; B. Goldsmith, J. G. D.; A. Stille, G. Tyler. Eleven Charters were granted at this communication.

The Grand Lodge closed its session in peace and harmony, on the evening of the 27th,—nothing having occurred during the meeting, to mar that social and friendly intercourse which should, upon all occasions, exist amongst Free and Accepted Masons.

Fraternaly,

A. O'SULLIVAN.

C. W. MOORE, Esq.

St. Louis, Mo., June 2, 1854.

GRAND LODGE OF NEW YORK.—ANNUAL MEETING.

WE are indebted to the kindness of an esteemed correspondent for the following notice of the proceedings of this Grand Body, at its late annual communication. It is no less gratifying than encouraging, to learn that the session passed off without a recurrence of any of those disreputable outbreaks, that have so long interrupted the harmony, and contributed so much to destroy the reputation and usefulness of this Grand Lodge. We trust these scenes are at an end, at least *within* the body, whatever may hereafter occur elsewhere. The offices of the Grand Lodge are now in conservative and safe hands. We regret the retirement of Chancellor Walworth, for several reasons; but we rejoice that his mantle has fallen on one so eminently worthy to wear it,—a Brother whose truth and fidelity have been tried in the past, and may be relied on for the future. Sustained, as he will be, by his talented and amiable Deputy, and Wardens of acknowledged capacity and faithfulness, we may reasonably entertain the hope, that the reign of rowdiness *within* the walls of the body, is at an end. If any thing be wanted to render this result certain, it is the adoption of the new Constitution by the Lodges. That this will be speedily done, we entertain no doubt.

New York, June 10, 1854.

R. W. and very Dear Sir :—The Grand Lodge of New York met in annual communication, on Tuesday evening, June 6, at Niblo's Hall, Broadway—the M. W. Reuben H. Walworth, presiding; R. W. Joseph D. Evans, D. G. Master; R. W. Jarvis M. Hatch, S. G. Warden; R. W. Finlay M. King, J. G. Warden; R. W. James M. Austin, G. S.; R. W. Charles L. Church, G. Treasurer; R. W. and Rev. Salem Town, and R. W. and Rev. J. H. Perry, G. Chaplains. The M. W. John D. Willard, Joseph Enos and Oscar Coles, P. G. Masters, and many other present and past G. Officers, and the Representatives and Past Masters of about 300 Subordinate Lodges present.

The session was opened in solemn and ample form, with prayer by the R. W. and Rev. G. Chaplain, Salem Town. The minutes of the March Quarterly Meeting were read, slightly amended and approved. The M. W. G. Master delivered his annual address. The R. W. G. Secretary and G. Treasurer made their annual reports, showing about 30 Lodges under dispensation; and receipts amounting to about \$13,000, during the year. The addresses and reports were duly referred and the evening session closed.

On Wednesday the 7th, the Standing Committees were announced, and the day and evening chiefly occupied in the presentation and reference of referable matters; the organization and action of the committees; and the presentation and discussion of resolutions. The new Constitution was reported, with the amendments of last year engrossed, and sent to the printer. The election was made a special order for Thursday evening.

A resolution was proposed by W. Br. Holmes, of New York, in relation to a publication in the Masonic Union, edited by Br. King, making certain grave charges in reference to the conduct of members of the Order attending a Masonic Ball, and the introduction, by them, of lewd women there, demanding of Brother King the names of the offending Brethren, if known, or the name of the author

of the charge, which excited lengthy discussion and was finally adopted. Br. King declared himself ignorant of the names of the offending members, but gave, with his consent, the name of the writer of the article, R. W. and Rev. Joseph H. Perry, G. Chaplain, who, being present, fully avowed and assumed the authorship and proclaimed himself ready to substantiate the charge.

The W. Br. Holmes then introduced a Resolution referring it to a committee of members of the Grand Lodge to institute an inquiry into the facts and to report as to the propriety of the publication. The M. W. Br. Coles, the R. W. Br. Powell, P. G. Secretary, and others, supported this Resolution, and the R. W. Br. Perry avowed himself desirous of and fully prepared to meet the investigation. But, after lengthy discussion, it was finally withdrawn by W. Br. Holmes, and then renewed and pressed to a vote, under the previous question, and lost by a few votes,—the original friends of the inquiry proposed, *not voting for it*. This Masonic Ball was authorized at a *Quarterly Meeting*.

An appeal or memorial, from F. G. Tisdall, complaining that he had been unjustly tried and expelled at the March Quarterly meeting, and asking redress, was presented and discussed at much length. The trial and its result were set aside, on the ground that the complaint should have been presented to the Lodge of which he was a member, St. John's, No. 1, and the case was sent to that Lodge for a new trial. The discussion of these two matters consumed much time and continued until Thursday forenoon, other business interposing at times. When they were disposed of, the original advocates of the Masonic Ball Resolutions, and those advocating the finality of the expulsion of Br. Tisdall, and denying the right of the annual communication to review the proceedings of the Quarterly Meeting, and claiming the regularity and justice of the conviction, chiefly retired from the Grand Lodge, without leave; but singly and quietly, and remained absent during the remainder of the session. They were few in number, but of a class who have usually consumed the session in nervous and exciting discussion, and motions and resolutions, only calculated to produce excitement and retard and obstruct the ordinary business. Their retirement was a relief, and the ordinary and necessary business was thereafter proceeded with, harmoniously, and without hindrance or excitement.

On Thursday evening, the election was held. The G. Master declined in his annual address, a re-election, and adhered to it, and R. W. Br. Evans, was elected Grand Master by nearly three-fourths of the votes, or 437, to 178 cast for another Brother. The other principal officers chosen are as follows:—John L. Lewis, Jr., D. G. M.; Finlay M. King, S. G. Warden; Hon. James Hyde, J. G. W., and the R. W. G. Secretary, G. Trea. and G. Chaplains re-elected without opposition. The Installation took place on Saturday. The printed Constitution was taken up as a special order on Friday morning, and gone through with and adopted.

Its chief features are, declaring the ancient landmarks and fundamental laws; re-enacting the most usual rules; *abolishing the Quarterly Meetings and Grand Stewards' Lodge*; and the *last Past Masters' vote and Past Master membership*; substituting Grand Committees of Charity, and special commissions for trials; modifying the revenue clause, reducing the pay of members; extending the pay to all,

city and country alike, and at same rates; with the retention of Past Grand Officers as members. This last provision was deemed advisable with reference to the union of December, 1850, and the general manifest advantage of retaining the experience of Past Grand Officers, derived in the discharge of G. Lodge duties.

On Friday afternoon, the Lodge of Instruction exhibited its work and lectures, opening and closing forms, in presence of the whole Grand Lodge, at the Masonic Temple, corner of Broome and Crosby streets. R. W. Br. Perry of that Lodge was appointed G. Lecturer for the State. He has also been appointed W. Master of that Lodge, in place of Br. Evans. The Constitution was referred to the Subordinate Lodges for confirmation, and will go into effect when approved by a majority.

The session was, as a whole, very harmonious, and exhibited a pleasing and decided contrast with the last. Even the discussions above referred to produced no bitterness of private feeling. The Committee on Division reported by majority against a division, and a minority in favor. The majority report was adopted with good feeling and both ordered to be printed. The 93d section of the new Constitution fixes permanently the Annual Communication and administrative offices of the Grand Lodge in the city of New York; and divides the location of the officers according to the compact of 1827.

On the whole, it was the most harmonious and the best session we have had in ten years. The Grand Lodge is strongly and ably officered, and the new officers receive and merit the love, respect and full confidence of seven-eighths of the Craft. M. W. Br. Babcock, P. G. M. of Conn. installed the Grand Master Elect, and Grand Master Walworth the other officers. The Grand Lodge closed in ample form, with prayer, to-day at 4 P. M., and the Brethren separated with happy feelings and renewed thankfulness to the Supreme Grand Architect for the preservation of the time honored Craft.

R. W. C. W. MOORE.

Truly yours,

J. M. H.

It is to be regretted that the inquiry started in relation to the *Ball*, held under the authority of the *Grand Lodge*, was not pressed to a more satisfactory and decisive result. However unpleasant the subject may have been to the country members, who were largely in the majority, they owed it to themselves and to the reputation of their Grand Lodge, to see that the disgrace was removed, so far as it could be removed, by a public exposure and just punishment of the guilty parties. Their Grand Lodge Ball-room had been converted into a brothel, by infamous men, claiming to be Masons; and when their Grand Chaplain came forward and nobly and manfully avowed his readiness to prove this, and to fix the disgrace where it belongs, he was unaccountably denied the opportunity! The Grand Lodge assumed the responsibility; the guilty parties were permitted to escape, and the infamy remains spread out alike upon the innocent and the guilty, under the implied sanction of the negative vote of the Grand Lodge! What will the uninitiated say of such a proceeding! What are our wives and daughters to think of it! Shall Masons in other cities continue to fellowship such men as *Brethren*? And how are they to discriminate between the innocent and the guilty?

In view of such facts,—and this is but one of many,—were the Massachusetts resolutions too stringent? Shall we throw the doors of our Lodges wide open

to such infamy? Shall we receive into our embraces and hail in the spirit of "*Brotherly Love*," men whose breath is a moral pestilence? God forbid! The good and true Brethren of New York, Massachusetts is ever ready to receive with open arms. The *leprous*, she will not touch. But enough,—for the present.

GRAND CHAPTER OF LOUISIANA.

THIS Grand Body held an annual convocation at Baton Rouge, in February last. Ten Chapters were fully represented, and the session appears to have been a very interesting one. The proceedings indicate a high degree of prosperity in this branch of the Order in the State. The M. E. Grand High Priest (Comp. Thomas H. Lewis,) in his annual report, states that three Charters and one Dispensation have been issued during the past year. The following is the conclusion of his excellent report:—

"I cannot close this report without adverting to the fearful epidemic that swept over our State during the past year, desolating our land, and clothing our people with mourning.

Amongst the numerous victims of the fell destroyer, none, I am persuaded, is more deeply regretted than our venerable Companion, Past Deputy G. H. Priest, D. F. Reeder. The Supreme Ruler of the Universe has called him, full of years and full of virtues, from this scene of labor and disappointment, to the scene of rest and endless joys. Then while we truly deplore our loss of his presence and his counsel, let us strive to emulate the many virtues that adorned his character, that, in the fulness of time, we may enter into the rest whereunto he has attained before us.

Though death has been abroad in our land, and many of our Brethren and Companions have fallen under his stroke, still we have great cause of gratitude to God that so many of us have been spared, and that peace, Brotherly love and prosperity mark the onward march of Freemasonry throughout the length and breadth of our free and happy country.

We may also refer with humble thankfulness to the self-sacrificing devotion of our Brethren in New Orleans and in many other places, during the late dreadful crisis, as evidence, full and strong, that to relieve the distressed is one of the practical duties of our Order, which they have most signally illustrated. May they reap the only reward they desire—a consciousness of an approving conscience and the smiles of Heaven.

In conclusion, I would unite with you in asking wisdom from on high, to guide all our deliberations here, so that they may tend to the glory of God, the advancement of truth, the good of our beloved Order, and the increase of virtue and good will amongst all men.

CLANDESTINE CHAPTERS AND THEIR INITIATES.

It is doubtless known to our readers, generally, that there are several irregular Chapters in Louisiana. They are of course making R. A. Masons of many true Brethren, who are not fully aware of their illegality,—precisely as the spurious St. John's Grand Lodge in New York, was a few years since in the practice of doing. In view of this fact, and with a desire to relieve such Brethren from

their present embarrassment, the Grand Chapter of Louisiana, at its late session, adopted the following resolutions. And we cannot forbear to call the attention of our readers to the marked difference between the proceedings of this Grand Chapter and those of the Grand Lodge of New York a few years since, under exactly the same circumstances. While the latter body swept in all their irregular Masons by simple resolution, the former, with a proper regard for the usages of the Order, have required, as a positive condition, that theirs shall first be *formally healed*—and so of the Chapters, as organized bodies. It is the difference between right and wrong :—

1. *Resolved*, That all Brethren who may have been exalted to the degree of Royal Arch Mason in this State, in Chapters not recognized by this Grand Chapter, or the General Grand Royal Arch Chapter of the United States, shall, upon making application for that purpose, and upon furnishing proof of such exaltation, and the assurance that they received it in good faith, *be formally healed and admitted under the jurisdiction of this Grand Chapter*, without further charge than the necessary expense attending the same. And the Chapters under the jurisdiction of this Grand Chapter are authorized to heal an applicant under the aforesaid condition; provided, always, that they are satisfied with his moral character and qualifications.

2. *Resolved*, That any body claiming to be a Royal Arch Chapter, constituted in this State by any other authority than this Grand Chapter, or the General Grand Chapter, shall, upon proper application, be rechartered by this Grand Chapter and admitted under its jurisdiction; provided, it shall first surrender its former warrant or Charter to this Grand Chapter, and provided, *the members thereof shall have been exalted in regular and recognized Chapters, or have been first formally HEALED as before provided*, and provided also, that they are competent to perform the duties of a Royal Arch Chapter.

The report of the committee on correspondence is a general review of the doings of other Grand Chapters, and is an interesting paper. Had the committee taken the trouble to examine our remarks on the right of a subordinate Chapter to expel the D. G. High Priest, as given in the February number of this Magazine, and answered them, we should have been better pleased with this part of their report.

GRAND ENCAMPMENT OF PENNSYLVANIA.

WE have a copy of the proceedings of a Convention held at Brownsville, on the 12th April last, for the purpose of forming a Grand Encampment for the State of Pennsylvania; together with the Constitution, and subsequent doings of the new body. Three Encampments were fully represented, viz: Pittsburg Encampment, No. 1, De Molay Encampment (Washington) No. 2, and St. Omar Encampment (Uniontown) No. 3. The Convention was held under a special Warrant from Sir William B. Hubbard, G. G. M. Sir Alfred Creigh, of Washington, presided. It having been resolved to proceed to the organization of a Grand Encampment, a committee was appointed to report the draft of a Constitution for its government. This committee having reported, and their report adopted, the following Grand Officers were elected :—

Sir W. W. Wilson, Grand Master; J. B. Musser, Deputy Grand Master; John Bierer, Generalissimo; Andrew Patrick, Captain General; Rev. Noble Gillespie,

Prelate; J. W. Hailman, Senior Warden; J. R. Griffith, Junior Warden; Geo. Passmore, Recorder; William Thorndell, Treasurer; William Wolf, Standard Bearer; Thomas Davage, Sword Bearer; D. Zimmerman, Warder.

Resolved, That all bodies in this jurisdiction, claiming to belong to the Orders of Knighthood, and who are not subordinate to this State Grand Encampment, or to the General Grand Encampment of the United States of America, are hereby declared irregular—agreeably to the decisions of the General Grand Encampment, at its triennial meeting held in Boston, September, 1850."

It is understood that there are two or more bodies, organized as Encampments, in the eastern section of the State,—one, we think, in Philadelphia,—but they are not recognized as regular.

THE LATE HON. JOHN ABBOT, PAST GRAND MASTER.

THE death of our distinguished and lamented Brother Abbot, was appropriately and touchingly noticed by Grand Master Randall, at the Quarterly Communication of the Grand Lodge of this Commonwealth, on the 14th ult. After which, the following resolutions, reported by a committee appointed for the purpose, were unanimously adopted :—

Resolved, That we have received, with profound grief, intelligence of the sudden death of the R. W. and Hon. John Abbot, Past Grand Master of this Grand Lodge. He died at his residence in Westford, on Sunday the 30th of April last, after an illness of about two hours, in the 78th year of his age. Thus, another link connecting the past with the present generation has been broken. Thus another star, ever diffusing a mild and cheering radiance, has sunk below the horizon to rise again no more.

Resolved, That we will cherish the memory of our departed Brother for the many virtues which adorned his life and character; as a friend he was "true and trusty," as a counsellor safe and wise, and as a christian may we not apply to him the language of the poet :

"Calmly he looked on either life, and here
Saw nothing to regret, or there to fear."

As a Freemason the services which he rendered to the Fraternity were many and various. As Grand Master, as a Trustee of the Grand Charity Fund from its establishment to the close of his life, and as an officer in many other Masonic institutions, he devoted his time and his talents for the benefit of the poor, the unfortunate, the widow and the orphan. He discharged the duties of the numerous offices in which he was placed, with great ability, courtesy and fidelity. When the cloud of anti-masonry arose and seemed to portend a storm, and it was deemed desirable to place at the helm a pilot of tried skill, integrity, firmness and discretion, all eyes were turned to our departed friend, and although he had previously occupied the Chair for the regular term of three years, he was again elected Grand Master, as it were by acclamation.

Resolved, That while he sustained the office of Grand Master an event occurred which will be forever memorable in the annals of the Craft; we allude

to the ceremony of laying, in Masonic form, the corner stone of the Bunker Hill Monument on the 17th June, 1825. That grand and beautiful ceremony was performed by him, assisted by officers of the Grand Lodge, in the presence of six thousand Masons and tens of thousands of other citizens. We were honored on that occasion by the presence of a Masonic Brother ardently attached to the Order, known and distinguished throughout the civilized world, and beloved and revered by the whole people of America; we refer to the veteran General La Fayette. He visited the Grand Lodge on the morning of that day; and on Bunker Hill, robed in Masonic regalia, he accompanied the Grand Master to the place where the stone was to be laid, and stood by the side of him during the ceremony. That day was full of interest to other classes of the community as well as Masons. The re-appearance of La Fayette after an absence of more than forty years—the presence of a large number of revolutionary soldiers, his companions in arms—the oration by Webster—the Masonic and military display—the gigantic procession,—all these presented a cluster of attractions and made the occasion one of unsurpassed brilliancy and grandeur.

Resolved, That our departed Brother by his virtues and talents had secured the confidence and respect of those classes of society whose good opinion is of any value.

He was often elected by his fellow-citizens to places of public trust and responsibility, and had been called by them to a seat in the higher branch of the Legislature of this Commonwealth.

Resolved, That as a token of our high respect for the memory of the deceased, the altar and jewels of the Grand Lodge be dressed in mourning for the term of three months.

Resolved, That a copy of these resolutions be transmitted to the son of the deceased, he being the only surviving member of the family.

MASONRY IN NOVA SCOTIA.

Though a little out of time, the following correspondence may not be wholly without interest to our American readers, as affording them an indication of the prosperous condition of the Order in Nova Scotia, and of the high respect in which the excellent Prov. Grand Master of that and the neighboring Province, is held by his Brethren:—

To the Right Worshipful the Honorable ALEXANDER KEITH, Provincial Grand Master for the Provinces of Nova Scotia and New Brunswick, the Islands of Prince Edward and Newfoundland, and the Masonical jurisdiction thereunto belonging, Honorary Member of the Grand Lodge of France, &c. &c.

We, the Office Bearers of the Provincial Grand Lodge of Nova Scotia, (holding under the Most Worshipful the Grand Lodge of Scotland) and the Representatives of the several Scottish Lodges at present working in this City, avail ourselves of this present opportunity of renewing our expressions of regard and esteem for you, as the Local Head of our ancient and honorable institution within this Province; as well as for the eminent success which has attended your firm and zealous superintendence of the Craft, and that, more especially, during the

past year; and we hail it as a token for good that an allwise and merciful Providence has spared you to preside at another anniversary of our patron Saint.

It is with no small degree of pleasure that we have to advert, on the present occasion, to the fact that no less than *three* new Warrants have been applied for during the past year, to form new Lodges under your jurisdiction; which of itself affords a cheering evidence of the flourishing condition of our Free and Charitable Institution.

During the past year it has been to us a matter of sincere gratitude to observe the beneficial results attending the "Fund of Benevolence," which owes its origin and existence to your exertions; and which has afforded great relief to the families of some of our distressed Brethren.

Permit us to digress a little beyond the immediate bounds of Masonry, in congratulating you upon your Election (for a second time) to the office of Chief Magistrate of this City; the important duties of which office, we doubt not, will be discharged by you as universally satisfactory during the current year as when upon a former occasion you occupied the Civic Chair; and we have every reason to believe that you will not "wear the sword in vain, but will be a terror to evil-doers, and a praise to them that do well."

Cherishing the hope that the Great Disposer of all events may vouchsafe unto you, together with your much respected Lady and interesting family, many long and happy days, and that the Craft may long continue to enjoy the benefit of your Superintendence,

We have the honor to subscribe ourselves, Right Worshipful Sir and Brother,
Fraternally and very truly, your Most Obedient Servants,

Signed, JOHN RICHARDSON,
Deputy Provincial Grand Master, and by the other G. Officers.

R E P L Y .

To the Right Worshipful the Office-bearers of the Provincial Grand Lodge of Nova Scotia, and of the several Lodges holding of the Most Worshipful the Grand Lodge of Scotland:—

It affords me inexpressible satisfaction to receive at your hands this day, a renewed expression of your confidence in my humble efforts to promote the prosperity of our ancient and honorable Institution.

It may not perhaps on this occasion be deemed superfluous in me to repeat the sentiment which I have frequently expressed from this chair, that the promulgation of the principles, and a strict adherence to the ancient landmarks of our noble Institution, have always been my constant aim and desire.

It is a source of encouragement and joy no less to me than to you to observe the formation of three new Lodges during the past year; and I cannot but feel additional honor in having one of those Lodges named after me.

I rejoice to hear of the beneficial operation of the "Fund of Benevolence," and I trust that our united efforts to promote that great virtue for which this Fund has been established will, by the blessing of God, be crowned with success.

Permit me to return you my sincere acknowledgments for your congratulations on my re-election to the Chief Magistracy of this City, and for your aspirations to the Great Disposer of all events on behalf of Mrs. Keith, myself, and Family.

I would be guilty of a great dereliction of duty, were I to allow the present occasion to pass without thanking you most cordially for the unanimous support which I have received from you during the past year, on questions of vital importance to the interest and prosperity of Freemasonry within my jurisdiction.

Trusting that the Great Architect of the Universe may continue to vouchsafe toward you and your families even a greater degree of prosperity than heretofore, that Faith, Hope and Charity may find an abode in every heart, and that every moral and social virtue may cement us into one holy Brotherhood, is the earnest desire and prayer of

Yours, ever faithfully and fraternally,

A. KEITH, P. G. Master.

THE LODGE.

BY BR. JOHN H. SHEPPARD.

THE Lodge is a place of instruction. To subdue the passions, cultivate the intellect, and learn to be industrious, are parts of the great system of Masonry. The heart, the head, and the hand, are trained for usefulness. Anciently, we are informed, Lodges were schools, where those elements of learning were taught, which are now so universally disseminated in this country, by our excellent provisions for early education. To seek knowledge and improve our faculties, are among the primary objects of our Institution. An accomplished Mason ought to be well versed in Geometry, in the science of Architecture, and in the literature of the age. I know the fact, that our Lodges are fine Lyceums to acquire a correct, concise and ready style of extemporaneous speaking. I have seen many whose excellence in this faculty, was acquired in the Masonic hall, where propriety and etiquette are always observed. A taste, too, for reading and improvement, has often been laid there—and what an inestimable blessing! It does not require a collegiate education, however invaluable that may be, to make a scholar, or create genius; for, upon a few fundamental rudiments of common school tuition, all knowledge is built up. On Reading, Writing, Grammar and Arithmetic, the most profound learning rests; so that on this humble, under-ground basis, self-educated men have risen to the heights of glory. A Shakspeare, a Franklin, a Bowditch, an immortal Washington, might be named—and how many more self-taught men of celebrity, offer their bright examples to encourage the sad, neglected, solitary student, without means and without friends, and make him thrill with renewed energy to overcome difficulties! Indeed, we have all a rich heritage within us—a world of our own, wonderful, surpassing wonderful—our own mind. Let us dive into its depths, explore its regions, by study, by meditation, by abstinence,—cherish its vast powers, and remember that the most splendid scenery of nature can be reflected, painted, photographed, not in dark, but in beautiful colors, in the chambers of the memory—and let us adore the Giver of an intellect, which He only could have inspired, when He gave us a work to do, which is to study and admire His own Almighty works. I would that space would allow me to expatiate upon this rich and favorite subject. Out of the great storehouse of your thoughts, of my thoughts, of the thoughts of all men, who think for themselves, I would bring

forward things old and new. The theme is delightful. Read, learn, meditate digest the ideas which knowledge has planted within you, and you will find that even Solomon, in all his glory, was not arrayed like the beautiful forms of a pure and cultivated imagination. And to think, too, that when we are emancipated from this tabernacle of clay, the whole mind will shine out in its clearness and its immensity—and if only rightfully improved and directed here, though it may suffer for a season from neglect, and scorn, and obscurity, yet it will emerge from the clouds of mortality, and carrying all its improvements with it into a future state, there go on progressively in the light of God's countenance, which will ineffably beam upon it! Why, my Brethren, such a reflection is enough to make us lay up all the knowledge we can of our Creator's works, and cherish this pearl of great price, destined to a glory unfading, and advancing forever and ever!

TEMPLARISM IN CANADA.

Kingston, Canada, Templars' Hall, April 11th, 1854.

FRATER—I have the pleasure to inform you that the Royal and Ancient Order of Knights Templar is now placed upon a firm footing in this Province.

The Encampment of St. John of Jerusalem, constituted in this city on the 10th day of March, A. D. 1823, has ranged itself under the Banner of the Grand and Royal Conclave of the Religious and Military Order of Masonic Knights Templar in England and Wales, and has received a Patent of Constitution from that august body, under the title and designation of the HUGH DE PAYENS ENCAMPMENT, in honor of the first Grand Master of the illustrious Order.

I have the honor to transmit herewith the Roll of the present Officers.

I am, Frater, your faithful servant,

Fra. W. J. GOODEUE, Registrar.

To Fra. CHARLES W. MOORE, Esq.

G. G. G. Gen. G. Encampment, U. S.

OFFICERS—A. O. DCCXXXVI. Capt. William J. B. McLeod Moore, Staff, *Eminent Commander*; Dr. Richard Dowse, *Prelate*; Jas. A. Henderson, Hon. John Alexr. Macdonald, *Capt. commanding columns*; Wm. J. Goodeue, *Registrar*; Lt. Col. Alexander Gordon, Roy. Engineers, *Treasurer*; Thomas Douglas Harington, *Almorer*; Lt. Col. Wm. Y. Moore, *Expert*; Hon. John J. Baury, *Beauceant*; Sir Allan MacNab, Kt. *St. Bearers*; Capt. Wm. Marriott, *Capt. Lines*; Samuel B. Harman, Saml. S. Finden, *Heralds*; Henry Gibson, *Equerry*.

Obituary.

REV. JOHN PATTEN.

At his residence ten miles from Richmond, Texas, on the 23d May, Rev. JOHN PATTON, of the M. E. Church. He was interred with Masonic honors at Union Chapel, on the 24th inst.

Brother Patton was old and infirm, he preached his last sermon here about two weeks ago, and had been a minister of the Gospel of the M. E. Church, for upwards of 30 years. He was an amiable good citizen, kind husband and father. He leaves a widow and one child. He was—as informed—a Royal Arch Mason, consistent and true in all things, a bright and burning light, both in church and the Lodge.

BROTHER JOSIAH ADAMS.

At a meeting of Middlesex Lodge, held on this 14th day of February, 1854, the following preamble and resolutions were unanimously adopted, viz :—

It has pleased Divine Providence to remove our highly esteemed Brother JOSIAH ADAMS, from the sphere of his active and useful life on earth, and its pleasant and social relations among us, to his reward as we trust with the spirits of the just made perfect :—

Br. Adams had been favorably known in the Lodge as a true and faithful Brother, an accomplished presiding officer, and an active, intelligent, and beloved member, and in Grand Lodge as an honor and ornament to our institution—to the community he had been known and honored as a learned counsellor at law—a member of the House, Council of the State, and as having adorned the several relations of life by his kindness and amiable virtues. Therefore

Resolved unanimously, That in his demise at the ripe age of seventytwo, we have been bereaved of a father's council and encouragement in the checkered scenes of good and ill, and mourn that we shall see his face no more on the square of Masonic duty, nor meet him again within the compass of Masonic friendship and social pleasure.

Resolved, That we will cherish the blessed memory of his distinguished Masonic, christian, moral and social virtues.

Resolved, That we truly and feelingly sympathize with his sorrowing widow in her mourning, and his friends in their affliction.

Resolved, That the Secretary send an attested copy of these resolutions to the family of our deceased Brother, enter them upon the records and also send a copy to the Freemasons' Monthly Magazine, at Boston, for publication.

PAUL DEAN,
JONA. GREENWOOD, } Committee.
CHARLES E. HORN,

BROTHER A. J. RANALDSON.

Olive Lodge, No. 52, A. Y. M., Cinton, La., May 6, 1854.

At a stated meeting, the following preamble and resolutions were adopted unanimously, and ordered to be printed :—

Whereas, by a dispensation, the allwise Architect of the Universe has removed from his earthly work, our beloved Brother, A. J. RANALDSON, we, who are still spared to perform our allotted period, in remembrance of his sojourn among us, and in respect to his memory, unite in paying this, our last token of regard. Be it therefore

Resolved, by Olive Lodge, That in the demise of A. J. Ranaldson, society has lost a social ornament ; the State an honest legislator ; his family, a kind Brother, a devoted husband, and a fond parent ; and this Lodge a regular attendant, a useful Brother, and a bright expositor of the tenets of our Order.

Resolved, That while we mourn his earthly removal, we believe in his translation to that Sanctuary, where the Great Architect has provided a place for all those who have proved by their works, that they have squared their actions by the rule of virtue, and plumbed, as far as human frailty would permit, that level which leads to the Great Lodge above.

Resolved, That we condole with his relatives and friends in this their immediate loss, trusting that they hope, as with us, that he has gone to the realms prepared by Him who ruleth all things, for those who love and serve Him.

Resolved, That in respect to the memory of the deceased, the Lodge be clothed in the proper insignia of mourning, and that the members thereof, wear crape upon the left arm for the space of thirty days.

Resolved, That the Secretary forward a copy of these resolutions to the widow of our deceased Brother, and furnish a copy to each of the Parish papers, and the Boston Magazine.

A true copy from the minutes.

WM. H. O'REILLY, Secretary.

BROTHER WILLIAM T. MANNING.

Sparta, La., May 10, 1854.

At a called meeting of Sparta Lodge No. 108, of Free and Accepted Masons, held at the Hall, May the 3d, A. D. 1854, A. L. 5854.

Whereas it has pleased the Allwise and beneficent Architect of the Universe to remove from our midst, by death, our much beloved Brother, WILLIAM T. MANNING, who died April 11th, 1854 ; and as we desire to pay the last sad tribute of respect to the memory of our departed Brother :—

Resolved, That in the death of our Brother, this Lodge would bow with humble submission to the will of our Grand Master ; who presides over the celestial Lodge above, and who has seen fit to call from time to eternity, our worthy, zealous, and faithful Brother.

Resolved, That we as Masons, tender to the widow, aged parents and relatives of our departed Brother, our sincere and heart felt sympathies in this hour of their deep affliction, and invoke upon them heaven's richest consolation.

Resolved, That the members of this Lodge will wear the usual badge of mourning for thirty days, and strive to draw lessons of lasting instruction and pray the Supreme Ruler of the Universe to impart to us more of his spirit, to cement us more closely in the bonds of union and Brotherly love, and to prepare us at last for admission into that celestial Lodge above where death and parting and funeral scenes shall mar our joys no more forever.

Resolved, That the Secretary of this Lodge send a copy of these resolutions to the widow and parents of our deceased Brother, and also to the Freemasons' Monthly Magazine, published at Boston, Mass., and request the publication of the same.

Attest,
J. M. DENSON, Secretary.

J. C. McCrary,
JOEL SANDERS, } Committee.
J. D. HENDRICK,

BROTHER CHARLES WILLIAMS.

Died in this city, on the morning of the 13th ult., Brother CHARLES WILLIAMS, aged 64 years. The deceased was formerly of the firm of R. P. & C. Williams, long and well known in this city, as booksellers. He was an old and faithful Mason, and will be long remembered by his Brethren, as one whose ambition it was to do good, according to the talents wherewith God had blessed him. He was a member of the Episcopal church, and was buried on the afternoon of the 14th from the church of the Rev. Mr. Clinch, at South Boston,—many of his Masonic Brethren being in attendance.

MASONIC CHIT CHAT.

☞ We notice that the organ of the schismatics in New York, is not pleased with the report of the Grand Lodge of Massachusetts, in relation to the condition of the Order in that city. But the report was not written with this view. Neither was it to be supposed that it would please any party implicated in transactions which have become a standing reproach to the whole Fraternity of the country. The object it has in view is to protect the Lodges in this jurisdiction from the contamination of schismatic and clandestinely made Masons from the city of New York. This object it will accomplish, or more stringent measures will become necessary. As the matter now stands, free and indiscriminate intercourse with all who claim to be Masons from that city, is neither safe nor desirable.

THE PROPOSED CONFEDERATION.—The Grand Lodge of this State at its communication on the 14th ult., adopted a report, *adverse* to the proposed National Confederation of Grand Lodges.

☞ We have received the first number of a weekly paper just issued in N. York city, called the Masonic Register. It is devoted to Masonry, news, &c., and published by Messrs. Adams, Lazarus, and Marquand.

EXPULSION. We are requested by vote of Paris Lodge, Tenn., to announce the expulsion of EDWARD SNIDER, by said Lodge, on the 1st of May last, for unmasonic conduct.

☞ We notice that by the Constitution of the Grand Lodge of Minnesota, all the officers in Grand Lodge, below that of Junior Warden, are appointed by the Grand Master. This is consistent with a practice which obtains to some extent in Europe, but is different from the universal practice of this country. Its practical working will probably produce a change.

☞ We are pleased to learn from an intelligent Brother that the Lodge and Chapter (the latter new) at Keithsburg, Illinois, are both in a prosperous condition.

☞ The Lodges working under the authority of the Grand Lodge of Ireland, in Canada West, are taking measures for the organization of an independent G. Lodge. Unless the measure receive the co-operation of the Lodges working under the English authority, we apprehend unpleasant consequences. If the co-operative aid of the whole Fraternity in the Province can be enlisted in its favor, we think good would result from the measure,—not otherwise. Should the Irish Lodges succeed as proposed, the door will be opened to the establishment of three independent Grand Lodges in the same Province, viz.: Irish, English and Scotch. Such a result can hardly be desired by our Canadian Brethren.

THE TRESTLE-BOARD.—A new edition of this work is just published, and ready for delivery. The *Plates*, which had become somewhat worn, have been renewed, and beautifully printed on *India tint* paper, made expressly for the purpose. The work will be put to Lodges, Chapters, Councils, and Encampments, for the use of all of which bodies it is carefully adapted, at *twelve dollars per dozen*. Single copies sent by mail, free of postage, at \$1.25 a copy.

☞ The corner stone of the new Masonic Temple was laid at Chicago, Ill. on the 18th May, with appropriate ceremonies. The Brethren marched through the principal streets, in procession, and made a fine and imposing appearance.

☞ It will be seen by reference to the notice given in another page of the proceedings of the Grand Lodge of Missouri, as kindly furnished by our esteemed correspondent at St. Louis, that that Grand Body, at its late communication, adopted the Massachusetts resolutions on the New York troubles, and ordered them sent to its subordinate Lodges for their government.

☞ The proceedings of several G. Lodges have been received the past month, and will receive attention at our earliest convenience.

THE

FREEMASONS'
MONTHLY MAGAZINE.

VOL. XIII.]

BOSTON, AUGUST 1, 1854.

[No. 10.]

RESTORATIONS.

Edwards, Miss., June 6, 1854.

COMP. MOORE—I again submit to you questions upon which there is a difference of opinion, and nothing can be found which is conclusive enough to settle them. Your known devotion to our great cause gives you advantages, and we yield to your decision, believing it is made after due examination and without fear, favor or affection.

1. Is it necessary for a Lodge to act upon the reinstating of a Brother, who has been suspended and the time expired? Some contend that the penalty being paid, he again enters the Lodge room, with all his privileges, unless a new charge be made. Whilst others think a vote of the Lodge is called for, before he can take his seat.

2. Mr. C. D. has been, as far as the act of a Lodge can go, expelled from all the privileges of Masonry. He appeals to the G. Lodge, which, upon due examination, sets aside the judgment. Is C. D. by this action returned to the bosom of the Lodge, whence he had been ejected, or only returned to the privileges of Masonry,—*visiting* said Lodge included? There are those who hold, the Grand Lodge cannot force a member upon a Lodge unwilling to receive him, yet each member thereof is compelled to yield to him all Masonic credit.

3. Mr. E. F. was expelled as above, and the Grand Lodge, upon hearing appeal, reverses judgment, and fixes it to suspension for twelve months.

In this instance it is held, that the Lodge should vote on reinstatement, because it had given judgment that E. F. was not fit to enter their body; and though the Grand Lodge had mitigated the punishment, it did not intend thereby to force him upon the Subordinate Lodge, willing or not.

Give us the information needed in these cases that we may act aright, and oblige one of your old subscribers.

M. W. PHILIPS.

1. To the first of the foregoing interrogatories, we answer: that, in our opinion, it is "necessary for a Lodge to act upon the reinstating of a Brother, who has been suspended and the time expired." Not only is this necessary in order that the records of the Lodge may exhibit a full

and exact transcript of the whole case, from the beginning to its final termination; but that entire justice may be done to the erring Brother. The Lodge is under a high moral obligation, so to leave the case upon its record, as that, at any future time, there can be no misinterpretation, no misconstruction of any of its parts, to its own prejudice or that of the delinquent. The record should show the whole case from beginning to end—the offence, the suspension, and restoration.

A suspension for a fixed and determinate time, ceases by its own limitation, so far only as to authorize the delinquent to present his petition to the Lodge for a release from the disability under which he labors. It places him in a position where he may rightfully and lawfully request his restoration; and this request the Lodge is not at liberty to disregard; except, indeed, it shall be made to appear to the satisfaction of a majority of its members, that the original cause of the suspension continues, and that the delinquent is so derelict in his moral duties and debased in his conduct, as would render his restoration a cause of public reproach. In such a case the Lodge would not restore him.* It is not a liberty to jeopardize its own reputation, or to impair the moral power and influence of the Fraternity, by receiving into its bosom and confidence, persons who, from their evil conduct, are rejected by the moral sentiment of the community in which they live. The Lodge not only possesses the right, but is under a high obligation to its Grand Lodge and the Fraternity at large, to protect its own character. We cannot, therefore, admit that the expiration of the term of suspension, *per se*, restores the delinquent to his privileges; nor that it discharges the Lodge of all its obligations and duties in the case. The suspension was the act of the Lodge. The restoration must be the act of a power equal to that of the Lodge.

Let us examine for a moment the opposite practice suggested by the inquiry. Suspensions and expulsions are the judgments of the Lodge, acting in its highest judicial capacity. And the Grand Lodge has wisely provided in its regulations, that all such judgments shall be officially communicated to itself, that in due time they may be sent out to the Fraternity at large, for their protection and security, as also to give force and efficiency to the acts of its subordinates. They are so sent out; and the delinquent is cut off from his Masonic fellowship and privileges,—not for a limited time, but until the Grand Lodge shall, by a subsequent act, announce the revocation of the suspension and the restoration of the Brother.† The

*A refusal of the Lodge to restore him, would be a continuance of the suspension. If this refusal be unreasonable, the delinquent has his remedy in a petition to the Grand Lodge. But such a case is not likely to arise.

†The published proceedings of Grand Lodges give the naked fact of the suspension—nothing, as to time.

suspension places the delinquent before the Fraternity as excluded from Masonry, and there it leaves him. Time rolls on, and he has paid the legal penalty of his offence. He has redeemed his forfeited position, and thus prepared himself to resume his relations with his Brethren. He “enters the Lodge room with all his privileges.” No objections are raised, no inquiries made, no action of the Lodge had. He goes and comes as other members. But what is his actual position? We will suppose him to be a repentant and good Mason,—entitled to the sympathies, the encouragement, and protection of his Brethren. His character is dear to him and to his family. He has learned to value it. He prizes his Masonic privileges, and would leave to his Brethren the legacy of a good name. If possible he would throw the pall of eternal darkness over the past, relying only on the present and the future. But how has the inaction of his Lodge left him? What are his true relations to his Brethren, at home and abroad, as shown by the record? The record of the Lodge shows his suspension, but it does not show his restoration. The sentence remains uncanceled by any act of his Lodge. He goes abroad and seeks admission among his Brethren. They show him by the published record of his Grand Lodge, that he is a suspended Mason. This is conclusive with them. It is binding on them as a rule of action, and will override any naked statement he may be able to offer in explanation of his case. He will appeal in vain for the evidence of his restoration to any subsequent record of his Grand Lodge. It is not there. His own Lodge, assuming that the suspension expired by its own limitation, and that the restoration followed as a consequence, has not deemed it necessary to take any action in relation to it. Its Secretary, having no official act of his Lodge to record, could make no communication to the Grand Lodge on the subject. For the Secretary of a Lodge is not authorized, in his official capacity, to communicate to the Grand Lodge the restoration of a Brother, who has never been restored by act of his Lodge. His authority is his record. He cannot travel out of that, and speak for his Lodge. The Grand Lodge, not having the necessary evidence before it, has not been authorized to revoke its original edict of suspension. The Brother therefore continues, except as to his own Lodge, under the ban of exclusion from his Masonic privileges. Beyond this, the taint remains as a legacy to his sons, who may chance to succeed him in his Masonic connexions!

Such seems to us to be the natural working and the inevitable result of the practice referred to by our correspondent, namely, that “the penalty being paid,” the restoration follows without further action of the Lodge. The practice does not commend itself to our judgment. It is due to the delinquent that the record which shows the suspension and its cause,

should also show the restoration. It is due to him that the same degree of publicity that was given to the former, should be given to the latter. This can be accomplished only through the Grand Lodge, acting on official information from its subordinate. It is due also to the reputation of the Lodge itself, that it should retain in its hands the power to protect itself against the necessity of receiving into its fellowship the obdurately vicious and debased.

2. This is now a subject of Grand Lodge regulation. The rule formerly was, that, when the Grand Lodge refused to confirm the action of the Lodge below, the case fell to the ground, and the relation of the parties remained undisturbed. But this rule was found to operate prejudicially on the Lodge, a party to the case, and frequently to destroy its harmony and usefulness. To obviate this difficulty, the following regulation was adopted, and is in force in several of the Grand Lodges in this country. It is predicated on the admitted right of every Lodge to choose its own members, and to free itself of such as are turbulent and disorganizing—the natural right of self-preservation:—

“Whenever this Grand Lodge shall reverse or abrogate the decision of a subordinate Lodge, suspending or expelling a Brother, and shall restore him to the benefits and privileges of Masonry, he shall not thereby be restored to membership within the body from which he was suspended or expelled, without its unanimous consent.”—*Constitution G. Lodge Mass.*

3. The action of the Grand Lodge is to be received and recorded as the judgment in the case. It stands for and supersedes the judgment of the Lodge; and it can affect its proceedings in no other manner. Whatever the Lodge would have been authorized to do, had the original judgment been suspension instead of expulsion, it may do under the action of the Grand Lodge, and nothing more.

The other points embraced in this inquiry, are included in the two preceding.

It is proper to say, in conclusion, that the general practice of the Grand Lodges in this country, is to publish with their proceedings, lists of suspensions, expulsions, and restorations, as they are furnished by the proper officers of their subordinate Lodges. These officers are the Secretaries, who have no authority in the premises, other than that with which they are clothed by vote of their respective Lodges. They cannot be expected, nor would it be proper for them, acting in their official capacity, to assume to send up for the information and government of the Grand Lodge, any matter of so much importance to the welfare of the whole Fraternity, as the restoration of a suspended or expelled Brother, unless the fact of the restoration appear upon their record. We most sincerely hope, that if there has been any misunderstanding in this respect, in any quarter, it may be speedily corrected.

RECOMMENDING CANDIDATES.

A CORRESPONDENT in Illinois asks our opinion on the following statement of facts:—

Knoxville, May 25, 1854.

C. W. MOORE—*Dear Sir and Br.:*—A citizen of our town leaves it and settles elsewhere. In his new home he applies for admission into a Masonic Lodge (A). Our Lodge (B.) is informed of the fact, and that there will probably be no objection to his admission; but as an act of courtesy, the concurrence of our Lodge is requested. There is objection in our Lodge to his admission among the Craft, and that from more than one Brother. Under this state of affairs, will the consent of a majority of this Lodge be sufficient warrant for the Lodge abroad to proceed; or would the objection of one Brother here be sufficient to exclude him? S. A. W.

The removal of the “citizen” placed him beyond the jurisdiction of Lodge B. It has, therefore, no necessary connection with, or lawful control over his petition, in Lodge A. He stands in a relation as wholly independent of that Lodge, as though it were not in existence. The request of Lodge B., comes before it in the nature of an inquiry. It can neither be received nor regarded in any other light. The form or manner in which this inquiry may be answered, is left to the determination of the Lodge. This is a point of some delicacy, and should be well considered. If the Lodge entertain the inquiry, the question before it will be—Will the Lodge recommend the petitioner for initiation? In order that such a recommendation may be of any force, the same proceedings must be had as in the case of an original petition. A Lodge cannot recommend as worthy of admission, a person whom it would not itself be willing to receive. The vote, therefore, cannot with propriety be taken until after all the usual preliminary conditions have been fulfilled, except those of a pecuniary nature. The vote must then be unanimous, or the recommendation is not a “sufficient warrant for the Lodge abroad to proceed” with the initiation; because, without such unanimity, the Lodge recommending the petitioner could not itself receive him.

Such we believe to be the only course which Lodge B. can, with propriety, pursue, and the only result to which it can come, if it shall determine to entertain the inquiry at all, as a Lodge. If the members, as such, think proper to take an informal vote on the question, we can see no objection to their doing so, provided the actual result of their voting—its *pros* and *cons*—be communicated to Lodge A. And this may be done *viva voce*, or through the ballot-box. It cannot however be regarded by Lodge A. in any other or more favorable light than as an individual expression of the opinions of the members voting. It can in no sense be taken as an official act of the Lodge.

There is no such thing “as concurrent” action of two Lodges on a

petition for initiation. The unanimous *rejection* of the recommendation by Lodge B., would not bar the admission of the petitioner into Lodge A., if a unanimous vote could there be obtained in his favor; though such admission would doubtless furnish good cause of complaint before the Grand Lodge. On the other hand, the unanimous *recommendation* of Lodge B., would impose no obligation on Lodge A. to receive him. Each individual Lodge is so far independent of every other Lodge, as to be judicially responsible only to the Grand Lodge for the propriety of its acts. But, the most Masonic and usual course in all such cases is, to leave the whole subject in the hands of a judicious committee. If they desire information of the members of a neighboring Lodge, it can best be had through the proper officers, or individual members, of that Lodge.

OPENING LODGE FOR WORK.

A CORRESPONDENT in North Carolina, asks—if it is “regular for the Master to *open* his Lodge on the *first* degree, when he has work on that degree; or, should he not open a Masters’ Lodge, dispense with it, and *then* open on the first degree?” Both practices are followed in different parts of the country, and there may be no very essential objection to either, though we do not well understand how a Lodge can be open on *two* degrees at the same time. To “dispense” with the Masters’ Lodge is to close it. Then why not open on the *first* degree at once, there being no other business before the Lodge than work on that degree? But our correspondent attaches a technical and different meaning to the phrase he uses,—a meaning well understood where the latter practice prevails, though it may not be generally comprehended by Brethren in those sections of the country where it does not. In the sense in which he understands it, and the sense in which it is commonly used, the Masters’ Lodge is first opened, and then, the *forms* appropriate to such a Lodge being “dispensed with,” a Lodge on the *first* degree is opened, *within* it. Thus creating an *imperium in imperio*,—the Lodge being, in fact, open on *two* degrees at the same time, though performing work appropriate to one only. This is the theory of the practice to which he refers, and which prevails to some extent in this country. It seems to us, however, that apprentices so made are, in reality, made in a Lodge open on the third degree, though with other ceremonies. We know nothing of the origin of the practice, and though there may be no serious objection to it, it does not commend itself to our favor.

CELEBRATION AT FRAMINGHAM.

THE celebration of the anniversary of St. John Baptist, at Framingham, in this State, on the 24th June, was one of the most agreeable festivals of the kind it has been our good fortune to attend for many years. The day was one of the most delightful of the season, and all the proceedings were in harmony with it. A special train of cars took up about four hundred persons from the city, including the Brethren and their ladies; and this number was considerably augmented by Brethren from the towns on the line of the road. It has been estimated that on the arrival of the train at Framingham, there were between six and seven hundred passengers in the cars. The procession was formed at about 12 o’clock, in the following order:—

ESCORT.

De Molay Encampment of Knights Templars, under command of Sir Thomas R. Lambert, Grand Commander, accompanied by the Boston Brigade Band, succeeded by

St. John’s Lodge, of Boston.

Morning Star Lodge, of Worcester.

Meridian Lodge, of Natick.

Montgomery Lodge, of Milford.

Franklin Lodge, of Grafton.

King Solomon’s Lodge, of Charlestown.

Mount Carmel Lodge, of Lynn.

Saint Andrew’s Lodge, of Boston.

The Grand Chapter, and delegations from various other Chapters in Massachusetts.

Boston Encampment* of Knights Templars, commanded by Sir Daniel Harwood,—with Sudbury Brass Band.

Middlesex Lodge, of Framingham.

The Grand Lodge of Massachusetts.

Then followed, not as the least interesting portion of the procession, a long array of ladies, closing the line by a display of beauty and loveliness not often equalled.

After marching through many of the principal streets of the town, the procession entered the Unitarian Church, where exercises took place in the following order:—

INVOCATION, by Rev. Albert Case; CHAUNT, by the Choir; PRAYER, by Rev. Stephen Lovell; VOLUNTARY BY THE CHOIR; ADDRESS, by Rev. W. R. Alger, of Roxbury; HYMN, from Power’s Melodies; BENEDICTION.

The Oration was a production of eminent ability, and was listened to by the crowded audience with the closest attention, and received with much applause. For the following synopsis of it, we are indebted to the Boston Chronicle.

The speaker commenced at twenty minutes past one. He congratulated the Brethren on the auspicious day which dawned on their celebration—passing on to a general review of the early history and foundation of Masonry. Allusion was then made to the life, virtues and death of Saint John the Baptist, who, said the speaker, did not die in vain, for from the moment his soul was parted from his mortal frame and ascended into the presence of God the Father, myriads of angels de-

*The delegates from the Worcester County Encampment appeared in this body.

scended upon the earth, scattering the virtues of the dead upon the faithful and true.

After somewhat more of an introduction, he announced his subject to be the "*Duties of a Man Inculcated and Enforced by the Symbols of a Mason.*"

The aim of Masonry, said he, is no less than the idea of humanity, but the peculiar manner in which our institution seeks this end, renders some distinct peculiarities necessary. First—A true Mason must be no scoffer. Second—He must be no mere proser—he must have some part of the poet's fancy to observe the mystic symbols by which the Order is denoted, and to feel the force of the allusions made by them. Third—He must be no bigot, but a man of liberal mind. The warm feelings of the true Mason must be open to the call of Charity wherever it is heard, or by whoever uttered. Fourth—He must be no selfish worldling, but a man of a generous heart. The true principles of the Order rests on the generous sentiments of the community, and its poorest spot is too holy ground for the ungenerous and sordid mind.

He that lacks these characteristics, continued the speaker, can be no true Mason—the central bond of Masonry is a bond which extends over all lands—the bond of Brotherhood—the tender and warm grasp of friendship and charity; and all over the world a true Mason may be known where is seen a man whose heart beats with the true and generous sympathies of our nature. Whether such a man has ever entered a Lodge meeting or not, he stands a type of what God would approve, and a type of the sentiment which our Order is intended to form and produce.

The sympathies and connections of our Order, said he, extend over the whole earth; they are with Kane in the freezing snows of the Northern Pole, where he prosecutes the last desperate search for the tidings of the lost mariner. They are with the peerless orator of the present day in his attempts to awaken an active feeling and sympathy in favor of his down-trodden country. There are those of us with the Turks in their struggle. Our Brothers are on the borders of the Danube and on the waters of the Baltic. Where Hungary clings to her outraged laws and violated rights, and where Poland lifts her shattered lance, we have Brothers with them all, and our good wishes go up in their favor. They, with us, breathe the same vows and the same aspirations as ourselves. Masonry, rightly adapted, not only lifts man out of a poor personality and narrowness of feeling, it also helps him to be in *himself* what he ought to be as a man and a Christian. It teaches him how to sustain himself properly in his dealings with society, and to so make and regulate his conduct that it shall be pure and acceptable in the sight of God and man. The whole of its symbols and emblems are so many reminders to the novice of some good deed accomplished, some good action commenced. The outward emblems and signs of the Order were then mentioned by the speaker, and their significance and the great lessons and truths which they inculcate, were explained and impressed upon the minds of his hearers. In relation to the nationality of Masonry, the discourse went on to state that every true Masonic Lodge is a patriotic body bound to maintain the laws and promote the public weal. In the revolution, our country had no better or truer sons than the members of our Order. The heroic Putnam, the classic Warren, the august Washington, and hosts of others, were fitting specimens of patriotic Masonry. And in no assembly would the love of native land beat stronger, or find more responsive hearts, than in a meeting of Freemasons.

The oration occupied in its delivery an hour and twenty minutes, and closed with

an Exhortation to all of the Order present, so to conduct themselves that they may be living monuments of the excellence of the institution, and to build up in their own souls a spiritual temple whose fair proportions shall meet the approval and commanding smile of Him to whom they look as the great head and fountain of the spirit of their Order.

The DINNER was provided by Mr. John Wright, under his large tent, and was partaken of by about 700 ladies and Brethren. Brother Hon. CHARLES R. TRAIN presided, and welcomed the assembly to Framingham in a neat and appropriate extemporaneous address. He gave as a sentiment—

The Grand Lodge of Massachusetts.

The Rev. Brother GEO. M. RANDALL, Grand Master, rose in reply. He spoke of the pleasure it afforded him to meet his Brethren on such occasions, and he was always proud to answer to a toast in allusion to the Grand Lodge. Freemasonry has signs known only to members of the Order, but it has outward signs, distinguished by all. The present prosperity of the Order and the large gathering of its members here to-day, were outward manifestations and signs that all might see, of that goodness and excellence, which have raised the Order to its present high position. This prosperity, however, has not always existed. Twenty-two years ago, many of those here present could bear testimony of the fury with which popular prejudice then assailed the institution and drove many of its members from its midst. And, said he, though at present prosperous, we should care that no occasion be given by any act of ours, for the future ill opinion of any portion of our fellow-citizens. Br. Randall gave as a sentiment—

The Masonic Institution.—May the lives of its individual members ever be the best and the proudest commentaries on its principles.

Hon. GEORGE W. WARREN was introduced, who responded to this sentiment, and alluded to the change in public opinion in regard to the institution, and drew an argument in favor of the Order from the fact that it embraces in its members old men and young. He closed, with the sentiment:

Freemasonry—It has successfully passed the last ordeal—the rigid scrutiny of a public opinion, in a land where thought is entirely free.

JOHN H. SHEPPARD, Esq. was called on to respond to this sentiment, and he did so in an eloquent and appropriate address, sketching the past history of Masonry, the dark hours, and the present unexampled prosperity. He closed with the sentiment:

The Masonic Tie—A chain of friendship which grows brighter and brighter every day, with sweet memories of the past.

Br. Train then gave:

The Grand Chapter of Royal Arch Masons.

Rev. STEPHEN LOVELL, Grand High Priest, responded and gave as a sentiment:

The Moral Jewels of Freemasonry, contained in a beautiful symbolic casket, this day admirably opened by the eloquence of the orator, to the gratification of all present.

Rev. Mr. ALGER, the orator of the day, responded to this sentiment in a very happy manner, inculcating upon his Brother Masons the duty of exemplifying the true principles of Masonry in their lives. He closed with the sentiment:

The Altars of Freemasonry in our Lodges and the Institutions of Freedom in our Country—May they flourish together in unvarying brightness as long as the streams flow from our hills; or the breezes breathe through the trees; or the sun rests in our valleys, or the moon sleeps on our hills.

The health of P. D. G. M. George G. Smith, was given and he responded happily.

The *Boston Encampment of Knights Templars* was next toasted, and Dr. Lewis responded, addressing particularly the ladies, explaining to them the origin of the Knights Templars, and closing with the sentiment:

The Ladies—Although we are not now called upon to sustain them with the arms of war, yet let me assure them, and I do it as a Knight Templar, we are ever ready to receive them in the arms of affection and esteem.

GRAND LODGE OF MISSISSIPPI.

WE have the printed proceedings of this Grand Lodge, had at its annual communication at Jackson, in January last. In the absence of the Grand Master, the R. W. L. V. Dixon, D. G. M. presided. One hundred and twenty-five Lodges were represented, and there was a large attendance of Past Masters present at the opening. The address of the Grand Master, M. W. J. W. SPEIGHT, was read by the Deputy. It is a well written and spirited paper, and commends itself and its author by its just and comprehensive views of the relation which our Order sustains to society at large, and the quiet and unobtrusive but powerful influence it exerts beyond the immediate limits of the Lodge room. We extract as follows:—

INFLUENCE OF MASONRY ON THE COMMUNITY.

It affords me no measured gratification to advert on this occasion to a practical illustration of the happy influence of our Institution upon the mass of our people at large. The preceding year has been marked by circumstances long to be remembered, for the bitterness with which parties were arrayed in the conflict for predominance, and the personal strifes and contentions incident thereto, which seemed, in many instances, to threaten seriously the social relations of neighborhoods and of families. The silent, but powerful, influence of Freemasonry in curbing and temporizing the perturbed passions, was then seen and felt. I am glad of my own personal knowledge to testify that in several instances, during that excitement, our Lodges did nobly their reasonable service of healing dissensions among neighbors and friends, by pouring into the breach the "oil and wine" of peace and fraternal love.

Such is the benign province of Freemasonry; and this, too, is more clearly demonstrated under our peculiar form of civil government. In a country like ours, where there is allowed the largest amount of personal liberty, not inconsistent with the rights of others—where there is freedom of thought and of opinion, the passions and prejudices of men have a more ample sway, and the designs of the evil and ambitious can only be averted by raising high the standard of moral rectitude, and effecting a general moral, as well as a general intellectual, culture among the masses. Am I assuming too much when I claim for our Institution the exercise of a powerful agency in effecting this great and important work

among our people? Is not, and may not, its moral influence be seen and felt, not only in the varied relations of human life, but by the body of the community at large? Shall I be charged with an undeserved eulogium upon our venerable Order, when I allege that it is peculiarly adapted to the genius of our institutions, and exists as an energetic, but unobtrusive, agent, continually aiding in the maintenance and development of the great principles of civil and religious liberty and equality? Freemasonry, in the ministration of her offices, acts not by ostentatious or coercive means; but silently and unobtrusively she operates upon the finer sensibilities of our nature, and dispenses her blessings "as the dew of Hermon, and as the dew that descended upon the Mountains of Zion."

In the danger of party warfare and acrimony of political strife, Freemasonry, as a great balance-wheel of moral force, serves to meliorate and circumscribe the embittered feelings of men. Her principles, too, are not the mere creation of conventional decrees, or the result of human ingenuity alone. But, being founded in Nature, and being consistent with the attributes of Nature's God, they are *permanent and eternal*. Political combinations, parties, powers, circumstances and events, arise and exercise an evanescent influence for weal or for woe, but the undying nature of our Institutions demonstrates that the preponderance of moral power is upon the side of probity, and that the cause of right and justice can only slumber for a while. The beautiful *flower* that blossoms in spring may be destroyed by a wanton hand, or blasted by the frosts of winter; but the *germ* of its existence—the *vital essence* of its being—remains in the earth with all its inherent properties, and needs but the genial rays of a summer's sun, to renew its growth and re-develop its beauty. So our Institution may have its periods of obscurity, its *hours* of suffering, and its *days* of triumph. The demagogue and the bigot may, through selfishness and ignorance, asperse and traduce it, and through evil influence, dim for awhile the lustre of its moral beauty and usefulness. But TRUTH is as powerful as it is durable. The clouds of cankered calumny may for awhile overshadow our temple; but the season of trial will be short, and the returning sun of prosperity will show her beautiful proportions standing forth, unsullied, in their original symmetry and brilliancy. Our Institution is rock-built, and firm as the hills themselves. As the promised bow spanning the heavens, it will ever and anon stand out to bear faithful record that SIX THOUSAND YEARS have not impaired its purity, or lessened its influence; but that it still lives to disrobe human passion of its perversity, to extend the hand of charity and relief to the needy and distressed, to wipe away the tear of the widow and orphan, and to assert the glorious principle, that

"God hath made mankind one mighty Brotherhood,
Himself the Master, and the world their Lodge."

INCREASE OF LODGES AND INITIATES.

The Grand Lodge, too, has been entirely too liberal in granting Charters. I am not now aware of a single instance in which the application for a Charter has been refused. This policy has been suicidal, and the consequence is, that at every village and hamlet, in the most densely populated portions of our State, Lodges have been chartered among a people who, from recent immigration, are comparative strangers to each other, and thus hundreds have been literally

crowded into the Order in rapid succession, by a "rusty" Master, who could have but little opportunity of knowing their moral fitness, and still less capacity to make them "bright" Masons. Thus it is that Freemasonry has, emphatically, become too common. Not too common by a too general prevalence of the true principles and the true spirit of Freemasonry; but too common by the great number of those who merely *profess* to be Masons—"wolves in sheep's clothing"—men "having a *form* of godliness, but denying the power thereof." It is unfortunately too true, that in many instances, the designs of our sublime ritual are either almost entirely unknown, or not at all appreciated. Self-interest, and a desire which merely grasps at novelty, prompts too many to seek admission into our sacred portals, and when that desire is once gratified, our ceremonies are too often but mere unmeaning and empty rehearsals. This ought not to be. Our beloved Order was designed for purposes far more noble and sacred than those of mere visual use or private interest. As the Temple far exceeded, in architectural skill and visible magnificence, any work of mere human ingenuity, its superior excellence, in this particular, was intended to be a more perfect emblem of things *Spiritual and Heavenly*, and designed as a volume of *moral* instruction for the use of piety in all ages. So our Institution, teaching, as it does, the great moral truths designed to be inculcated by the construction of that memorable fabric, and the incidents connected therewith, directs the mind to a serious consideration of a future state, and enables us to penetrate through the shadow of its outward ceremonies, into the sublime and glorious realities, which, through the wisdom of Divine Providence, are proposed for our most solemn contemplation.

CONDITION OF THE ORDER IN THE STATE.

The reports of the District Deputy Grand Masters probably afford the surest criteria by which to judge of the actual condition of the Order in the State; and we are happy to add, that these present it in a very favorable light. We give the following extracts as indicating the general tone of these reports:—

District No. 4.—So far as I have learned, with few exceptions, I find the Lodges to be in a wholesome and flourishing condition. The Lodges are prosperous, and harmony prevails among the Brethren. There is one suggestion I beg to offer for your consideration. The door of admission into the Fraternity, as a general thing, is too widely thrown open. A sufficient vigilance in the acceptance of candidates for Masonry, is not exercised. This idea cannot be too frequently, nor too forcibly impressed upon the minds of the members of the Order. No man should be admitted as a Brother amongst us, unless the purity of his character, and the virtues of his head and heart, should clearly and particularly recommend him to our embraces. Too many men are made Masons. The Order in Mississippi is now full, and should not be enlarged, unless fully justified by the rule above indicated.

District No. 5.—The Returns of the Subordinate Lodges under my jurisdiction will show a greater number of Lodges and Masons than any territory of equal area in the State, and among that number are found the most influential and talented men of their several communities.

While we rejoice to chronicle a fact so gratifying, at the same time it affords

us equal satisfaction to state, that all the material taken in during the present year is fit for the temple, and will soon become the pillars of our noble edifice.

The works of charity are practised by all of the Subordinate Lodges, and the wants of the widow and orphan are amply supplied.

Some of the Lodges are virtuously and nobly engaged in the education of the orphans, and poor children of indigent Brethren.

District No. 8.—The style of this report is capital. Each Lodge is particularly noticed. The following will serve as specimens of the whole:—

Macon Lodge No. 40, is the Lodge of which I am a member and officer, and have, for a number of years, been Master. There are many of the Brethren who might be termed *bright*, and generally, they are zealous Masons, "according to knowledge." Their By-Laws are correct, having been submitted to, and approved by, the Grand Lodge, and not changed since. The Records, I think, are properly kept, *being Secretary myself*. Their membership is about fifty, and there is generally a good attendance. They have a fine Hall, and well furnished, and are out of debt.

DeKalb Lodge, No. 64. I visited this Lodge on the 24th October, and found many of the Brethren. By-Laws all right; no change: number of members, 37; attendance tolerably good; officers bright and zealous; healthy condition; out of debt; have a good hall; Records well kept; living in peace and harmony.

Louisville Lodge, No. 75, is flourishing. Has one hundred members or thereabouts; has a fine Hall, pretty much paid for; prospering finely; members very attentive; officers bright; peace and harmony prevailing; Records right; By-Laws unchanged. I have visited them two or three times—a *good Lodge*. Has a fine female school under their direction, in the basement of their Hall. This Lodge promises much good, and should be encouraged.

District No. 11.—I have found the itinerants have not entirely ceased from lecturing the Craft in this District. Some, under the ostensible purpose of selling Charts and Books, are still forming classes and lecturing the Brethren in the Lodge rooms, though not in open Lodge, for which they receive a compensation. How far this is in violation of the Grand Lodge regulations, I am not prepared to say, but I am fully persuaded that it violates the spirit, if not the letter thereof.

[This is one of the greatest trials the Lodges in the southern and western States have now to encounter, and decisive measures should be taken to stop it. Our Mississippi Brethren having driven the pests out of their Lodges, there is reason to hope that they will soon succeed in driving them out of their State. The only safe and proper course, is for each Grand Lodge to appoint and commission its own lecturers, and then prohibit, by stringent regulations, the interference of lazy itinerants and vagrant pedlars. If they will not desist from their mischievous course let them be expelled and published as impostors, as nine-tenths of them are.]—EDITOR.

NEW LODGES.

The Grand Secretary in his annual report, states that he has issued thirteen Charters and five Dispensations the past year, as ordered by the Grand Lodge, and seven by order of the Grand Master, and one by order of the Deputy. We

learn from the same report, that the receipts the past year from all sources, amount to \$6,979 39 and the expenditures, including appropriations, to \$9,293 82. The excess of expenditures is met by a balance in the treasury the last year of \$2,739 85—and still leaving an unexpended balance of \$525 42. The estimated receipts for the current year are set down at \$7,000, and the expenditures, exclusive of special appropriations, at \$6720.

WITHDRAWAL OF MEMBERSHIP.

The following extract is from the report of the committee on complaints and appeals. A member had applied to his Lodge for a demit and was refused:—

Although it does not appear so on the record, still your committee learn that the Brother, when he applied for his demit, was square upon the books of the Lodge, and that no charges were against him or ready to be preferred. The question presented is simply, whether a Brother so situated is entitled to his demit on application, or whether, besides being clear of the books and free of charges, he has yet to obtain an acquiescent vote on the part of the Lodge.

Your committee understand it to be the rule of this Grand Lodge, that a Brother in good standing and not indebted to the Lodge, is entitled to a demit. This appears to settle the whole question. An additional vote of acquiescence on the part of the Lodge is entirely unnecessary. The Lodge is rightfully called upon by its Master to know whether any objection is offered. This affords an opportunity for any Brother who knows any thing derogatory to the good standing of the Brother, to make it known and prefer charges. The absence of objection establishes the fact that no charges are ready to be made. A demit is to be understood as simply a dismissal from membership in the particular Lodge of which the Brother was a member. It is no further a certificate of Masonic character, than that there are no charges against him, and none ready to be preferred, and that he is clear of the books.

THE RIGHTS AND DUTIES OF MEMBERS IN BALLOTING.

The following is from the same report. It is an interesting case and well stated. It came up on a memorial against Lodge No. 127:—

The facts may be briefly stated as these: It was made known to the Master and members of the Lodge that at least two or three members had objections to an applicant, and could not fellowship with him as a Mason. The objectors, however, contented themselves with making this known, and retired from the Lodge without using the black ball. The candidate was elected in their absence and initiated. A repetition of the same circumstance occurred on the occasion of his passing; the objectors withdrawing from the Lodge, or failing to sustain their objections at the ballot box. The candidate was passed. At a subsequent meeting, a ballot was taken upon his application to receive the third degree, when one of the objectors black-balled the applicant. Great confusion ensued, the objector openly avowing that he had black-balled the applicant and would do it again. The Master declined announcing the result, when a resolution was presented and passed, declaring that in balloting for the third degree, only objections to Masonic standing could be effectual, and that a Brother had no right to black-ball an applicant for causes occurring before the latter was made a Mason. There-

upon the objector considering that the Lodge had determined to refuse him privilege to vote, withdrew from the room. The ballot was then again taken, found clear and the applicant raised to the degree of Master Mason.

These are the material facts of the case, and in the opinion of your committee, call for the decisive condemnation of all the parties. The objectors had an undoubted right to black-ball the applicant at all stages of his application. They were in duty bound to do so, if they considered him unworthy of the privileges of Freemasonry. By abandoning this right, by failing to discharge this duty on the occasion of the ballot for the first and second degree, the objectors proved recreant to a sacred trust, and deserve severe censure. If their objections were those of mere pique or prejudice, or if they were ill-founded, they should have been cast aside as unworthy of a lodging place in the heart of a true Mason; if they were sincerely and honestly entertained and conscientiously believed to be well founded, they were bound by their obligations to have used the black-ball at every step, firmly, fearlessly and effectually. Their shrinking from an imperative duty in the first and second instance, probably misled the Lodge in its action. The remaining members might have supposed that those who neglected to sustain their previously expressed objections at the ballot-box, thereby impliedly withdrew them. Such a supposition serves to excuse the Lodge, or rather as a palliation of error.

The Master certainly committed a great wrong in not announcing a result that he knew was not caused by mistake. The open avowal of the objecting Brother was sufficient proof that there was no mistake, and it was the Master's imperative duty to have declared the applicant duly rejected. He should have governed his Lodge better than to have permitted the confusion, or have allowed his Lodge to pass upon the right of a Brother to vote, or upon the sufficiency of his reasons. That right is inviolate. Its guaranteed secrecy establishes that he can neither be questioned upon them, nor can the Lodge decide on their sufficiency. Any other doctrine strikes a blow at the very foundation of the Masonic structure. In disregarding the rights of the objecting Brother, the Master and the Lodge committed a gross wrong, which would call for the most severe censure and punishment, were it not for the previous conduct of the objectors. As it is, your committee deem that the failure of the Brethren to maintain their rights, was a palliation for the conduct of the Lodge, and has alone prevented a severe condemnation.

We notice nothing further in the proceedings, of special interest, except the

REPORT ON CORRESPONDENCE.

This is from the pen of the Grand Secretary, Br. Mellen, chairman of the committee, who never fails to make an interesting report, and one that we always take great pleasure in reading, albeit we may not agree with him in all that he puts forth as good law. The following is in harmony with views heretofore advanced in our pages:—

THE PROPOSED CONFEDERATION.

Your attention is particularly called to the power conferred in the words "That all matters of difficulty which may arise in any Grand Lodges, or between two or

more Grand Bodies of the same Order, which cannot by their own action be satisfactorily disposed of." If we understand this, it means that difficulties between individuals and the Grand Lodge under whose jurisdiction they live, may be taken up to the proposed body by either party. The presumption is that by "two or more Grand Bodies of the same Order," is meant two or more Grand Lodges.

The first difficulty to be met in this proposition is that the opinions of the first Grand Lodge, if an influential one, might have an undue influence. Another suggests itself that we might be called upon, by a two-third vote, to sanction proceedings which we utterly abhor, and which no known inducement would make us comply with. If it were a case requiring counsel, it would involve the parties in too much expense, and the richest treasury would have the advantage in the contest.

It becomes this Grand Lodge to consider this proposition well—perhaps other evils may be found in it, certainly there is a great want of definiteness in the propositions to which you are invited to pledge yourselves. Who is to determine, for instance, what amounts to a sufficient "importance?"

THE NEW YORK TROUBLES.

Our Brother entertains views almost peculiar to himself in relation to the condition of the Order, and its various organizations, in New York. In speaking of the discord there, he remarks with great force and truth, that "amidst the almost universal harmony throughout the globe, its angry notes force themselves on the attention of all who feel an interest in the honor and welfare of our Institution. The question has arisen elsewhere, whether the time has not arrived for other Grand Lodges to interfere; and it would appear, that the affairs in the *Orient* of New York, have become as complicated and difficult to settle as the matters in controversy in the *Orient* of Europe. Whether this *should* be so between Brethren of the same Fraternity, is a question not difficult in its solution; but with rare intervals, the whole history of Freemasonry in New York since 1816, has been a history of contention."

The conservative portion of our Brethren in New York feel the full force of their condition, and they will not probably be inclined to deny the truth or justice of the above; but we think they may with some propriety except to the following classification: "the St. John's Grand Lodge," "the *negro* Grand Lodge," "the Willard Association." This is hardly fair. It has the "squint of prejudice" about it. Our Brother does not recognize either of these bodies as a regular Grand Lodge, and in this he is sustained by the respectable body in whose name he speaks. He closes this part of his report as follows:—

It is apparent from the present state of feeling in New York, as exhibited on all sides, that a general reconciliation must be the work of time, patience and perseverance. Nor can any thing be successfully attempted, we apprehend, until the close of the legal suit pending in the Supreme Court of N. York between the two larger divisions of the old G. Lodge for the custody of the Charity Fund. On looking over the pleadings in this case, we find that the point made by your committee against the legality of the organization of the Willard body, in 1850, will receive the consideration of that Court, and it is possible that the case may turn

upon it. It is clearly a legal question, and this Grand Lodge will doubtless be governed by the decision of that Court, in its future action toward the Masonic Bodies of New York. Both parties affirm their anxious desire for a speedy termination of the suit, and we trust that we will not again have to refer to the subject except in the new aspect which it may be presented by that decision. If afterwards the antagonism of interests between the city and country still remains and the majority remains unyielding, then a committee appointed as proposed by our Brother of Missouri by possibility may be of service; but for ourselves, we are free to confess that we see no hope for harmony under any state of the case, except in a division of the jurisdiction. We, therefore, report against the plan of Br. Foster."

We must close our quotations here, at least for the present. The report is ably drawn, and the various topics introduced are ingeniously managed; but most of them have been so often and fully discussed, that, though we cannot agree with our Brother in all his positions, we feel less regret in not being able to find room to refer to them in detail. Some of them we may notice hereafter.

THE ORDER IN ENGLAND.

THE Grand Chapter of England held a quarterly communication at London, on the 13th of May last, the Right Hon. the Earl of Zetland (Grand Master) presiding. No business of particular moment was transacted.

The annual festival of the Grand Lodge of England was held at London on the 29th April, by adjournment from the 26th. This being the meeting for the choice of Grand Master the Earl of Zetland was nominated and unanimously re-elected, for the *eleventh* time. The Grand Master then appointed the Rt. Hon. the Earl of Yarborough for his Deputy, and Bros. B. Dobree and E. Baldwin for his Wardens. He also appointed Br. W. H. White as Grand Secretary, and the other officers as provided by the Constitution. The Grand Lodge having been closed, a large party of the Brethren sat down to the annual Banquet, the Grand Master presiding. The ceremonies here of course passed off agreeably and to the satisfaction of all parties.

The Grand Lodge also held a quarterly communication on the 7th June. On the motion of the M. W. Grand Master, Br. M. Costa, who had filled the office of Grand Organist for three years, and Br. F. W. Breitling, who had filled the office of Grand Pursuivant for four years, were allowed to take their seats in Grand Lodge, and wear the clothing of Past Grand Officers. Castle Lodge No. 36, was erased from the roll, and the members of the Board of General Purposes chosen, for the current year. The committee of management of the Royal Masonic Benevolent Institu-

tution for Aged Freemasons and their widows, was nominated by the Grand Master.

The annual meeting of the Governors and subscribers to the last named body, was held at London on the 19th May. The report of the auditors having been read, it appeared that on the male fund there had been brought forward from the last account £328. 19s. 10d.; there had been since received, in donations and subscriptions, £1,738. 1s. 4d.; making a total of £2,067. 1s. 2d. The disbursements had amounted to £1,278. 19s. 2d., and there had been invested in Three per Cent. Stock £412. 9s.; leaving a balance in hand of £375. 13s. On the Widows' Fund there was a balance brought from the last year's account of £2. 17s., and there had since been received £574. 7s. 10d., making a total of £577. 4s. 10d. The disbursements had amounted to £220. 2s. leaving a balance in hand of £357. 2s. 10d. On account of the Building Fund the balance on the year in favor of the fund was £804 8s. 3d.

Br. William Farnfield, the Secretary, next proceeded to read the Report of the Committee of Management, which stated that the Institution still continued to receive very general support from the Brethren, but, in consequence of an alteration in the rules last year, by which a fixed annuity was given in all cases to the annuitants, according to age, and which had had the effect of augmenting the expenditure of the Institution, the number of annuitants could not for the present be increased. At the period of the last annual meeting the number of annuitants was fifty-three, of whom seven had since died; and it was now proposed to elect six more from the list of thirtyone candidates, which would make the number of male annuitants on the funds of the Institution fiftytwo. Of the fiftythree annuitants on the funds last year, fortyone had been members of country Lodges, and had received 849l. There were eleven widows on the funds, who had received during the past year 190l., and it was now proposed to add two more to the number from the list of nine candidates. During the past year the legacy of 500l. towards the Building Fund from the late Br. Colville Brown had been received, and the Grand Lodge of England had voted 350l. to the same purpose, which, however, would not become payable until after the confirmation of the minutes in June. These sums, with the monies in hand, would be sufficient to enable the building to be completed with the exception of some internal fittings, which would cost about 350l., and a contract had been entered into with four contractors for its completion for 2,475l.—credit being given for the 350l.—at interest for three years, by which time there was every reason to believe that the amount required would be obtained. Since the last annual meeting, Br. Rowland Gardner Alston had resigned the office of Trustee for the Widows' Fund, which office was now to be filled up. The report then went into a variety of financial details (principally explained in the auditors' report,) from which it appeared that the amount invested and balance in hand on account of the Aged Freemason's Annuity Fund now amounts to about 7,660l.; on account of the Widows' Fund, 795l.; on account of the Asylum Sustentation Fund, 580l.; and the Building Fund, 1,660l.

A Convocation of Kts. K. H. was held at Freemasons' Hall, London, on the 25th April, under the sanction of the Supreme Council 33d—the Ill. Br. Henry Udall presiding. Several distinguished Brethren were advanced to the 30th degree. The Ill. Br. Davyd W. Nash having resigned the Secretaryship, the Ill. Br. William Tucker has been appointed to fill the vacancy. The American Councils, at Boston and Charleston, were handsomely noticed at the banquet.

The "Grand Conclave of Masonic Knights Templars," held a convocation at London on the 12th May—Col. Charles Kemeys K. Tynte M. E. and S. G. M. presiding. A new impulse has, since the death of the Duke of Sussex, been given to this body, and it is now in a very prosperous condition. Six Warrants for new Encampments have been issued the past year, including one at Madras and one in Canada (Kingston). As the official titles of this body differ from those in use in this country, the following enumeration of them may be interesting to at least a portion of our readers:—1. M. E. and S. G. M.; 2. D. G. Master; 3. Grand Prior; 4. Grand Sub. Prior; 5. G. Prelate; 6. First G. Captain; 7. Second Grand Captain; 8. Grand Chancellor; 9. G. Vice-Chancellor; 10. G. Register; 11. G. Hospitaller; 12. First Grand Expert; 13. Second G. Expert; 14. First Grand Standard Bearer; 15. Second G. Standard Bearer; 16. G. Almoner; 17. G. Director of Ceremonies; 18. First G. Aid-de-Camp; 19. Second G. Aid-de-Camp; 20. First G. Capt. of Lines; 21. Second Grand Capt. of Lines; 22. G. Sword Bearer; 23. First G. Herald; 24. Second Grand Herald; 25. G. Organist; 26. G. Banner Bearer.

A notice of the annual festival of the school for Female Children will be found in another page. Ten of the girls being about to leave the school, were confirmed by the Lord Bishop of Winchester, in Wadsworth church, on the 1st of April.

THE BEAUTY OF MASONRY.

It is not in its forms and ceremonies of initiation and advancement to the several degrees. These are well—are good—but they are not all; and the Mason who sees in them the chief glory which the Institution has for him, can feel for it but a feeble love, a feeble regard, and is as much in darkness to the true beauties of Masonry as when he first kneeled at its altar. These are the body—the material and perishable members which may change without loss of beauty.

But Masonry has also a spirit, and in this is its beauty. Its forms and ceremonials are valuable only as aids to convey and fix impressions on the mind; and these impressions, developed and built up into the temple of a true life, reveal the spirit of Masonry, and declare and show its beauty and its excellence.

When forms and ceremonials fail as a means of making good impressions they are worthless. The forms and ceremonials of Masonry, in themselves, are as destitute of beauty as a body that lies in the coffin is when the spirit has left it.

Let the Brethren all remember that *between the points of the compass and in the rounds of the ladder* are the real beauties of Masonry.

J. C. P.

Searsport, Me., June 20, 1854.

FREEMASONS' GIRLS' SCHOOL—LONDON.

AMONG all the splendid Masonic Charities of our English Brethren, there is not one so well calculated to engage the sympathies and warm up the kindlier affections of the heart, as their admirable school for the education of the orphan daughters of indigent Masons. It has been justly called "the brightest jewel" of the Order. It is an honor, not only to the Grand Lodge and Fraternity of England, but to the Craft everywhere. All good Masons the world over feel an interest in its success, and claim a right in common with our English Brethren to rejoice in its prosperity. We have so often spoken of it in our pages, and described its character and operations so fully, that our readers cannot but be familiar with both. Its sixtieth anniversary was held at the Freemason's Tavern, (the property of the Grand Lodge,) London, on the 17th of May last, the Right Hon. Lord Londesborough presiding. The meeting was uncommonly well attended, and after the transaction of the ordinary business, the Brethren sat down to the Annual Banquet. The cloth having been removed, the customary loyal toasts were drank and complimentary speeches made. What follows we copy from the Freemasons' Review, (London,) for July :—

From the applause and confusion at the bottom of the room, it now became evident that the children were entering the room, and in a few minutes, preceded by Br. Beadon, they made their appearance on the dais, curtsying with every respect to the Chairman, as they passed; and when Mrs. Crook, the respected matron, and her assistants, Miss Jarwood and Miss Jack, came forward, the cheering arose almost to a tumult. The Chairman in the most condescending manner, leant forwards, and shook the worthy matron most cordially by the hand. Perhaps there are few sights more affecting than the appearance of these children, snatched by the Mason's arm perhaps from poverty and vice, and bred up in the school of industry and good conduct, to become respectable and respected members of society. Need we say more than repeat that, out of 700 girls educated at this school, not one of them has turned out badly in after life; and it may afford some proof of the kindness with which they have been treated in the school, when we state that, at nearly every anniversary, some of the girls who have left, request permission to follow in the procession, and thus testify to the Craft the respect they entertain for their exertions and evince their present respectability. We envy not the man who can look upon this scene without a tear.

The children looked happy and in excellent health, and did great credit to those under whose immediate care they are placed.

The children then sung the following hymn :—

To sing our Great Creator's praise,
Let us our infant voices raise;
Untutor'd, simple though they be,
They will be pleasing, Lord, to Thee.
Bright angels round thy throne above
In hallelujahs hymn Thy love,
And we in adoration bend,
To bless and praise "the children's friend."

Taught as we are in early youth,
To read Thy sacred word of truth,

O, bless the kind instruction given,
And train our infant minds for heaven.
Our patrons, benefactors, bless;
Lord, crown their labors with success;
Rich bounty they to us extend—
O bless for us "the children's friend."

Hail Masonry! thy genial power
Bids widows, orphans, weep no more;
Plants gen'rous love and influence mild,
To save, protect a Brother's child.
Here Hope shall dwell a welcome guest,
And Faith direct to realms of rest,
Whilst Charity all hearts shall blend
In union as "the children's friend."

CHORUS.

To God our highest praise be given.
Hark! the echo sounds from heaven.
Let every voice in concert raise
Loud hallelujahs to His praise.

Praise the Lord!
Hallelujah! Amen.

The Chairman rose. He felt quite at a loss how to address them; but the touching spectacle now before them would have—must have—far greater effect than any thing he could say. How could they be niggardly with such a scene before them? (cheers.) Could they refuse to assist an institution which afforded to these dear little ones a humble but happy home? How much was implied in that one word "home!" It was one of the sources of our national greatness that family ties should be respected and cemented. All the domestic affections rallied round our English hearths. It was the mother who first taught us our duty to God and to each other. It was the wife who succeeded their mothers, and assisted them in every perplexity. It was their wives and daughters who smoothed their pillows when on the bed of sickness, and their wives and daughters would weep the bitterest tears over their graves (much cheering). It was therefore of the greatest importance that the early culture of the wives and mothers of the next generation should be carefully attended to (cheers). These children showed what might be done by care and attention; and great praise was due to that estimable lady who, for fifty years, had been at the head of the establishment, and to the other ladies, who had passed all their lives in the School, and had exerted themselves to the utmost in this sphere of usefulness. He felt he ought to say no more, but leave it to themselves.

Br. Beadon then brought forward Rhoda Davis, and stated that it now became his duty, as one of the Trustees and Vice Presidents of the School, to present to his Lordship Rhoda Davis, who had distinguished herself beyond all others of her fellows as worthy to receive the medal which had been placed in his Lordship's hands. It would be a gratification to all to know that she had not only conducted herself in a manner to be selected for this honor by her young school-fellows, but to the satisfaction of the matrons and the House Committee. She had endeared herself to them all (loud cheering). She was a London girl, and if she persevered in her good conduct there was little doubt but she would be successful in life, and reap the benefits arising from this excellent Institution. He had now to ask his Lordship to present her with the medal.

The Chairman, in doing this, thus addressed her :—"My dear little girl, I am a father myself, and it gives pleasure to my heart to see one so young, so good (cheers.) Bear in mind that those who have assisted in your bringing up will watch your future life. Remember that the best return you can make to those who have assisted in your instruction will be to conduct yourself worthily of them, and then

your future career will be as prosperous as your life will be virtuous. That you will be prosperous and good is our most fervent prayer. I now present you with this medal as a testimony of your good conduct." (Loud cheering.)

The children then sang their "Good night" with great feeling, and proceeded once more round the room, every bit of the dessert being placed in their aprons. Their demeanor was most admirable.

The Chairman then said that he had received Her Majesty's commands to attend at the Palace, and therefore he was obliged to leave them. His Lordship then retired, preceded by the Stewards, amidst great acclamation, having won the good opinion of all the Brethren by his admirable conduct in the Chair.

Br. Beadon having been called to the Chair,

Br. Cooper said that the sight they had just witnessed must have afforded them the greatest gratification. With the permission of the Chairman, he would give them the healths of the Trustees of the Institution and the House Committee, and he would couple that with the name of their excellent Brother in the Chair (cheers.)

Br. Beadon said the Trustees and House Committee were most thankful to the friends of the Institution for the kind manner in which they had contributed to its support.

The excellent Secretary, Br. Francis Crew, here read the list of subscriptions in the room, which amounted to 1600*l.* including 50 guineas presented by Lord Londesborough.

CELEBRATION AT MANCHESTER, N. H.

THE 24th June was celebrated at Manchester, N. H., under the auspices of Lafayette Lodge, of that city. The attendance of the Brethren and their ladies, we are told, exceeded all previous expectation. The streets, windows and balconies were alive with human beings, to witness the grand and imposing appearance of the Procession, to listen to the music of the different Bands, and to decipher the mysteries of banners and regalia. The exercises took place in the Baptist church, and are reported to have been of a high order of excellence. The oration was delivered by our talented Brother Rev. WILLIAM FLINT, Rector of St. John's Church, Charlestown, and appears to have given great satisfaction to all who had the good fortune to hear it. We are pleased to learn that a copy has been requested for the press and that it will be published. The Daily Chronicle of this city,—a special reporter from which establishment was present—says :

"In opening, the Rev. gentleman remarked, that every where, in every Christian nation, this day was celebrated, for the purpose of giving thanks for the enjoyment of all those social influences which tend to make mankind better. Masonry had not become superannuated or decrepid with old age, but was still flourishing. Nations and creeds have crumbled into dust, but the hand of time had not crumbled one pillar of Masonry. Notwithstanding the disadvantages under which the Order has labored in this country through the action of wicked men, it has come forth more resplendent than ever, in the works of holiness and truth.

"Had Masonry been connected with politics, it must ere this have become extinct; but, not having such a connection, it remains as indestructible now as it ever was. The Emperor Charles the Fifth made the boast that the Sun never set on his dominions; and so, also, the Sun never sits on Freemasonry. All over the world in every land, the Mason may find a home, and in every country a Brother. Lodges were to be found in every country, in active operation, except in Italy and Spain. In these countries, owing to the influence of the Roman Catholic Church, they were not to be found, but yet in those lands there are many Brothers of the

Order. Never, since God said, "Let there be light," was Masonry more flourishing, or the institution possessed of so many members.

"The orator now alluded to the Masonic troubles of some 25 years ago in this country. For a time, it went into the wilderness, and, like St. John, its raiment was "camels' hair, and a leather girdle, and its meat locust and wild honey," but it did not fall, for it was founded upon a rock, and at the proper time it again emerged from the wilderness. A brief history of the Order was here gone into, for the purpose of showing its antiquity. The principles of Masonry were coeval with the creation, and it was known from authentic sources that Freemasonry has a longer existence than any other similar institution in the world.

"Masonry was not to be looked upon as a substitute for religion, but as its earnest auxiliary—as its beauteous hand-maiden. When, in every place "incense shall be offered, and a pure offering to the Lord," then shall Masonry cease, the doors of its Lodges be closed, and its mysteries absorbed in the greater work of religion—but not till then. It was a charitable institution. He would not say that it was the whole source of charity and philanthropy on earth, but it was the great propagator of those principles. Love of God was best shown in the love of man, and though the Order does not originate charity, it protects it. Any where, a Mason in distress will find relief. The Order does not confine its charities exclusively to Masons and their families, but it spreads wider and wider, till it encircles the whole family of man, and causes every heart to jump with joy. The character of the Order could be safely inferred from the characters of those who have in ancient and modern times been connected with it.

"In conclusion the orator gave his audience some excellent moral advice. The Brethren were to let their light so shine before men that they might glorify their Father in Heaven for the institution of Masonry.

"The oration was a very able one, and admirably calculated to dispel any prejudices which might be entertained against the Order."

The dinner was served up in a spacious tent erected for the purpose, and was partaken of by about six hundred and fifty ladies and gentlemen. We give below such of the toasts as we can spare room for :—

Rev. T. J. Greenwood, of Dover, gave :—

The Orator of the day—That was the true fire of the FLINT. Its sparks have kindled Greenwood,—it will enkindle a fire on every heart's altar—may that fire burn as purely and beneficently as that which once burned in the Bush which was not consumed.

Second Regular Toast :—

Our Visiting Brethren.—We welcome them to the *high hills* and *low vales* of our Granite State,—faithful sentinels here, will give timely notice when *Covans* and *eves-drop-pers* approach.

Col. I. H. Wright, of Boston, was called upon, and spoke in a very felicitous manner, occasioning great applause.

Third Regular Toast :—

Our Most Worshipful Grand Master of the Grand Lodge of the State of New Hampshire—a master workman in all matters pertaining to the Craft in speculative Masonry—may its sublime and salutary lessons so long and faithfully cultivated, prove to him a sure passport into the presence of the Supreme Grand Master of that Celestial Lodge above, not made with hands, eternal in the heavens.

This was answered to by Col. Jordan, Grand Master, who gave :

The Orator of the day—As the flint and steel reveal the latent spark—so when the Masonic Flint of Massachusetts is brought in contact with the *metallic substances* of New Hampshire, it kindles a flame of love and friendship, that shall burn on our Masonic altars, so long as tide waters shall roll in Massachusetts Bay, or our granite hills point to the sky.

This was responded to by the Orator of the Day, Rev. Mr. Flint, as follows : I am happily gratified at the unexpected compliment paid to my humble efforts to day, and at the hearty manner in which they have been received by you. If the Flint has been struck, I hope that it may produce more than a fleeting spark, and set on fire the Greenwood of the Granite hills until all evil be destroyed, and love, peace and charity spring up on every hill. If my words have tended in any degree to cement the ties of Brotherly love between you, or to remove any prejudices that may excite your mind against our Institution, I am satisfied. I give you

The City of Manchester.—Granite in her foundation, may she ever remain firm in her attachment to a" Masonic virtues.

Eighth Regular Toast :—

The Grand Lodge of Massachusetts.—Our Masonic Mother, may her children be wide scattered through the land—imitate her virtues, and emulate her zeal and fortitude.

This was responded to by R. W. Brother S. W. Robinson, P. G. M. of Grand Lodge of Massachusetts, in a very acceptable manner. He gave

The Brethren of Manchester.—While such *jewels as these*, (the Ladies,) may be won, we have a sure guarantee for their fidelity and attachment to the *union*.

THE MASONRY OF FLOWERS.

A LADY correspondent of the London Freemasons' Review, writes as follows on what she poetically calls the "Masonry of Flowers."

We cannot define what the extent of the usefulness contained in herbs and flowers may be, familiar as we are with their valuable medicinal properties. But beyond all these even, there is a world of beautiful teaching curled up in their fragile cups and delicate leaves. Of course I do not allude to the sentimental, so called, "Language of Flowers;" I mean the beautiful and holy symbolism that may be found in them. Indeed, Mr. Editor, I will boldly assert that you Masons may be glad to study from them a little. Look, for instance, at the Solomon's Seal, which contains a whole volume of "Landmarks" in it. Perhaps you will be able to find out the graceful spring of the Arch, worthy, in honor of its own beauty and its wise and kingly namesake, to be called "Royal." Do not forget to notice the perfect intersected triangle in its elegant green tipped petals, of the unusual number of six, which doubtless gave it its name. There would be a valuable flower for you, and it is easily grown and propagated. The rose too, what a pretty and poetical help it would be to you in *tyling* a Lodge !—the emblem of secrecy from time immemorial.

How *very* much you might add to the beauty of your Masonic Festivals, did you pay a little attention to this. I do not mean that you could do so at every Lodge meeting, as the flowers you wished for might be out of season, but on the event of any Grand Festival. If they were combined and arranged in appropriate devices, they would indeed add much to the general effect of the scene, though I am afraid you would have to demand the aid of some tasteful feminine fingers, and a little womanly taste in grouping them. I have had a little opportunity of seeing village school-rooms arranged for tea-drinkings and holydays, and really the very beautiful effect of a few flowers, some coarse pasteboard, and needles and thread, was wonderful, when you considered the materials.

The acacia, a very Masonic tree, can always help much, by its very appropriate

foliage, as a background to the more brilliant hues of the flowers. The hyacinth, with its mournful and mysterious "Ai;" the columbine, with its little doves; and others, too numerous to mention, would involve a world of hidden meanings to the initiated. One only flower I would exclude from festive purposes, which, with a kind of reverent watchfulness over the sacred symbols it bears in its bosom, closes over them at nightfall, and deigns not to unfurl for any lighted revel in the world,—I mean the Passion-flower, which being honored by bearing the symbols of the Redeemer's sufferings on the earth, should not be lightly taken to any assembly of human joy and mirth, however harmless.

GRAND LODGE OF GEORGIA.

We have received within the last month, a printed copy of the proceedings of this Grand Lodge, had at its annual communication in October last. The communication was well attended, and the proceedings indicate a high degree of prosperity in the Lodges throughout the jurisdiction. We learn from a note appended to the proceedings that at the commencement of the session, there were 177 Chartered Lodges working under the jurisdiction, and eight under Dispensation, all of which with one exception, had made their returns for the past year, and paid their dues. The returns show that 1,085 candidates had been initiated during the year, and that the whole number of members is 8,495.

The session was opened by the Grand Master, Hon. William C. Dawson, in a brief address, in which he congratulates his Brethren on the prosperous condition of the Order in the State, and says—"It will be my duty to lay before you during this session, a special correspondence upon the subject of the unfortunate misunderstanding existing among the Fraternity in the State of New York—the subject demands the attention of the Grand Lodges of the Union, and its importance requires that there should be no delay." But we find no further reference to the subject in the proceedings, than the following from the report of the committee on correspondence—and this is probably enough :—

NEW YORK.

The proceedings among Masons in this State, are shown to us in books and pamphlets, making between five and six hundred pages of closely printed matter. The facility with which Grand Lodges are made, and the continual occurrence of new difficulties, is wholly inexplicable to us. Surely the Trowel is lost, or only used in working untempered mortar.

We notice that a very singular practice of discipline has obtained in this State. It is this :—Charges are preferred against the Master of a Lodge—the Deputy Grand Master for the District suspends him—causes a number of Present and Past Masters to assemble—summonses the accused—tries him, and, if guilty, expels him from all the rights and benefits of Masonry. Such proceedings are *new*, and we are gratified in being able to add, peculiar to this Grand Lodge.

The report of the committee on correspondence furnishes an interesting summary of the proceedings of other Grand Lodges, interspersed with brief and pertinent remarks. In this respect it is worthy of imitation. In speaking of the annual address of the Grand Master of Indiana, the report holds the following language on the

PAST MASTER'S DEGREE.

In Br. Downing's Address he refers to the subject of Wardens conferring degrees, when the Master is absent, in these words:—

"The 2d Section of the rules and regulations of the Grand Lodge, for the government of the Subordinate Lodges of Indiana, provides, that in the absence of the Master, the Senior and Junior Wardens, according to rank, shall succeed to the duties of his station," and the 8th Section provides, "that no Lodge in the absence of the Master shall Initiate, Pass or Raise, unless a Past Master be present and presiding," and it is believed, he says, "that this last regulation is contrary to the ancient regulations of the Order, productive of great inconvenience and little, if any, good."

And so we think. We have always been of the opinion, that unnecessary dignity and authority were given to this Chapter Degree, in the Blue Lodges. If it be a Chapter Degree, exclusively, it has no business in the three Symbolical Degrees, and ought to be authoritatively ruled out. If it was, as seems to be the conclusions of very learned Brethren, only a *sequence* of a seat in the Oriental Chair, originally, then, its present *precedence* to that seat, is the result of legislative authority. In this view of the case, we think, too, that the new regulation had best be repealed.

We remember a case where a newly elected Master yielded the Gavel to a visiting Brother, who by virtue of this Degree in a Chapter claimed it, the Master never having received it. We then thought it wrong, and are still of that opinion, and hope soon to see all the Grand Lodges of the country come back to the ancient landmarks.

The Master is vested by a legal election and installation with all necessary authority to preside in his own Lodge, no matter who is present. The Grand Master cannot *take* the place, unless on official business, how much less another, whose claims are founded on a jurisdiction foreign to the three original degrees.

The subject of the "rights of Wardens" was referred to a very intelligent committee, who reported, in accordance with our views, as above expressed. They have culled authority on "these rights" very satisfactory to themselves, and equally so to us.

BROTHERLY LOVE.

BROTHERLY LOVE is an active principle, which encloses all mankind in the same bond of reciprocal union, however they may be otherwise diversified by birth, climate, or education. The inhabitants of this globe proceed from a common parent, and hence, how remote soever the connection may appear, all mankind are Brothers, and as such are bound to execute the duties attached to this tender and endearing tie. This general relationship is not broken by distance, climate, form, or language; but all the world are Brethren, and the hand of mercy ought to be extended equally to the destitute stranger, as to an immediate friend or relative. Nay, the stranger, the fatherless, and the widow, are superior objects of man's benevolence. Masonry inculcates love to the human species as the certain indication of uprightness; it teaches that without this love we are nothing. Though we speak with the tongues of men and angels; though we have the gift of prophecy, and understand all mysteries and all knowledge; though we have faith so that we could remove mountains; though we bestow all our goods to feed the poor, and though we give our bodies to be burned, if we are not possessed of Brotherly love, or charity, all this extent of sorrow, all these acquirements of knowledge, will profit us nothing. The love of a Mason must be pure both in principle and practice, unwarped by prejudice or passion; unalterable in persecution, unabated amidst calumny, slander, and detraction. Filling the heart with pious fervor and with holy resolutions, exalting it from earth to heaven, from a perishable mortality to a celestial intercourse with the very source and essence of love.—*Oliver.*

ORIGIN OF MASONRY IN TEXAS.

THE following account of the introduction of Freemasonry into Texas, from the pen of Br. ANSON JONES, will interest our readers:—

As I took an active part in laying the first foundations of Freemasonry in this country, originated, and was personally present at the first meeting ever held here, and cognizant of the earliest steps taken for the organization of a Lodge, I place upon record the following facts, which may be of interest perhaps, to the Fraternity hereafter, and would otherwise be lost, as I am now the only one living of the five Brothers who originated Holland Lodge.

"In the winter of 1834-5, five Master Masons, who had made themselves known to each other, consulted among themselves, and after various interviews and much deliberation, resolved to take measures to establish a Lodge of their Order in Texas. This resolution was not formed without a full appreciation of its consequences to the individuals concerned. Every movement in Texas was watched, at that time, with jealousy and distrust by the Mexican Government, and already had its spies and emissaries denounced some of our best citizens as factionists and disaffected persons—already were the future intended victims of a desperate power being selected. It was well known that Freemasonry was particularly odious to the Catholic Priesthood, whose influence in this country at that time, was all powerful. The danger, therefore, attendant upon an organization of Masons, at this time, which was "trying men's souls," were neither few nor unimportant. But zeal for a beloved Institution, a belief that it would be beneficial at a period when society seemed *especially* to need some fraternal bonds to unite them together, predominated; all fears of personal consequences were thrown aside, and the resolution to establish a Lodge, as mentioned above, was adopted. The five Brethren were John A. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell and Anson Jones, and they appointed a time and place of meeting to concert measures to carry their resolutions into effect. In the meantime another Master Mason came into their plans, Br. J. P. Caldwell. The place of meeting was back of the town of Brazoria, near the place known as Gen. John Austin's, in a little grove of wild peach or laurel, and which had been selected as a family burying ground by that distinguished soldier and citizen. The spot was secluded, and out of the way of "cowans and eaves-droppers," and they felt they were *alone*? Here, and under such circumstances, at 10 o'clock in the morning of a day in March, 1835, was held the first formal Masonic meeting in Texas, as connected with the establishment and continuance of Masonry in this country. The six Brethren I have mentioned were all present there; and it was concluded to apply to the Grand Lodge of Louisiana for a *Dispensation* to form and open a Lodge, to be called Holland Lodge, in honor to then M. W. G. Master of that body, J. H. Holland. The funds were raised by a contribution to defray the expenses, to which each contributed as he felt willing and able. A petition was in due time drawn up and signed by them, which was forwarded to New Orleans, having been previously signed by another Master Mason, Br. M. D. C. Hall, and perhaps one or two more, but of this I do not recollect. The officers named in the petition were, for W. M. Anson Jones; S. W. Asa Brigham; J. W. J. F. Caldwell; who filled those offices respectively

till the close of 1837. The Dispensation was granted after some delay, to these Brethren, and Holland Lodge, No. 36, U. D. was instituted and opened at Brazoria, on the 27th of December, 1835. Brother Phelps was chosen Treasurer, and M. C. Patton, Secretary; the other officers I do not recollect. The Lodge held its meetings at Brazoria, in the second story of the old Court house, which room was afterwards occupied by St. John's Lodge, No. 5. About this time the difficulties with Mexico broke out into open hostilities, and our work was very much retarded by that circumstance, and by the members having to be absent in the service of the country. Still there were a few others, from time to time introduced into the Order, either by receiving the degrees or by affiliation. The Lodge struggled on until February, 1836, when I presided over its last meeting in Brazoria. I still recollect the night and the fact that Br. Fannin, who one month after became so celebrated for his misfortunes and those of his unfortunate party at Goliad, acted as Senior Deacon. It seemed, indeed, that the gloom which prevailed in the Lodge that night, was a foreshadowing of its and their unhappy fate, which was so soon to overtake both.

In March, Brazoria was abandoned—Urrea soon after took possession of the place at the head of a detachment of the Mexican army, and the records, books, jewels and every thing belonging to the Lodge were utterly destroyed by them, and our members were scattered in every direction. Brs. Wharton, Phelps and myself joined the Texan troops on the Colorado, about the 18th of March. In the mean time, the Grand Lodge of Louisiana had issued a charter for Holland Lodge, No. 36, and it was brought over to Texas by Br. John M. Allen. This, together with some letters from the Grand Secretary, were handed to me by Br. Allen, on the Prairie between Groce's and San Jacinto, while we were on the march; and carried by me in my saddle bags to the encampment of the army on Buffalo Bayou, at Lynchburg. Had we been beaten here, Santa Anna would have captured the charter of Holland Lodge at San Jacinto, as Urrea had the Dispensation for it at Brazoria. Such an event, however, was impossible. The charter and papers were safely taken to Brazoria, but as the members had been lessened in numbers by death, or scattered in the army and elsewhere in the service of the country, no attempt was ever made to revive the work of the Lodge at that place.

In October, 1837, however, it was re-opened by myself and others, at the city of Houston, having then been in existence two years.

In the meantime two other Lodges with charters from the Grand Lodge of Louisiana, were established in Texas—Milam, at Nacogdoches, and McFarlane, at San Augustine. Delegates from these, and from Holland Lodge, met in convention at Houston in the winter of 1837-8, and the Grand Lodge of the Republic was formed. By advice and direction of this body, the three subordinate Lodges, transferred their allegiance from Louisiana to their own Grand Lodge, surrendered their charters to Louisiana, and received others from Texas; and Holland Lodge, No. 36, under the former, became Holland Lodge, No. 1, under the Grand Lodge of the Lone Star Republic. By this course, the cause of the many difficulties which have afflicted so many of the G. Lodges in the United States, were considered and obviated in the formation of the Grand Lodge of Texas.

Holland Lodge, No. 36, was the only one established in Texas, prior to the Revolution which separated her from Mexico.

Such is a brief, and faithful sketch of the first establishment of Freemasonry in Texas. It was founded like our political institutions, amid the stern concomitants of adversity and war, but its foundations were laid broad and deep, and upon them has been raised a superstructure of strength and beauty, symmetrical in its proportions, and vast in its dimensions, which, I trust will rise "*usque ad astra*," and continue as a beacon to guide and cheer worthy Masons on their journey of life.

MASONIC CORRESPONDENCE.

Ripley, Miss., May 29, 1854.

BR. C. W. MOORE—*Dear Sir*: You will confer a favor by answering through your valuable Journal, the following Question, about which our best Brethren differ.

A. signed a petition for a Dispensation, which was granted and a Lodge organized; but afterwards A. finds that he cannot work harmoniously with said Lodge, and tells the Master, in a private interview, that he intends to withdraw from the Lodge and have nothing more to do with it,—and attends no more of its meetings. When the Dispensation expires, the members petition for a Charter and sign A.'s name to the petition without his knowledge or consent, and when it was known that he would not have put his name to it, if he had been consulted. After the Lodge is organized under the Charter, A. notifies the Lodge that he does not consider himself a member, inasmuch, as he did not sign the petition, or authorize any one else to do so. The By-Laws of the Lodge require all its members to sign them, before they are considered members. Can said Lodge hold A. to membership, and deal with him, for failing or refusing to attend her meetings? T. J. D.

REMARK.—The affixing of A.'s name to the petition for the Charter, was wrong. The effect of it was to deceive the Grand Lodge. A. was perhaps under an implied obligation to take membership in the new Lodge, inasmuch as he probably signed the petition for the Dispensation, with that understanding with the other petitioners; but he had given the Master reasonable notice of his intention not to do so, and the Lodge, when Chartered, possessed no power to constrain him to a different determination. The new Lodge has no control over him as a member.—EDITOR.

Kalamazoo, Mich., July 18, 1854.

BR. MOORE,—*Dear Sir*: I am without my July number of the Magazine,—will you please forward me a copy at your convenience. I have derived great benefit from the perusal of its pages, and am of the opinion that no Master Mason in our country should be without so valuable a volume for the acquisition of Masonic knowledge. Especially to W. Masters is it of the greatest benefit, as there is scarcely any subject of interest to the Craft, but what is there fully discussed and exemplified.

It gives me great pleasure to state, that never through our jurisdiction, have the fires of Masonry burned more brightly than now. While other ephemeral organizations are passing away and becoming among the things of the past, our Institution is progressing slowly, but surely to accomplish the great good for which it is

so certainly adapted. Unlike some of our sister jurisdictions, all is peace within our borders, and no contentions exist, but that "noble contention, or rather emulation, of who best can work and best agree." We now number within our jurisdiction, some seventy Lodges, fourteen Royal Arch Chapters, and three Encampments, with the hope and prospect of soon organizing a fourth at this place.

The Order in the State has recently met with an almost irreparable loss in the death of our P. Grand Master Jeremiah Moors. He was among the earliest Craftsmen of our State, and has done as much, if not more, than any Brother within the jurisdiction, towards disseminating and establishing the glorious principles of Masonry. Twice M. W. Grand Master of the Grand Lodge of Michigan, G. H. Priest of the Grand Royal Arch Chapter, and at the time of his decease occupying a high position in Detroit Encampment, his sudden death has indeed left a void in our Masonic circle. Not as the flower of spring has he been cut down by death's untimely frost, but as "the well ripened sheaf he has been gathered to his fathers. But while we mourn his loss as a true and "faithful Brother among us," yet we trust "that by the virtue of the pass, a pure and blameless life," he has gained ready admission into "the Supreme Lodge above."

Yours Fraternally,

W. C. RANSOM.

Chardon, Ohio, June 27, 1854.

BR. MOORE:—Chardon Lodge, No. 93, in this place, numbers about 50 members; and although this was the hot-bed of Anti-Masonry, our Lodge is slowly but steadily progressing onward in the great cause of humanity. We guard the outer-door with a rigid scrutiny, and intend to admit none except those that are worthy.

Temple Lodge, No. 28, at Painesville, (11 miles from this place,) is in a healthy and prosperous condition and numbers about 40 members.

In 1851, we organized a Chapter at Painesville, known as Painesville Chapter, No. 46, over whose deliberations I have had the honor to preside since its first organization. We have not acquired as many new members perhaps as many other Chapters, located in other parts of the State,—our exaltations have only been about 20 since its first organization,—but our progress is steadily onward. We have the prejudices left of the relics of anti-masonry to contend with in this section; but with time, patience, perseverance, and good works, we fervently hope to accomplish much.

Respectfully and fraternally yours,

R. R. BOURN.

BR. MOORE,—The following are the officers of Mariners' Lodge, No. 68, F. and A. Ms., Searsport, Me, installed June 20, 1854:—

A. H. Barnes, W. M.; J. C. Pattee, S. W.; Elias Stevens, J. W.; Alpheus Field, Treasurer; Charles H. Whitney, Secretary; Benj. McLanathan, S. D.; Peter Sweetsir, J. D.

Br. Barnes has ever shown, since he was admitted to the Fraternity, a good interest in Masonry; and under his mastership I hope the Lodge will make good improvement. Our Grand Lodge at its last session did a good thing for us by the establishment of a rule requiring that no person shall be advanced to a second or a third degree without first passing an examination in the preceding degree and giving satisfactory evidence of his proficiency. This will of necessity stop the doing of any more work with us just at present, and I trust it may stir up all the members of our Lodge to what I have long been urging—study of the Lectures.

Fraternally yours,

J. C. P.

Obituary.

BROTHER JEREMIAH MOORS.*

M. W. JEREMIAH MOORS, P. G. M. of the M. W. Grand Lodge and P. G. H. P. of the G. Royal Arch Chapter of Michigan, died of Asiatic cholera at his residence on Cass street, in the city of Detroit, at 9 A. M. on the 6th of July, 1854. His remains were conveyed to Elmwood by a large concourse of the Masonic Order on the 7th. Of Br. and Com. Moors as a man and Mason, it becomes us well to speak.

He was the sixth Grand Master for Michigan, was born at Hancock, Hillsborough county, New Hampshire, August 22d, 1794. At the age of 16 he became an apprentice to the Mason's trade, which he steadily continued to follow through life.

He emigrated to Detroit in 1813, was employed by government in the erection of the old Arsenal at Dearborn, and also again as Chief Overseer of the construction of Fort Wayne near Detroit, and Fort Montgomery, in 1837.

He was the architect of numerous buildings in and around Detroit, many of which reflect the highest credit on himself as a mechanic—the last of note being the highly finished and beautiful structure known as the Unitarian Church.

He was initiated into Masonry in Zion Lodge, Detroit, in 1819. He visited Rochester, N. Y., and there learned the work and lectures in 1820—returning in 1821 he brought the work with him which has continued to be practised in the Lodges and Chapter of Detroit, substantially, to the present day.

He, in connection with others, obtained a charter from New York for Detroit Lodge No. 237, (now No. 2, was the Master thereof, when labor was suspended in 1829, and again on its revival in 1842. He was elected High Priest of Monroe Chapter in 1824, and was the oldest High Priest in Michigan. He was elected G. M. of the G. Lodge in 1849 and again in 1850, and G. H. P. of the Grand Chapter in 1851, declining a re-election.

In all the relations, morally and socially, of a public and private life, Companion Moors was ever considered a model for imitation.

A faithful husband and Brother, a kind and indulgent parent, and a warm, unswerving friend. But he is gone—the ever memorable emblem of immortality at the head of his grave alone marks his last earthly tabernacle—the angel of purity and peace hovers over the broken column, lamenting his sudden departure—reminding the living of the unfinished work in their hands and which time, patience and perseverance are required to perfect and complete—with the ACCACIA in her right hand, and the URN in her left, reminding us of the immortal part which triumphs over death and the grave and the remembrance of an ever faithful Brother, treasured in the hearts of the good and true of our Order.

"Thou art gone to the grave, but we will not deplore thee,
Though darkness and sorrow encompass the tomb;
The Saviour hath passed through the portals before thee,
And the lamp of his love is thy light through the gloom.

Thou art gone to the grave—we no longer behold thee,
Nor tread the rough path of the world by thy side;
But the wide arms of mercy were stretched to enfold thee,
Where death hath no sting since the sinless hath died."

*From the Ancient Landmark, Mount Clemens.

MASONIC CHIT CHAT.

NEW VOLUME.—The first No. of the *fourteenth* volume of this Magazine, will be published on the first day of November next. Brethren, whose names are not now on our list, but who are intending to become subscribers for the new volume, will confer a favor by sending in their names at an early day. Attention to this request will enable us to make such arrangements as will secure a full volume to all. The last year we were in many cases unable to furnish entire volumes, the first Nos. having been exhausted early.

AN OFFER.—Any Brother sending us three new subscribers for the next volume of this Magazine, with the payment of one year's subscription in advance, (six dollars,) shall receive a handsome copy of the new edition of the *TRESTLE-BOARD*, free of postage, in acknowledgment of his kindness and services.

ODD NOS. WANTED.—Nos. 3, vol. 2; 5, vol. 9; 1 vol. 11, and 1, 4 and 7, vol. 12, are wanted to enable a Lodge to complete its set of this Magazine, for its Library.

DEAF AND DUMB MASONS.—A late Hamburg paper, *Der Freischutz*, has the following:—"The Great English Lodge of this town, will initiate in a few days two deaf and dumb persons; a very rare occurrence." They were initiated on the 4th of March last. The same paper of a later date says—"The knowledge of the language, without its pronunciation, has been cultivated by them to a remarkable degree, so that with noting the *motion of the lips* they do not miss a single word. The ceremony of initiation was the most affecting for all present." The fact of the initiation may be as stated. But the statement that the persons in question were able to determine every, or any considerable number of the words used, solely from the "motion of the lips," is not entitled to credit. Many words in German as well as in English, are without *labial* sounds.

— We regret to learn that Brother Wm. Evans, the distinguished Masonic jeweller, and an estimable Brother, died at his residence in London, on the 30th April.

THE TRESTLE-BOARD.—A new edition of this work is just published, and ready for delivery. The *Plates*, which had become somewhat worn, have been renewed, and beautifully printed on *India tint* paper, made expressly for the purpose. The work will be put to Lodges, Chapters, Councils, and Encampments, for the use of all of which bodies it is carefully adapted, at *twelve dollars per dozen*. Single copies sent by mail, free of postage, at \$1.25 a copy.

History of Masonry in Pennsylvania.—We are indebted to the politeness of our esteemed and zealous Brother ALFRED GREIGH, for an early copy of his history of Masonry in Washington county, Pennsylvania, from 1792 to the present time. The work has evidently cost our Brother great labor in its preparation, and though somewhat local in its character, must be regarded as a valuable acquisition to the general history of the Order in his State. It furnishes a precise narrative of the extraordinary proceedings instituted before the Legislature of Pennsylvania by the anti-masonic party in 1836. It also contains many other matters of interest,—all valuable for future reference.

— A vacancy having occurred in the Treasuryship of the Grand Lodge of Louisiana, in consequence of the lamented death of Brother *Stephen Herriman*, the M. W. Grand Master, William M. Perkins, Esq., has appointed Brother *Daniel Goodman*, of New Orleans, to act as such, until the meeting of the Grand Lodge.

— Brother *Carding Jackson*, of Chicago, Illinois, will receive and transmit the name of any Brother who may wish to subscribe for this Magazine, receipting for the payment of the same. He will also furnish the *Trestle-Board*, by single copy or dozen.

— We are in receipt of copies of the proceedings of the Grand Bodies of Missouri, but they came to hand at too late a day for the present number.

— Brother *R. R. Bourn*, of Chardon, Ohio, is an authorized agent for this Magazine, and the *Trestle-Board*, at that place and vicinity. He has the latter work on sale.

— Br. J. W. Speight of Waco, Texas, is agent for this Magazine.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. XIII.]

BOSTON, SEPTEMBER 1, 1854.

[No. 11.]

AMERICAN LODGES IN VALPARAISO.

In the report of the Grand Secretary of the Grand Lodge of California, submitted at the annual communication of that body in May last, we find the following statement:—

Pacific Lodge, at Valparaiso, returned her Dispensation, with a statement that they have dissolved the Lodge, not being able to work to their satisfaction, or the satisfaction of others, and preferred to give up their Dispensation rather than do wrong. This, if so, would be commendable; but the Grand Secretary has been informed by a Brother, who was in the Lodge at the time of its agreement to dissolve, that the reasons they set forth are not true; but on the contrary the Lodge has not dissolved, but received a Dispensation from Massachusetts, and under which they are now working, and that he remonstrated with the Lodge against such action, for which they had no good reason, and no reason at all, except their dues to the Grand Lodge would be less, and they could give the degrees for a less sum than thirty-five dollars, as required by our Constitution. If the above statement be correct, the Lodge has acted in bad faith towards this Grand Lodge, and deserves to be deprived of *any authority* under which to hold a Lodge, until such time as she makes full reparation to this Grand Lodge; and we trust the Grand Lodge of Massachusetts will revoke their Dispensation. If the Lodge be dissolved, all her jewels, furniture, books, clothing, and property whatsoever, revert to this Grand Lodge, which she of right should claim. Much pains was taken to forward to this Lodge every thing requisite for her guidance, and duplicate copies of papers and books were sent, with all the instructions necessary, and all asked for. They have not sent up their books, (nor a transcript) and no report sufficiently explicit to ascertain what amount is due the Grand Lodge up to the day of her dissolution. Though if she persist in dissolving, all she may have, as above stated, belongs to this Grand Lodge.

On this statement the Grand Lodge adopted the following resolution:—
Resolved, That this Grand Lodge solicit the Grand Lodge of Massachusetts to

instruct Pacific Lodge, at Valparaiso, to comply with our Constitution, touching its dissolving its allegiance to this Grand Lodge.

It is to be regretted that this matter, in its present crude and indefinite form, should have been brought so prominently into the proceedings of the Grand Lodge of California. It is possible, in view of the above statement, that there has been something, if not positively wrong, not altogether strictly regular, in the proceedings of some of our Brethren at Valparaiso, in their efforts to establish an American Lodge in that city. But it is also possible that the Brother, from whom the information given by the Grand Secretary is derived, may have been mistaken, or not precisely informed, as to the actual reasons and considerations which led to the dissolution of Pacific Lodge and the surrender of its Dispensation. The informant is quite positive in his statements, and there can be no doubt that he has represented the facts fairly and impartially, according to his understanding of them. But, as suggested, it is possible that he may have been mistaken; and the benefit of this doubt, we think, should have been given to the Brethren at Valparaiso.

The statement of our Brother the Grand Secretary, was designed for the information of his Grand Lodge; and it furnished a sufficient basis for the appointment of a committee of inquiry. But, we respectfully submit, that it was hardly sufficient to authorize any further or more decisive action on the part of his Grand Lodge. We think that body had not before it the necessary information to enable it to act with a full and clear appreciation of the true condition of the case. And we are more fully impressed with the opinion, that the facts disclosed, are not such as to authorize the G. Lodge of Massachusetts to comply with the request contained in the resolution subsequently adopted. The resolution is predicated on an *ex parte* and verbal statement, the whole character of which is liable to be changed or materially modified by the explanations of the parties implicated. These explanations should have been sought through a committee of inquiry, and presented to the Grand Lodge in a definite and reliable form. A proper basis of action would then have been established; a resolution to meet the precise character of the case could have been framed; and whatever might have been its import, it would have carried with it the authority which ascertained facts always give to opinions. Any proper request, predicated on such a basis, emanating from the Grand Lodge of California, or from any other of its sister Grand Lodges, we are certain will ever receive from the Grand Lodge of Massachusetts, the respectful consideration to which it is entitled. But with no other information than that afforded by the report of the Grand Secretary of California, it is difficult to conceive how the Grand Lodge of this

Commonwealth, is to comply with the terms of the resolution. And this embarrassment is greatly increased by the fact, *that it has never, nor has its Grand Master, issued any Dispensation for the organization of a Lodge at Valparaiso, under the name of Pacific Lodge.* If there be such a Lodge at Valparaiso, it is as wholly independent of the Grand Lodge of Massachusetts, as any subordinate Lodge in the State of California; and there would be the same impropriety in its assuming to instruct that Lodge in its duties, as there would be in its assuming to control the action of California Lodge, No. 1, at San Francisco. Our Brethren of the Grand Lodge of California will perceive from this, that their proceedings were premature, and that they have made a request of the Grand Lodge of Massachusetts with which that body cannot comply, as the case now stands. They evidently had not the requisite information in possession to enable them to act intelligently, and to arrive at just conclusions. This has naturally led to embarrassment; and, it may be, caused them, though unintentionally, to do injustice to the motives of the parties implicated. It may appear in the end, that the true reasons for the dissolution of the Lodge in question, are those assigned by the Brethren surrendering the Dispensation. We are the more inclined to entertain this opinion, because we cannot think that the mere matter of difference in the fees, would be such a consideration, with the respectable Brethren constituting the Lodge, as to induce them to do an act which, by any possibility, could be construed as dishonorable to themselves as Masons, or disrespectful to their Grand Lodge. And this opinion is strengthened by the fact, that the American Lodge, now in operation there, has fixed the fee for the three degrees conferred, at about fiftytwo dollars. It would seem therefore to have been wholly immaterial, so far as Pacific Lodge was interested in the matter, whether the minimum fee of its parent Grand Lodge, was twenty or thirtyfive dollars. This reason then, we think, falls to the ground.* The only other reason assigned, is of hardly more force.

It is proper to state, that there is a Lodge at Valparaiso, working under a Dispensation from Massachusetts. It was granted on a petition bearing date May 1st, 1853, to nine Brethren residing in that city. One of the petitioners hails from California. The other eight are from the Atlantic States. The Dispensation bears date August 27th, 1853, and authorizes the petitioners to organize under the name of *Bethesda Lodge*. They did so organize and made their report to the proper authority. At the date of the petition, it was understood that there was no American Lodge in the place; and this was doubtless true; though we have reason to believe that a petition had previously been forwarded, *by other parties*, for the Dispensation

*Fifty dollars is probably as low as the degrees can there be given.

from California, under which *Pacific Lodge* was subsequently organized. But however this may be, *Bethesda Lodge* was immediately organized on the receipt of its Dispensation, and has continued in an active and highly prosperous condition to the present time. If it has ever had any other connection with *Pacific Lodge*, than that of fraternal intercourse, or if there has been anything like a fusion of the two bodies, the fact has not come to the knowledge of the Masonic authorities of Massachusetts. Indeed, no such fusion could lawfully take place. The Grand Lodge of this Commonwealth does not recognize the right of a Lodge, working under Dispensation, to admit members, or to change its appointed officers. It holds the petitioners alone responsible for the acts done under the authority of the Dispensation. When the Charter has been granted, and the Lodge constituted and registered, as such, in Grand Lodge, the petitioners are authorized to admit members, elect and instal their officers, and do all such other matters and things as pertain to complete and perfect Lodges; not before. The members of *Pacific Lodge* could not therefore affiliate with *Bethesda Lodge*, or hold any other relation to it than that of visiting Brethren. This would hardly seem to be a sufficient motive to induce them to dissolve their own existing organization, if they were in a condition to sustain it, and "to work to their own satisfaction, or the satisfaction of others." This they say they were not able to do; and being unwilling to "do wrong," voted to "give up their Dispensation."

It is probably true that a discussion took place in *Pacific Lodge* on the evening of its dissolution, in which the Massachusetts Dispensation was referred to. It would be singular if the fact were otherwise. But it can hardly be true, as stated on the authority of the Brother "who was in the Lodge at the time," that the reason for the dissolution was, that the Brethren composing the Lodge, had "received a Dispensation from Massachusetts;" unless, indeed, it be assumed that the petitioners for *Pacific Lodge* were identical with the petitioners for *Bethesda Lodge*. Of this we have no evidence; and in the absence of such evidence it is difficult to conceive of any satisfactory motive for such a proceeding. We have the fact, that when the petition for *Bethesda Lodge* was sent forward, *Pacific Lodge* had not been organized, nor was there an American Lodge at Valparaiso. We are also credibly assured, that a petition had previously been forwarded to California for the establishment of *Pacific Lodge*. But that the petitioners in both cases were the same Brethren, nowhere appears. On the contrary, we have before us the names of seven of the most prominent and active Brethren of *Pacific Lodge*, neither of whom signed the petition for *Bethesda Lodge*. This could hardly be so, if the petitioners for both were identical. We think therefore, (in the ab-

sence of all positive information on this point,) the most probable theory is, that the petitioners were distinct classes of Brethren; and that, acting without consultation, and independently of each other, they had incautiously been led to apply to different sources for authority to establish *two* Lodges where but *one* was required. This error, as might have been expected, probably soon manifested itself; and the Master of *Pacific Lodge*, on whom, we are informed, the ritual-duties of the Lodge mainly devolved, having left for California, the Brethren found themselves unable to do the work of the Lodge to their own satisfaction, or that of their visiting Brethren. Under these circumstances, and being unwilling, as they say, "to do wrong,"—that is, to do the work in an ineffective and improper manner,—they at once resolved to surrender their Dispensation and unite with *Bethesda Lodge*. This we think the most probable theory, if not the exact state of the case.

Such are the facts as they have come to our knowledge. We give them for the information of our Brethren of the Grand Lodge of California, and in the hope that they may aid them in their future inquiries. We can entertain no doubt that the Grand Lodge of Massachusetts will be most happy to comply with the request of her sister, whenever it shall become manifest that it is her duty, and that she can do so with a proper regard for the just rights of those who have a parental claim upon her. She will countenance no deception or irregularity in any Lodge or Brethren under her authority.

THE NEW YORK CONTROVERSY.

WE have been favored with a printed copy of an "abstract of the transactions of the Grand Lodge" in the city of New York, over which the Hon. Mordecai Myers presides as Grand Master. Among other matters of interest we find the following. It is from the annual address of the Grand Master, delivered in Grand Lodge, on the 6th June last. We invite the attention of our readers to it:—

A short time past, the Hon. Reuben H. Walworth, an old acquaintance, called on me at my house, and in the course of conversation, we both regretted the unhappy division in the Masonic family. I said we had held out the olive branch, and had once or more appointed a committee of conference and proffered several ways of settling our differences, but we had not been met in the same spirit; there was but one grand obstacle to our union, which we should never surrender—that of allowing to the Past Masters of the Subordinate Lodges their ancient privileges of permanent seats and votes in the Grand Lodge, as guaranteed by the *Constitution*. Nor should we ever make another attempt to meet another committee, but if the thing was desirable, the proposition must come from them. That I consid-

ered the great cause which led to the separation was the funds: had there been no money, probably there would have been no separation. That I, individually, was inclined to a division of the State, and the formation of two Grand Lodges, Eastern and Western, and a division also of the funds, most of which had accumulated from the city Lodges, as the delegations to the Grand Lodge from the country generally received for the per diem pay and transportation, about as much as they paid in on their returns. He said they were willing to allow one Past Master from each Subordinate Lodge; that he was, individually, opposed to having two Grand Lodges, and if an union should ever be effected, perhaps the best disposition of the funds would be to erect a Masonic Temple. Our conversation then turned upon other subjects.

The above is doubtless to be received as an exposition of the views and determinations of the body by whose authority it is laid before the Masonic Fraternity of the country. Regarding it in this light, there are one or two points embraced in the statement, on which it may not be unprofitable to bestow a few words.

1. It assumes to declare the *ultimatum*, or only basis on which a reconciliation of the long existing differences between the parties at issue, can ever be effected. This *ultimatum* demands, without qualification, the full and unlimited recognition of all Past Masters of Subordinate Lodges in the State, as permanent members of the Grand Lodge. The demand is clear and comprehensive. It reduces the whole question to precise and definite limits. The recognition is urged as a privilege, which the claimant says, "will never be surrendered." Further discussion and inquiry are therefore precluded. The case is foreclosed. And the alternative presented to the opposite party, is to submit to the demand, or to remain at variance. They are not at liberty to discuss its equity, or to show its inadmissibility, with any view to a modification of its terms. They must take the condition as it is offered, or reject it. The position thus assumed may be stated as follows: "We are right, and will not listen: You are wrong, and must submit." This is the *ultimatum*, and its argument. Brevity may be the soul of logic as well as of wit; but we cannot but think that, in the present instance, the logic is a little too dogmatical, and not quite consistent with an honest profession of regret at the "unhappy division" existing between the parties. It will neither carry conviction to the mind nor reconciliation to the feelings. It is not "the olive branch" of Masonry.

2. It will be noticed that the Grand Master, Myers, speaking in behalf of the body he represents, claims the admission of the Past Masters to permanent seats and votes in the Grand Lodge, as a "privilege" "guaranteed by the Constitution." This is placing the claim on its true basis, though it is an important modification of the pretensions heretofore urged against its abridgment. It is here distinctly admitted to exist only as a "privilege,"

conferred and "guaranteed" by a Constitutional provision of the G. Lodge. Now, if we understand the precise grounds of the controversy, this is a full concession of the primary and essential point urged and insisted on by the opposite party. They maintain, first, that the right claimed has heretofore existed only as a "privilege" granted by a law of the Grand Lodge; and, secondly, that it is competent for every Grand Lodge to amend, change or abrogate any of its laws and regulations, in the form and manner prescribed by its Constitution. The first of these propositions being conceded, the latter follows as a logical deduction. The power to make laws carries with it the power to repeal them. We do not perceive, therefore, but that the controversy is at an end; and on this we congratulate the parties. Nor do we now see any other objection to an immediate reconciliation, than the (we must be allowed to say) dogmatical assumption noticed in the preceding paragraph. This, we cannot but believe, was inconsiderately and hastily adopted. We may not doubt that the parties, having yielded the argument, will, on further consideration, be willing to yield to the logical consequences, also.

MASONIC SONG.

[COMMUNICATED.]

WE have come from the Chambers of the great and the good,
Where our heart spoken language is well understood;
We have left those recesses of kindness, to prove
To the world, the rich blessings of "BROTHERLY LOVE."
Oh, those Chambers, O those blessings, of our own "Mystic Tie."
We have come from the chambers of mystery and art,
Where we "see eye to eye," and where beats heart to heart.

O, those "Emblems," and those "Symbols" are sacred to our view—
Though enshrined for many ages, they are ever bright and new;
Though our homes are filled with sorrow and our hearts are filled with grief,
Yet certain as the morrow, they will bring us sure relief.
O those "Emblems," O those "Jewels," of our own "Mystic Tie"—
By those Emblems, and those Symbols, our lives we daily guide—
To us, unerring needles, over life's resistless tide.

Around that sacred altar, with the BIBLE open there—
'To each willing heart unfolded, by the "Compass and the Square;"
Here, we meet upon the "level"—the grey-haired and the youth;
And onward thus we travel, in "Friendship, Love, and Truth,"
O those Altars, O that Bible, of our own "Mystic Tie,"—
All around that Altar bowing, where unhallowed feet ne'er trod,
As did our ancient Brethren, on the Sacred Mount of God.

P. H. T.

INITIATION OF A PRUSSIAN PRINCE.

WE some months since noticed very briefly, the initiation of *Prince Frederick William*, son of the present heir to the crown of Prussia. The event took place in the Grand Lodge of Germany, at Berlin, on the 5th of November last, a special meeting having been called for the purpose, at the palace of the Crown Prince Charles, the father of Frederick William, and Protector of the Order in Prussia. The M. W. Grand Master, Br. BUSH, presided on the occasion, and was assisted by the presence of most of the officers of the three Grand Lodges at Berlin. The Grand Lodge having assembled, the Royal Protector informed the Brethren that his son, Frederick William, had long since expressed to him his desire to become a member of the Order, but as he was not at that time of the lawful age of twentyfive years, he had deferred complying with his wishes until the present time, not liking to extend the necessary dispensation too far. He had therefore delayed bringing him forward until he had attained to the age of twentytwo years. And he had to-day called the G. Lodge together for the purpose of admitting his son into the Order, and he hoped he would be found worthy of it. "His future," he said, "if his life be spared, will for a long time be a guaranty for his powerful protection of the Order, if it continues to keep and preserve the true principles of Masonry." He had, he continued, selected the Grand Lodge of Germany for the reception of his son, because he had himself received his initiation in the same body; and concluded by requesting the M. W. Grand Master Bush to perform the solemn ceremony. The Prince Frederick William was then initiated and made a Master Mason, in due and ancient form. After which his Royal Father addressed him substantially as follows:—

"It has been for some years your desire to be initiated in the Order of Freemasonry. Your wish is now complied with; and it was performed in the same manner, that I was made a Mason, and as I wished it performed on you. However, the initiation is only general, and aphoristically explained. It will, nevertheless, convince you, that the nature of the Order is a very serious, a holy, and sublime one. There is only one way in the life of man which brings him to comprehend real sublimity,—to the right understanding of this necessary way, the Order will lead you, if it is, and continually remains, your endeavor to take its holy lessons and bring them to action and truth. There are plenty of loud voices from outside of the Order, who take pains to obscure and suspect it; but I think no one is able to decide about the Order, who does not know anything more about it, and being myself convinced of the true nature of the Order, I shall never listen to such voices. May the future give proof, that you also with a clear and unbiassed eye, will decide and know to protect the Order. Men will abuse the Order, because its mysteries are clothed with secrets, and they don't take the pains to convince themselves that it is necessary to be so; and just as it is the practice with those who are going to destroy, and look only at the outside appearance of things,* so it is in this case—the opponents do not wish to look deeper into the principles of the

Order, purposely not to become better informed. Be and become a strong protector to the Order: then, not only your own future will be safe, but also you will bear in yourself the pleasant satisfaction, that you endeavored to concentrate around you truth and goodness."*

After the ceremony the Grand Lodge was closed, and the Brethren sat down to enjoy themselves at refreshment, when many appropriate toasts and songs were given.

MASONIC COLLEGE OF ARKANSAS.

THE Grand Lodge of Arkansas, with a commendable zeal and praiseworthy regard for the highest interests of the children of deceased Brethren, and of all others who may choose to avail themselves of its advantages, has determined on the establishment of a Masonic College, within its jurisdiction, to be called St. John's College, and, through a committee, has issued an able circular to the Lodges and Brethren in the State, urging them in warm and eloquent terms to come forward and aid, according to their means, in carrying forward the work. Our circulation among the Lodges in the State is not such as to make the publication of the circular, entire, in our pages, an object. We therefore limit ourselves to the following extract:—

"We have projected, our Brothers, a great work; the founding and endowment of an institution of learning, permanent as Masonry itself; where, year after year and age after age, children shall be rescued from ignorance and incapacity, and made fit to be freemen; whence, their intellects improved, quickened and invigorated by learning, they shall issue forth to take a manly part in maintaining our free institutions, perpetuating our republican system, making and executing our laws, and performing the varied duties of free citizens, and free soldiers of their country. This is a work worthy of Masonry. It is a part of the true mission of our beloved Institution. This is the true *work* of the Order, in its highest and noblest sense. It is this that shows that its age is venerable, and not contemptible and useless; that the multitude of years that have passed over it, have not left it decrepid and effete, but vigorous and strong, in the pith and prime of its manhood. It is only by conferring such benefits upon mankind, that it can continue to deserve public confidence and the good opinion of the world, or secure to its own members a decent self-respect. For, unless it is effectual to produce actual, great and good results, and that within a wide and extended area, its proud vaunts are mere idle boastings, properly exciting only the sneers, the contempt and ridicule of the profane, and a conscious feeling of humiliation and shame in its votaries.

If it keeps this and similar great objects in view, if it labors earnestly for the amelioration of our race, and the mental and moral improvement of those who are to come after us, and take our places, it is a noble institution, and the noblest

*We have given this address in the words of the translator, and as we find it. The rendering is far from being elegant, though it is doubtless exact.—EDITOR.

men will seek admission within its pale, while to an equal extent the ignoble, the sensual and the penurious, will remain without, or silently withdraw from its sanctuaries.

The M. W. Grand Lodge saw and knew that a permanent fund had to be provided, or that great work abandoned at once. That was a fixed and settled fact. If the building could be erected with the funds on hand, there would be nothing left wherewith to purchase apparatus and books, and endow professorships. It was better to stop short, than to go on further with a certainty of ultimate failure. If we had to make the humiliating confession of inefficiency and impotence it was better to do so at once. Delay would only make the world's contemptuous laugh more cutting. In this extremity they did not hesitate to choose. They resolved *that the work should not be abandoned*, AND, GOD WILLING, IT NEVER SHALL BE! They levied the tax of which you have been informed; and it remains to be seen whether what they have done will meet your cordial approbation, or whether it is, the next year, or the year after, to be repealed and undone.

All parents desire to see their children occupy a higher station in life than that occupied by themselves, and wish for them a higher destiny. For this the father will toil and struggle, and the mother will deny herself luxuries and comforts, exhaust the midnight oil, and even undergo cold and hunger; both fondly looking forward to the time when the child for whom they toil shall stand on a step in the social scale higher than that to which they have themselves succeeded in climbing. That this feeling burns in the hearts of the rudest and the lowliest, should be, to all men, cause of deep and fervent gratitude to God; for to it, in a greater measure, are due all advancement and civilization, all liberty and progress.

What Mason is there in Arkansas who is not willing to pay one dollar every six months, or sixteen and two-third cents a month, to aid in this work—to aid in raising the next generation a degree higher in the scale of intelligence, civilization, and refinement? Nay, what one, however poor, who will not cordially thank the M. W. Grand Lodge for allowing him this noble and glorious privilege, of becoming an active worker in so great an undertaking? We pay rates and taxes, and contributions to city, and county, and State cheerfully, steadily, year after year, without a murmur, and without very clearly seeing what particular benefits such payments produce. Will we complain of this small tax, the destination and disposition of which are perfectly well known, and the return where, in the shape of solid profit and advantage to our own State and our children, is great and absolutely certain?

We have sometimes thought that, if the Christian religion and future existence be not a fable, the greatest source of happiness to the disembodied soul in its home in heaven, will be to watch the effects of its good acts in this life, unfolding and developing themselves continually, enlarging and increasing more and more, as the long ages of time roll onward, great waves of the ocean of Eternity, past the Throne and Footstool of the Almighty; and that each one's happiness will be proportioned to the effects so evolved. The magnitude of these results will not be in proportion to that of the act performed. The smallest sum properly expended in the development of a single human mind, may change, has

heretofore changed the destiny of the world. The widow's mite may produce results greater than a monarch's treasure. The lessons taught to Washington by his mother have been fruitful of mightier consequences than all the armaments of Napoleon.

Brethren, we urge upon all of you a cheerful compliance with this edict of the M. W. Grand Lodge, and the punctual payment of the necessary tax imposed by it, and we also, most earnestly implore every Lodge and Chapter in the State, to set apart and sacredly devote, and regularly pay over to the Grand Lodge, as part of the College Fund, some fixed per centage of all its gross revenues. What that per centage should be, it is not for us to say. Many Lodges could afford to pay 15 per cent., others not more than 10, or perhaps even not more than 5. All can pay something, and every *permanent* contribution so fixed on, gives further and more reliable assurance to the liberal and benevolent, of a steady and regular current of revenue, that will warrant them in following their generous impulses, without any risk of disappointment or of failure.

Brethren let us all be of one mind! Let us put our hands zealously to this great work; for its success will be the crown and glory, or its failure would be the disgrace and humiliation of Masonry. There must be no such word as "fail!"

GRAND LODGE OF MISSOURI.

THIS enterprising and prosperous Grand Lodge held its annual communication for the current year, at St. Louis, in May last. A very large number of delegates were in attendance. The session occupied an entire week, and the business, though chiefly local, was of an interesting and important character. In the absence of the Grand Master, the R. W. Br. L. S. Cornwell, D. G. M. presided over the deliberations of the body. On taking the chair he made a suitable address to the Grand Lodge, from which we extract as follows:—

THE MASONIC COLLEGE.

It affords me great pleasure in being able to announce to you the almost unprecedented prosperity of the Masonic College. The Grand Lodge of Missouri may justly congratulate herself, upon being the pioneer in a most glorious enterprise. She has begun and carried forward to completion an experiment that other Grand Bodies, much older and possessing greater advantages than herself, appeared unwilling to undertake; the honor seems to have been reserved for the Craftsmen laboring at the West gate; they nobly began the work, and the Supreme Grand Master of the Universe smiled upon and blessed their efforts; let us therefore return unto Him our heartfelt thanks and rejoicing. We now have an institution based upon the purest principles of Morality and Philanthropy; principles that are as immutable as those that uphold the universe; principles upon which men of every country, sect and opinion can unite; that know no North, no South; that are alike impervious to the dogmas of sectarian bigots or political demagogues; that have risen above the unholy bulls of a corrupt church and the denunciations of unprincipled politicians; principles of pure benevolence, around which the cardinal virtues delight to cluster; and that have enlisted the earnest attention of the wise and virtuous of all ages—a theme that the angels in heaven delight to dwell upon.

In connection with this interesting and important subject—interesting to Masons everywhere, as the College itself is honorable, not alone to our Missouri

Brethren, but to the Fraternity throughout the country—we present the following short extract from the report of the Curators :—

The Board of Curators of the Masonic College in making their annual report, would beg leave to congratulate the Grand Lodge and Fraternity of our State, in announcing that the institution is now in a more flourishing and healthy condition, than any former period of its existence ; those who have watched and labored with anxiety for its progress from its earliest infancy to the present day, may now with pleasure review their years of toil. The clouds of adversity that at times almost obscured its existence have now vanished, and it stands this day far above the most sanguine anticipations of its firm and steadfast friends ; it stands a proud monument of the liberality and benevolence that characterize the Brotherhood wheresoever dispersed. It stands firmly endowed in the hearts of the Fraternity. It is an Institution that the Masons of Missouri may justly congratulate themselves in the establishment of.

The Rev. Br. F. L. B. SHAVER having sometime since resigned the office of President of the College, the duties of that responsible position devolved by appointment of the government, on our excellent friend and Brother Professor PATTERSON, by whom they appear to have been discharged to the great satisfaction of all parties. The following extracts from his annual report to the Grand Lodge, exhibit the progress and present condition of the institution, in a clear light :

The numbers catalogued at the end of each of the five preceding years are as follows : 110, 103, 112, 140, and 160. The second session of the present year is now but half advanced, and yet the number enrolled and admitted to recitation is 175, which, it will be perceived, is greater by 15, than that of last year, and by 35, than the greatest number in any former year. Of these, 72 are matriculates for the first time ; and a larger proportion than ever before are from distant localities. Of Masonic parentage there are 78, and of others 97,—average age over 15 years. Admitted on certificates of D. D. Grand Masters, 7. On fees paid by G. R. A. Chapter, 2. Sent by Lodges free of charge for tuition, 15. Admitted by Faculty, as per Resolutions of G. Lodge passed in 1851, three. Total of Beneficiaries, 27, being two thirds of the entire number of that class of students for 5 years. Admitted on scholarship owned by individuals, 61 ; owned by Lodges, 12 ; total on scholarships : 73.

The inference from these facts would seem to be, that the Institution has been slowly, but surely, working its way into the confidence of the Fraternity and the Community, the frequent changes in the Board of instruction, and other indications of vacillation and instability in the management of its affairs, to the contrary notwithstanding.

As in former years, good morals and an orderly, law-abiding spirit characterize the students. The grosser irregularities, too common among assemblages of students, have not found their way hither. As may reasonably be expected, in so great a number, there are some who are disposed to be idle and restless, and require vigilance to keep them in the line of duty. The great majority, however, apply themselves diligently to the discharge of all known duty, and are making great proficiency in their studies.

The government and discipline are administered in the spirit of parental kindness, but with a firm and steady hand. Harmony and reciprocal respect and good feeling have characterized the intercourse of the students with the faculty and with each other ; and of the members of the faculty among themselves.

The following from a report submitted by a committee of which our R. W. Br. S. W. B. CARNEY was chairman, must close our extracts on this subject :—

In less than twelve years then the Grand Lodge and the Fraternity of Mo. have accomplished this undertaking. When the resolutions, to establish the College, were introduced into the Grand Lodge, there were about thirty Lodges only with a membership of less than four hundred. The Grand Lodge had not then one dollar of surplus funds to appropriate, and the Fraternity of the United States were without one Institution of learning. The contributions of the Craft for Charity were in a large degree wasted upon the undeserving, and our Orphans went into

the world without education. Now contemplate the change in our situation—The establishment of the College mainly, with other influences, have augmented the number of Lodges to 130, and the members to more than 4000. Many of the best and wisest of men, being convinced of the good intentions of the Grand Lodge on the subject of education generally, and of the poor especially, have presented themselves at our doors for admission, “that they too might be permitted to participate in so glorious an enterprise.” Thus our undertaking has [as it were] produced the means necessary to its own accomplishment—Then not even one Orphan boy was educated in any school of ours—now more than seventy of them may come and drink at the pure fountain of Science and Virtue, set up by you, free of tuition fees, some few of whom without any fee for maintenance or education—Then the Grand Lodge was without a dollar of surplus means for any object—now her property applied for this noble charity, real and personal are estimated at more than eighty thousand dollars—Then our annual income did not exceed three hundred dollars—it is now about six thousand dollars. And last but not least in importance, we may mention, that then many wise, benevolent men doubted the ability of the Craft, to consummate the object. Now there are none to whisper a fear of most triumphant success. Such is a faint picture of the present, and in view of which let every Brother with hearts of gratitude return hearty thanks to our Most High and holy Grand Master, by whose goodness and merciful assistance they have been directed and sustained through every stage of progress of the undertaking, from the corner to the cape stone ; and let every good man put forth his best exertions to sustain and enlarge the Institution, until every destitute boy in the State may find a home, a friend and an instructor within the walls of our College.

REPORT ON CORRESPONDENCE.

This report is from the pen of our estimable and true hearted Brother JOSEPH FOSTER, and is a frank, sensible paper. We have but little room for extracts. Speaking of the condition of affairs in New York, our Brother says :—

We regret that the unparalleled difficulties existing in the jurisdiction of New York still continue, and that instead of abating, as all fondly hoped, they appear to be strengthened, by every effort of that Grand Lodge to return to the peaceful principles of the Order. That wanton, lawless and reckless spirit which must “rule or ruin,” seems to be active, and unless speedily checked and restrained within the long established rules of the Fraternity, the consequences to the Craft not only in that jurisdiction, but throughout the Union, at least, must be ruinous indeed.

He then gives the report on the subject adopted by the Grand Lodge of Massachusetts in December last, and adds the following resolutions, which were adopted :—

1. *Resolved*, That the Grand Lodge of Missouri hereby adopt the above report and resolutions of the Grand Lodge of Massachusetts, in relation to the difficulties now existing in the Masonic jurisdiction of New York.

2d. That the subordinate Lodges of this jurisdiction are hereby required to see that all the requisitions are carried into practical effect in each particular specification thereof. And in order to aid the subordinate Lodges in the discharge of this duty, the Grand Secretary is hereby required to have so much of the said report and resolutions as prescribes the duty of Subordinate Lodges in relation thereto, printed on a separate sheet, to be by them suspended at their several Halls or places of meeting.

Our Brother refers to the proposition submitted by him sometime since, to submit the matter in dispute to the Grand Lodges of Massachusetts and Virginia for arbitration, and concludes this branch of his report in the following earnest words :—

We have been moved to this course only with the desire to avert, not only from our Brethren in New York, but from the Fraternity at large, the withering and direful consequences which must result from a continuance of the present condition and spirit of Masonry in that Jurisdiction. And now, with all our abhorrence of those unmasonic jars and discords that disturb our peace and paralyze the efforts of

the Craft everywhere—with all our fears of the consequences that must result from a continuance of this unholy strife—we would appeal to our Brethren everywhere, but especially in New York, that if there be any love of virtue, any love of harmony, any desire for the perpetuity and unity of the Fraternity, “think on these things.” And with the magnanimity of masters, if needs be, rise far above all considerations of self, and let the benign and heaven-born principles of Freemasonry prevail.

R. W. HON. S. W. B. CARNEGIE, P. G. M.

Those of our readers who are familiar with the early history of the Masonic College of Missouri, will recognize the name of Br. Carnegie as among the first, the ablest, and most indefatigable of its friends and supporters. To him belongs the high honor of projecting it, and he has stood by it in all its struggles, and contributed to it liberally of his time and talents and labors. His services may not always have been properly appreciated by his Brethren, but none ever doubted the purity of his motives—at least, we apprehend, none whose doubts were of consequence either at home or abroad. He is now receiving his reward in the entire success of his enterprise and the approbation of his Brethren. The following explains itself:—

BRETHREN—At your Annual Communication last year, the undersigned was presented by you with a Perpetual Scholarship, in the Masonic College of the State—presented by resolution couched in terms of high commendation, and unanimously adopted. For this distinguished mark of confidence and Fraternal regard, you will please permit me, in this manner, now to express my acknowledgments and grateful thanks. True, I, with others, have given my exertions to the erection of the College. They, as well as myself, have labored for it through good and evil report, and though I was the first to project its establishment, at a period, too, when there was not in America a school of this kind, under the control of Masons; and though I did, in the language of your resolution, toil for its accomplishment in the “darkest hours of its existence,” still I remember that almost every other Mason in the State, and some beyond our jurisdiction—they, too, put forth their energies in its behalf, and withdrew not their smiles and their aid until it was finished. During the six years in which I was employed occasionally in attending to such duties as devolved upon me as the agent, I performed many acts, some of which were complained of by some of my good Brethren—some of which may have been erroneous, but I have the proud satisfaction of knowing that all were performed under the solemn belief that they were right. Murmurings in past years have been often heard, and often, very often, my heart has been made to throb in sorrow and regret. But the kind confidence, the fraternal good will, and ample commendation set forth in your resolution, comes like the spirit of peace, with healing on its wings. The sobs of sorrow are suppressed, and made to yield to uprising emotions of joy and gratitude. They are to me as the shadow of a great rock in a weary land is to him who, wayward and oppressed, is ready to faint amid the scorching sands of the desert.

GRAND LODGE OF CALIFORNIA.

This Grand Lodge held its last annual communication at Sacramento city in May. There was a full attendance of Grand Officers, and the representatives of forty-two Lodges. The Grand Master, M. W. Charles M. Radcliff, opened the session in a neat and appropriate address, from which we extract as follows:—

CONDITION OF THE ORDER IN THE STATE.

I have the gratification to announce to your Worshipful Body, the continued prosperity of our beloved Order in this State, and the rapid extension both of its members and influence. Masonry is at last appreciated as a moral science, whose

principles, when developed by tongues and pens equal to the task, must enlighten those who wander in darkness. Then the race of improvement, and the glorious competition, or rather emulation, of who shall best and most contribute to effect the noble object for which our institution was intended, and which is undoubtedly its destiny sooner or later to accomplish.

The reports which I receive relative to the Lodges in our jurisdiction, represent them in a prosperous condition. And at no previous period in the Masonic history of this State was there ever felt such an influence as that which is now stimulating the Brethren within her limits. This we may mainly attribute to the influence of the liberal character of our regulations, to the confidence with which all have been animated by the feeling of an equal share and voice in the government of their own affairs, and the conviction that the Order in this State has not only maintained its self-respect, but also gained the esteem and consideration of our Brethren abroad.

CHARACTER OF CANDIDATES.

It is not sufficient, in examining the character and qualifications of a candidate for our mysteries, that nothing can be said against him. He should be recommended for his *virtues*, unspotted before the world, and pronounced well-formed, true, and trusty, so that his Masonic edifice may be erected with pleasure to himself and honor to the Fraternity. I feel it to be incumbent upon me, at this time, to caution the several Lodges in this jurisdiction, touching the care which should be exercised in investigating the moral character of all applicants for our mysteries. I do this because facts have come to my knowledge which warrant the opinion that such care is not taken. The fact that so many Masons have been made during the last year, is sufficient to awaken suspicion that some may have entered the portals of our Masonic Edifice without that scrutiny which the principles and purity of our Institution demand.

RIVALRY AMONG THE LODGES.

And here let me caution Lodges against a spirit of rivalry in swelling their numbers, and the desire to outdo each other in the amount of business done; laying a foundation for a hasty investigation into the moral character of candidates. The Bible, (that great light in Masonry) informs us that no man liveth and sinneth not; yet we can so live as we shall have wished we had when our bodies shall be squared and numbered for the quarries of earth. Hence the necessity of guarding well the outer door.

MISCELLANEOUS.

The G. Master states that he has granted Dispensations, the past year, for the holding of eleven new Lodges, and the continuance of three others, two of which had lost their Charters. We also learn from the report of the Deputy Grand Master, R. W. Br. T. A. Thomas, that he has issued four Dispensations in addition; and the Grand Lodge one; making fifteen in the aggregate granted during the year. Fourteen Charters were subsequently ordered to be issued.

A committee on Education was appointed, consisting of Brs. Knott, Bristow, Crandall, Wood, and Rice. We also notice the following wholesome resolutions:—

Resolved, That to all petitions for Dispensations there shall be attached the certificate of a Master of a Chartered Lodge, that the W. Master named in the petition is competent to confer the three degrees of Masonry.

Resolved, That no Lodge, under this jurisdiction, shall ballot for conferring any degree, or approve its records, at any other time than a stated meeting.

The expulsion of J. H. Murphy by El. Dorado Lodge, was confirmed and ordered to be published.

WITHDRAWING PETITIONS.

The following resolution on this important subject, was adopted:—

Resolved, That a petition for initiation or membership presented to a Subordi-

nate Lodge, becomes the property of the Lodge, and can on no consideration be withdrawn, but a ballot in all cases must be had on the report of the committee.

DUELLING CAUSE OF EXPULSION.

Resolved, That the practice of duelling is repugnant to the principles of Freemasonry, and in all cases where the Brethren resort to this mode of settling their disputes, it becomes the duty of the Lodge or Lodges of which they are members, or under whose jurisdiction they may be, forthwith to expel them from all the rights and privileges of Masonry, subject to the confirmation of the Grand Lodge; and no Brother who may fall in a duel shall be buried with Masonic honors.

MASONIC SIGN-BOARDS.

Resolved, That it is the opinion of this Grand Lodge, that the use of Masonic emblems upon sign-boards is unmasonic, and in open violation of the *spirit* of Freemasonry.

REPORT ON CORRESPONDENCE.

This report is from the pen of Brother Stowell, and in addition to its other good qualities, it possesses the high merit of being brief. The following remarks are just and true:—

The voluminous mass of matter contained in the Grand Lodge proceedings, necessarily requires much time to read, even, consequent upon the making up of this report, and many of which contain extended reports and dissertations upon a variety of points in Masonic law and usage, about which there seems to be no difference of opinion; and your committee regard these reports, where too much is written, not of peculiar interest and importance to the Craft, as productive rather of evil than of good, by lessening the interest and enthusiasm with which they are now sought after, for their real merits and importance, as containing the views and deliberations of Grand Lodges upon subjects of general interest to the Order.

Our Brother has fallen into a common error in supposing that the "Scotch Rite," so called, derives its name from the rite practised by the Grand Lodge of Scotland. The name of the rite had its origin in France. The Grand Lodge of Scotland, in its ceremonials, does not differ materially from the Grand Lodges in this country. We refer to previous volumes of this Magazine for a more full explanation of the matter.

MISCELLANEOUS RESOLUTIONS.

Resolved, That a committee be appointed to procure a suitable block of stone, with an appropriate inscription thereon, to be presented, on behalf of this Grand Lodge, to the National Washington Monument Association, with a request that it be placed in a proper position in said Monument.

Resolved, That the Subordinate Lodges in this jurisdiction be and the same are hereby required to alter their By-Laws, so as to hold but one stated meeting in each month.

Whereas, the Ancient and Honorable Institution of Free and Accepted Masons is pre-eminently a moral one, and demands most imperatively at the hands of all its members and adherents, a strict conformity to the requirements of the *moral law*; therefore be it

Resolved, By the Grand Lodge of California, that the stern morality of Masonry is practicable, and that we pledge the influence of this Grand Lodge in sustaining it, and recommend to all Subordinate Lodges to see that their members exemplify the same in their lives and conduct.

Resolved, That five hundred dollars be appropriated to the Grand Chaplain, with the request that, as far as practicable, he visit the several Lodges under this jurisdiction, and lecture upon, and urge the moral precepts of Masonry; and we hereby cheerfully recommend our worthy Br. Grand Chaplain to the consideration of the several Lodges, and recommend that they appropriate at least sufficient to defray his expenses.

Resolved, That circulars be issued by the Grand Master to the subordinate Lodges, notifying them of the action of this Grand Lodge.

The officers for the current year are as follows:—

William H. Howard, G. Master; N. Green Curtis, D. G. Master; R. E. Cole, S. G. Warden; R. N. Wood, J. G. Warden; L. Stowell, G. Secretary; A. Martin, G. Treasurer; O. J. Preston, D. G. Secretary; J. H. Bristow, G. Chaplain; J. F. Halsey, Marshal; C. H. Seymour, S. Bearer; N. H. Stockton, S. Bearer; George Yount, B. Bearer; H. R. Hawkins, S. Deacon; S. K. Nurse, J. Deacon; R. A. Appling and L. Steinhart, G. Stewards; J. M. Abrams, G. Pursuivant; S. C. Field, G. Tyler.

GRAND LODGE OF IOWA.

WE have been politely favored with several sheets of the printed proceedings of this prosperous Grand Lodge, (in advance of their regular publication,) had at its annual communication at Mount Pleasant, in June last. The attendance of delegates was large, and the business of much local interest. The address of the Grand Master is not given, he having declined to furnish it for publication. And it may as well be said here as elsewhere, that his conduct in other respects, seems to have been highly unmasonic and grossly abusive of the confidence which his Brethren had reposed in him. Not having the entire proceedings before us, we are unable to say what action was taken by the Grand Lodge in reference to his course. He was not re-elected; but it is hardly probable the Grand Lodge allowed the subject to end here. Great credit is due in this matter to the present excellent Grand Secretary, Brother T. S. PARVIN, P. G. M., for his able and independent exposition of facts so directly and deeply implicating the official integrity of the first officer of his Grand Lodge.

We notice nothing further in the proceedings, so far as received, except the report of the Grand Secretary in his capacity as Grand Librarian. This is interesting as showing what can be accomplished in a short time, and under many disadvantages, by well and systematically directed efforts, in laying the foundation for a good and useful Masonic Library. Though this enterprise was started some three or four years ago, most of the labor has been done the past year, and the Library now contains *one hundred and twenty-eight volumes* on Freemasonry, mostly standard and valuable works. Our Brother says:—

"Nothing having been done in the two preceding years, it was deemed justifiable to make up for the time and opportunity thus lost, and place upon our shelves, ere the opportunity was lost, the means of obtaining the light necessary to enable the master workman to properly draw his designs upon the trestle-board, that the Craft may intelligently pursue their labors.

"The Brethren are becoming too well-informed to regard with awe and admiration the Mason who sets no value upon the morality, the precepts, the law or the antiquity of our time-honored institution; but who regards a knowledge of our ritual as the "one thing needful," and which can be acquired in three months as well as thirty years; while a life-time of assiduous study and practice is necessary to acquire and exemplify the former.

"The power of doing good, the means of greater influence, and the area of our labors, are continually widening, and every day's experience shows the necessity of being well informed ourselves, and selecting for our rulers those who are better informed, wise, prudent and cautious, and possessing the confidence of the community at large. A part of these qualifications can only be attained by him who has access to a fountain of Masonic literature."

There are forty Lodges working under Charters and eight under Dispensations in the State. The number of initiates the past year, two hundred sixtyone. The officers for the present year are—J. L. Hogin, G. M. ; George Acheson, D. G. M. ; T. M. Williams G. S. W. ; A. R. Cotton, G. J. W. ; W. E. Sargent, G. T. ; T. S. Parvin, G. S.

The next session of the Grand Lodge will be held at Keosauqua, on the first Tuesday in June. The Grand Chapter meets at the same place on the Saturday preceding.

GRAND LODGE OF ALABAMA.

THE proceedings of this Grand Lodge for the past year have been for some two or three months upon our table. The last annual communication was held at Montgomery, in December ; and was numerously attended. A large amount of business was transacted, chiefly of a local character, but indicating a high degree of prosperity among the Lodges in the State. The annual address of the Grand Master, M. W. DAVID CLOPTON, is an exceedingly able and well written paper. We extract as follows :—

DEATH OF BR. GEORGE W. GAINES.

But the joy of re-union, and the greetings consequent thereupon, are not, on this occasion, unmixed with sadness. *One* is wanting!—the *South* is vacant! It has become my painful duty to announce to you the decease of R. W. GEORGE W. GAINES, our esteemed Junior Grand Warden. At our last communication, he was with us ; uniting his counsels with ours, and aiding in the advancement of the interests of our universal Brotherhood. There was nothing, then, in his voice, manner or appearance, which pre-tokened a premature dissolution. No cloud darkened the future of his life—a prospective of years of usefulness opened before him.

Although the acquaintance of many of us with him was restricted to that brief intercourse which we are permitted to cultivate at these Annual Communications, yet the gentleness of his manners, the suavity of his disposition, and his devotion to the cause of humanity, had endeared him to us as a worthy Brother of the "mystic tie." He was a Mason, worthy of the Mason's reward.

Brother Senior Grand Warden will join me in the expression, that his death is to us cause of especial regret. Called, at the same time, by the voice of this Grand Lodge, to the administration of its affairs, sympathies and ties were necessarily formed, which none can feel or know, except those who have together borne the same responsibility. How mysterious, that Death should have selected him for a victim, in the vigor of manhood, in the strength of life, and in the midst of its active and useful duties!

MASONRY IN NEW YORK.

In August last, I received a circular issued by R. W. Joseph D. Evans, Deputy Grand Master of the Grand Lodge of New York, declaring certain Masonic bodies which had been organized in that State, by different authorities, to be clandestine, and forbidding Masonic intercourse with them. This circular exhibits a truly la-

mentable state of things existing among the Fraternity in New York. There are now no less than five different organizations claiming some authority in that State. It is unnecessary for me to enumerate them, but simply to state that this Grand Lodge has never recognized any other Masonic body in that State, as legitimate, except the one of which Most Worshipful R. H. Walworth, is Grand Master, and its subordinates. Under such a state of affairs, is it astonishing, that a large number of the country Lodges are now discussing the propriety of a division of the State into two Masonic jurisdictions, that thereby they may be separated from the city, the hot-bed of these continual agitations? Upon the propriety or the legality of this course, it is not my purpose to comment at this time. I am by no means prepared to admit that a State can be divided into two jurisdictions, and of course have two Grand Lodges, in accordance with the Constitutions, customs and usages of Masonry, as recognized and observed in this country ; and if it could be done, it is a grave question for the country Lodges to consider whether it is not their duty to continue connected with the present Grand Lodge, to purify the same, and reduce order out of the chaos that now reigns.

Notwithstanding every Grand Lodge in the United States has condemned and protested against the action of the Grand Lodge of Hamburg, in granting a charter to Pythagoras Lodge, in the city of New York, that Grand Lodge, disregarding all this, still persists in its unmasonic and unjust usurpation. The Grand Lodges of the Union, having tried in vain, mild measures and the virtue of remonstrance, I am of opinion, that it behoves them to adopt the most efficient means to arrest this evil ; for the supremacy of each within its own limits is somewhat involved in the issue.

Disobeying and setting at naught the mandates of the Grand Lodge of that State, Henry C. Atwood has claimed and exercised the same right and power to grant charters to subordinate Lodges in New York, to work in the Scotch Rite, which the Supreme Council of the 33d degree for the valley of New Orleans, does in Louisiana. The easy and quiet manner in which this matter was treated by the different Grand Lodges, when it pertained to Louisiana alone, has only invited further aggressions. The only safe course is to meet such conduct, promptly and firmly, come from what quarter it may. But, unfortunately, the different Grand Lodges of the Union do not seem to be sufficiently impressed with the truth, that the interests of them all are identical, and that whenever the existence of one is threatened, whether by foreign attack or internal dissensions, it is the duty of the others to come to its support. "In union there is strength ;" and the perpetuity of the supremacy of the different Grand Lodges depends upon the unity of interest, of feeling, and of sentiment that prevails between them.

I have singled out the state of things in New York, and directed your attention to it, because no other Grand Lodge has had the same difficulties to encounter, and because the frequent and constant intercourse between the citizens of the two States renders it necessary that the members of the Fraternity in Alabama should be informed what Masonic bodies in that State are recognized as regular, and what are held to be clandestine.

I may be permitted to add, that the individual who has thus attempted to place a torch to the Temple of Masonry in New York, has been honored with the highest favors of that Grand Lodge, and was in honor, duty and gratitude, bound to protect its rights and privileges. On this account, that Grand Lodge owes it to its own dignity and self-preservation, and to the Fraternity at large, to mete out the strictest justice ; following the rule, taught in the great light of Masonry, "that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beat with many stripes."*

MASONIC LITERATURE.

But this is not the only consideration. Our pride of reputation, and our love for the Craft, alike forbid that we should be content to be outstripped by other Grand Lodges, in the literary progress of Masonry. Strange as it may appear, and as small a matter as some may be disposed to consider it, it ought, nevertheless, to be a source of gratification to every Mason, that such a thing has been organized as *Masonic Literature*. Every society that would maintain its place in public estimation, and preserve its influence, must address itself in some way or other to the

*The person referred to has been expelled, for the second time.

reading public ; without this it will be forgotten, in this age, when books are published by the minute, and papers and periodicals instruct their thousands ; when every trade and profession look to the Press for information concerning the principles, character and effect of every thing that asserts a claim to public favor and reception. The Press is the teacher of millions, and guides the human mind, thought and opinion, at pleasure. This powerful agent belongs not exclusively to politics, belles lettres, art, science, philosophy, and such like, but Masonry, in common with Christianity, observed its might for good or evil, for truth or error, and employed it as a co-operator in the work of Brotherly love, relief and truth ; to ennoble humanity, dignify the race, and send messages of sympathy from the Brother in prosperity to the Brother in adversity.

In two of the great departments of literature, books and periodicals, Masonry has done and is doing well. Volumes upon its history and character have been published, which the Mason may read, and be edified and instructed, and from the perusal of which the uninitiated cannot rise, without having conceived a more exalted opinion of the utility of the Order. Many valuable periodicals are, mostly, sent forth from different sections of our country, creditable to the editors, honorable to the Fraternity, and holding a position in literary ranks, undisputed.

Masons, generally, do not properly estimate the value of these, or the good which they have bestowed. The present proceedings of the Grand Lodges present a striking contrast with the proceedings a quarter of a century back—the Craft has been elevated in morality and virtue, yet few recognize the Masonic Press as one of the chief elements in this progress. Any influence which operates secretly, however gradually and constantly, is never justly appreciated. We desire to see the tree “bud and blossom and bear fruit in a day.” Neither should the good be condemned because many productions, unworthy of a name or place among books, will ask for patronage. Each will in due season, find its proper level. Let every Mason contribute both intellectually and pecuniarily, whose means will allow, to the support of a pure, lofty and elevated Masonic Literature—furnishing aliment to both mind and heart. Then a new era will be reckoned in the chronology of the Institution—one, beaming with intelligence as well as radiant with Faith, Hope and Charity. This is needed to complete its character and accomplish its mission.

THE ORDER IN THE STATE.

Nothing has occurred during the past year, to impede the accustomed prosperity of the Order within our jurisdiction. There is scarcely any portion of the State without its Lodge. And this prosperity is not confined to Alabama. Reports from other jurisdictions are equally encouraging. The ameliorating influence of Masonry is pervading all classes and conditions of society, and goes on increasing in quantity and quality. The past teems with its real triumphs, both operative and speculative : the future is promising of yet greater success and still higher progress. A clear sky, a smooth sea, and propitious breezes invite us to unfurl our sails. A highway lies before us. If we but follow the course directed by our chart, this ship, freighted with a cargo more valuable than the “golden fleece,” will prove, in ages to come, as it has done in ages past, superior to the tempests of time.

THE DESIGN AND CHARACTER OF MASONRY.

We are apt to contract our view of the design and character of Freemasonry, by contemplating it, only, as engaged in some act of benevolence. Far be it from me to detract from its claims in this regard : were I to do so, the curse of the Widow and the Orphan would be upon me. Masonry teaches us to regard the whole human species as one family ; as children of one Almighty Parent ; and bound by common joys and common woes to aid and protect each other. But this is not the only lesson which it teaches ;—it is a “system of ethics, illustrated by symbols,” and exists among the moral agencies of the world.

The moral position of Freemasonry is a subject full of pleasing reflections, and suggestive of much thought. In the first period of its history, while it remained operative, the Castles and Cathedrals of the old world, demonstrated optically its art and skill. Since it has been speculative, its great work has been to raise materials from the quarry of humanity and prepare them for a moral temple, consecrated to Morality, Virtue, and Charity. That some of the rough ashlers thus raised, have flaws in them, or are of such ungainly shape and form, that they never can be

made “square and true,” we must admit. But what society in this world of evil is free from this charge ? Men are prone to look upon the dark instead of the bright side of character. Slander, ordinarily, is a sweeter morsel than praise : they had rather discover one dark spot upon the sun, than to behold its full glory and brightness. The teachings of Masonry are good ; its morality pure, and among its votaries are numbered thousands of the best and most worthy of the land. Its primary object was the erection of the Temple, in which were to be shadows and types and emblems of things to come. It has lived to witness the “veil rent ;” to see the shadows, types and emblems pass away, and to behold the realities and glory of the last dispensation of the world. From the time when it first came forth as a distinct society, it has had a pulsation in unison with every good effort, enterprise and movement, in whatever department of human improvement. Were it otherwise, we should have to regret hours, during which we have torn ourselves away from the pleasures of the domestic circle, to mingle in what we believed to be solemn and impressive ceremonies, and to listen to what are called “the wise and serious truths” of the lectures.

FINANCES.—EDUCATIONAL.

The financial affairs of the Grand Lodge appear to be in a healthy condition, there being rising of \$14,000 in the Treasury, including the “Trust Fund” of some \$10,000. In view of this favorable state of the Treasury, several propositions were submitted, having for their object the providing of means for the education of the children of Brethren in “necessitous circumstances.” We believe, however, for the fact does not clearly appear, that the surplus was donated to the Lodges for charitable purposes.

The report of the committee on correspondence is a lengthy and well compiled document, giving an abstract of the proceedings of the several Grand Lodges in the country, accompanied with such brief remarks as the committee considered necessary.

The principal officers for the present year are M. W. David Clopton, G. M. ; R. W. Sydney Smith, D. G. M. ; Samuel H. Dixon, S. G. W. ; Sterling A. M. Wood, J. G. W. ; Amand P. Ffister, (Montgomery) G. Secretary.

CELEBRATION AT WATERTOWN, N. YORK.

City of Washington, July 31, 1854.

MY DEAR SIR AND BR. :—I have been somewhat surprized at not having seen the Masonic celebration of the 24th of June, at Watertown, New York, noticed in any Masonic publication, while it has been very fully and favorably mentioned in various newspapers. I hoped that some of our ardent and eminent Brethren who were present would have written some account of it for the Masonic publications, but, having seen none, I am led to suppose they have not done so.

It was such a celebration as ought not to be passed over without a record, and, although I took somewhat of a prominent part, I will endeavor to give you some account of it.

Our Brethren at Watertown have just completed a large and elegant Hall, on the ruins of the one destroyed by fire a year or two since. They concluded to have it dedicated, and to celebrate the day, on the 24th June last. I was invited to perform the ceremonies of dedication, and to deliver an address.

I arrived at the beautiful "village," they modestly call it—it is a city—of Watertown, on the evening of the 23d, and met, from my Masonic Brethren, "a more than Highland Welcome." The morning of the 24th was cloudy and unpromising, still, by 12 o'clock, at least three hundred Masons had assembled at the Hall, from Watertown and its vicinity, and from Canada.

Acting as proxy for the M. W. Grand Master of the State of New York, Br. Joseph D. Evans, I, with the assistance of the Brethren present, performed the imposing ceremonies of dedication, according to our Ancient Ritual, and solemnly dedicated the new Hall to MASONRY, VIRTUE, and UNIVERSAL BENEVOLENCE.

As soon as the dedication ceremonies were over, a procession was formed, in Masonic Order, and, with an excellent band of music, and appropriate banners, moved through the principal streets of the village, and then to Washington Hall, which was fitted up as a theatre. The Hall was filled with an audience of about one thousand people. The officers of the Lodge, Clergy and Orator took their places on the stage, which was appropriately arranged for the occasion.

The scriptures were read, and an eloquent invocation to the throne of grace was made.

Of the address I can only say that it was listened to with deep attention and was often applauded. It occupied about one hour in the delivery, and in it I endeavored to impress upon my Brethren the great necessity of properly educating their children—of improving themselves, not only in Masonry, but in every thing tending to elevate mankind and make men better and happier.

I pronounced a brief eulogy on our late excellent Brother, Orville Hungerford, whose residence was Watertown, and who was intimately known to me.

A copy of the address was asked for publication, but I declined giving it. I, however, furnished a copy of that portion relative to Br. Hungerford, which was published in the Watertown papers.

The services at the Hall were interspersed with elegant music by the band.

After the benediction, the procession was again formed, and moved to the Woodruff House, where a collation was partaken of by about 300 Brethren.

A series of regular toasts were read by Br. J. C. Patridge, and some of them duly responded to.

Brother Jackson, of Canada, responded most eloquently to one complimentary to our Brethren from *that side of the river*.

The Gen. Grand Bodies of the United States were remembered, and I did my best, in returning thanks in their behalf, and closed with the following sentiment:—

The Mystic Tie. Like the Gordian Knot, never intended to be unloosed—unlike the Gordian Knot, may it ever remain unsevered.

Other speeches, songs and sentiments followed, and harmony and happiness ruled the hour till the shades of evening began to close around us, when the Brethren dispersed, highly gratified with the manner in which they had celebrated the Anniversary of one of their Patron Saints.

I cannot close this account without expressing my own high gratification at the manner in which every thing was done, and at the perfect Brotherly love and harmony that prevailed.

Would to God *all* our New York Brethren were as harmonious!

Faithfully and Fraternaly yours, B. B. FRENCH.
Brother C. W. MOORE.

PHYSICAL BENEFITS OF MASONRY.*

RIGHT glad were we to find ourselves next day, "at early morning prime," on board the steamer, bound "down the Rhine" for Holland. There had been heavy rains some days before, and the "divine river" was not in beauty; indeed, it is not much to be admired between Cologne and Holland; but there was part of a Prussian regiment crossing the bridge of boats between Cologne and Deutz, and, at that distance, with the sun glinting on their helmets, and their meagre forms strongly defined against the bright sky, they gave a picturesque air to the scene; after all, however, that we had heard of Prussian troops and the grenadiers of Frederick the Great, I must say the specimens of soldiers we saw at Aix la Chapelle and Cologne were anything but creditable, either to the military race or—its tailors!

The steamer took a wide sweep to swing her head toward Holland, and in a few minutes, the bridge of boats parting in the centre, and apparently collapsing on either side of us, we were well on our way, and the towers of Cologne stood high and clear in the increasing glow of early day. We were but a little group of passengers, and soon formed ourselves into cliques. Of our party was a tall graceful Greek, a Dutch advocate, handsome and intelligent, and a young girl and her Brother from Rhenish Prussia; now and then an intelligent American dropped in a sensible reflective remark; anon we had an amiable word or two on the differences of religious and political creeds, and this led to the Dutchman speaking of the banished Jews, who, driven from Belgium, had established their commercial head-quarters in Holland.

So we whiled the time away with conversation, not mere *talk*, till our attention was drawn to a busy scene on the water; for soon there came floating by great rafts of timber, that had been worked for hundreds of miles without sails or steam. Skilful men, as wise as river gods in the navigation of the mighty stream, conducted these huge fabrics in and out of the paths of the deep waters; for there are dangerous currents to be avoided in the way, and it needs a clever pilot to steer the course through the smooth channels intersecting the dangerous and deceitful eddies of "King Rhine."

We were passing the Prussian frontier. I looked for some well-defined boundary; they showed me two trees, unpicturesque in shape and color. I smiled and turned round to the young girl, who had interested me. Her eyes were full of tears; for her those ugly trees had a sacred charm, and she only uttered her thoughts aloud as she said, "Adieu, my own dear home; oh! when shall I return!" And then, as an apology for intruding her thoughts on me, she said, "I am going among people who will be glad to have me with them; my Brother knows them, but to me they are strangers." She spoke in English, and there was an indescribable charm in her accent as she uttered the word "strangers," and fixed her swimming eyes on the stunted landmarks between *her* people and those strangers.

"I, too," said a gentleman of our party, "have pleasant thoughts associated with those landmarks; not far from them there lies a border town, to which cir-

*Freemason's Review, London.

cumstances once led me in company with a friend. As we entered the principal streets a gay scene presented itself; for each side of the way was lined with booths and temples, filled with those gewgaws which give such a glittering look to fairs in commercial countries on the continent. But you must see a fair in Holland to understand what such things really are. At first we were delighted to find ourselves in the midst of so novel a scene, but soon discovered that our amusement was likely to be obtained at the cost of great inconvenience.

"We entered the principal hotel; it was small and crowded with people; the landlady, fair and plump and merry, with a cap of marvellous whiteness, earrings, and 'chain o' gowd,' came forward to ask our will. She laughed gaily at our suggestions touching board and lodging, and pointed to the space at the back of the hostelry. There, and in the street, vehicles of all descriptions were filled with revellers, who, prepared for all contingencies, had brought their baskets of provisions, and were now making substantial meals before beginning the evening's entertainment. In one old-fashioned 'family coach,' father and mother, and a series of 'steps and stairs,' feasted from a veritable pannier of good things; sundry long-necked bottles and capacious flasks passing 'from hand to mouth,' without need of 'table land' on which to rest. A few yards from this was a great wagon, wherein the feast was just begun, for little was heard save the clatter of knives and glasses; ere long, however, one spoke, then another, then came a man's laugh, unmusical as the breaking of a heavy wave against a rock; then women's voices chimed in like to a ripple on the pebbly shore, and soon no one voice was distinguishable from the other. The meal over, they descended from the wagon, and fell into groups; the men lit their cigars, and the women led off the children.

"The 'family coach' had also emptied itself of its occupants, and only some 'odds and ends' of old women and their grand-children were left in the yard; the rest were hurrying through the gateway to the street, where we could see the temples gradually lighting up; and turning towards my friend, who by this time I hoped had made some satisfactory arrangement with our blooming hostess, I saw the place of the dame in snowy cap and golden ornaments, occupied by a stout, comely, round-faced, fair-haired German: he was the dame's husband; and all the time he listened to my companion's history, he shook his head in silence.

"Still my friend persevered, and still the grave landlord listened. The hostess came into the doorway, evidently waiting for her husband's assistance in some household matter; for what space there had been to spare, was now thronged with people and little dinner-tables—tempting indeed to us hungry fellows, who could see them through the door-way, well-lit and steaming with savory vapor.

"Our host was just moving off, politely regretting his inability to assist us, when I felt sure that some mystic word or sign was expressed on the part of my friend. Light came at once into the stolid face of our German landlord, and beamed through the 'windows of his soul'; the wide mouth parted, and every feature smiled; they shook hands, too, did my friend and the man who not a minute ago seemed only desirous of getting rid of us as civilly as he could; then they laughed—laughed with downright gusto and glee and cordiality—and

looked in each other's faces, as much as to say, 'God bless you,' and shook hands again; the dame in the doorway staring, and I no less amazed.

"While the hands of the pair were yet united, my friend turned to me,—'All right, W.,' said he, 'I have found a Brother.'

"Still I was puzzled. What connection *could* there be between my companion, tall and lithe, with hair so black as night, and eyes as dark as an Indian's, and the oily, broad-chinned sunny-haired landlord of the hostelry?

"'Why,' said I, 'you must be old friends; and have you only just found it out?'

"'We have never met before in our lives,' said my friend.

"Our host understood a little English, and to this he replied by putting his hand on my friend's shoulder, looking pleasantly in the young Englishman's face, and smiling on me after a fashion that said as plainly as smile could say, 'You see we understand each other.' I, however, could understand nothing till my friend turned to me and said, 'We shall do now, W.; we shall have good refection and some kind of a bed; mine host is a Freemason and—so am I!'

"Charmed with the promise, we set out from the hotel, leaving host and hostess in deep confab in the doorway. She, doubtless, like a good Mason's wife, attending to her husband's hospitable directions with a heartiness worthy of all connected with the Craft; he evidently quite prepared to make a festal of such a meeting.

"As, good friends, we are about to take a peep into Holland, I need not dwell on what we saw in the streets of the border town, where holiday folks and vendors from both sides of the Rhine, from Belgium, and from innumerable Dutch cities, trafficked with a blended taste for business and pleasure that brought both together in such amicable fashion as I had never seen before. Here the women of Friesland, in head-gear of gold and jewels, showed in lovely contrast with the squat wives and daughters of Cologne and *Rhene Prusse*; there a Flemish peasant girl, displayed the slender ancles and superb dark eyes of the old Spanish race, from whence she sprang. Now came by a Prussian nurse, shaped like a huge pillow with a cord round its centre, and bearing in her arms a babe swathed like a little Egyptian mummy; and following her were the brothers and sisters of the babe—bullet-headed things, but with pleasant countenances. Groups of ladies were there too: the Belgians without their husbands, the Dutch decorously escorted by the fathers of their families; and as for young men and maidens, booths, pavilions, temples, and merry-go-rounds, rang out in peals of uncontrollable laughter, the ebullitions of boyish and girlish glee.

"Downright hunger, however, drove us from this joyous scene to the inn, where an excellent dinner and some capital *Rhein* wines awaited us; winding up with a cup of coffee and a *chasse* of *Schiedam*, we asked the fair-haired waiter, a blue-eyed girl, for information touching our domicile for the night. Thither the landlord determined on conducting us himself, deeming that it needed some apology. To us weary fellows the sight of an airy room, with clean sheets spread over fresh straw, was a treat, after the stuffy beds in which we had from night to night sought repose, but found it not, in noisy inns. The window of this retreat looked into a bit of garden; the public apartments were far away in the lower

part of the inn; and thanking our host earnestly for our welcome accommodation, we were soon sound asleep.

"We were awoke next morning by a gentle tap, and the pleasant voice of a child bid us descend and breakfast with her 'father,' and in half an hour we were seated at mine host's private table, at which sat several guests, his comely wife, and sundry children.

"How the coffee steamed! how light was the bread! how delicious the Dutch herrings, and what a flavor these last gave to the Rhein wine!

"I candidly own, my friends," continued the speaker, that my enjoyment of these good things was not without alloy. I was travelling with due attention to economy; my friend and I were determined to spend a certain sum and no more,—to go so far and no farther. Ah! thought I, by payment for such cheer now, we shall have to shorten our tour by and by; nevertheless, here goes! and I drank a second health to our landlord's eldest daughter.

"We rose to depart. I left the financial matters to my friend, while I returned to our domicile for his knapsack and mine. He was at the foot of the staircase waiting for me,—'Come, W——, and shake hands with our host,' said he; 'he will not take a sous from us, and I know it would only offend him to press the matter.'

"Very much surprized, and it must be owned, pleased—chiefly with the dictates which had so unexpectedly promoted our welfare—I followed my friend to the doorway. There stood the landlord all smiles, and there too stood the dame and her pretty daughter of fourteen. A noble flask of liquor filled one fair fat hand of the hostess, a tray with two or three gilt glasses was in the other, and we were challenged to take the parting cup, which we did in all loving-kindness. There was a heartier shaking of hands than ever between my friend and our host, and, to my thanks, the latter replied, 'I have merely acted up to my calling, sir, and I have had a rare pleasure in doing so, for your sakes; know, sir, that independent of my own feelings on this occasion, a Freemason only fulfils his duty to his Craft when he assists a Brother in distress. You were in need; you, unacquainted with the exigencies of the hour, were unprovided with refreshment, and you wanted a place of rest; it has been my happy fate to make you welcome.'

"We looked back towards the great gateway, for host and hostess and little daughter had conducted us to the threshold of their home, and there prayed 'God's blessing on us.' The shining eyes of mother and child seemed to light us on our way, and the landlord's cap was yet uplifted in token of a kind farewell, as we gave one glance more, ere we turned the corner of the street leading to the country. We stepped on smartly, but in silence, till, on emerging from the ancient gateway upon the open plains, I stopped, and laying my hand on my friend's shoulder, just as the landlord in his hour of good fellowship had done, I said, 'I too will be a Freemason.' I have kept my word, and have ever found reason to rejoice in the Order to which I have the honor to belong!"

AN INTERESTING RELIC.

Vergennes, August 17, 1854.

CHARLES W. MOORE, Esq.—*Dear Sir and Br:*—I have thought the following incidents might possess interest enough for publication.

A few months since Mrs. Ann Maria Sherman, of this city, presented to me, as Grand Master of the Grand Lodge of Vermont, a very splendid MASTER'S APRON, for which, as well on my own behalf as that of my Brethren, I desire to make this public acknowledgment.

Mrs. Sherman is the wife of Captain Iahaziel Sherman, of this city, and the daughter of Elisha W. King, Esq., formerly Grand Master of the Grand Lodge of New York.

Brother King became a Mason as early as 1801, and was Grand Master of New York, in 1826 and 1827. He took the degrees of Knighthood at the same time with Gen. Lafayette, during the visit of that Brother to this country in 1825.

During Brother King's Grand Mastership, Br. John Jacob Astor presented him with the Apron which Mrs. Sherman has now presented to me. It was sent to Br. King with a letter of which the following is a copy, and the original of which was presented me with the Apron and is now in my possession.

"DEAR SIR:—I take the liberty to send you an Apron, which I hope you will do me the favor to accept, and to believe me to be, very respectfully,

Dear sir, your obedient servant,

JOHN JACOB ASTOR.

April 18, 1827."

E. W. KING, Esq.

Brother King resigned the office of Grand Master in June, 1827, in favor of Br. Stephen Van Rensselaer, and on that occasion the following proceedings were had in the Grand Lodge of New York, as appears by an original copy from the records now in my possession.

Grand Lodge of the State of New York.

On motion—*Resolved*, That the R. W. Oliver M. Lownds, R. W. Welcome Esleeck, and the W. Brs. Lebbeus Chapman, Henry Marsh and John O. Cole, be a committee to convey to the M. W. P. G. M. Elisha W. King, the thanks of this Grand Lodge for the able and disinterested manner in which he has discharged the duties of the Chair, and to request his acceptance of a piece of plate, with a suitable inscription, in testimony of the high respect entertained for his services.

O. M. LOWNDS, *G. Secretary.*

Grand Master King died on the first of December, 1836, and it gives me great pleasure to be able to preserve this evidence of the high esteem in which he was held by his Brethren.

The Apron presented is precisely such an one as such a man as Brother Astor might be expected to present to his Masonic Brother and personal friend—rich but not tawdry. It is wrought wholly by the needle in silk and gold and silver tissue, upon a beautiful satin, with a very choice selection of Masonic emblems. It is not overloaded, and the selection seems to me to be made in the purest Masonic taste. The All-Seeing Eye is more perfect than any thing I have ever seen accomplished by needle-work; the coffin is perfect; the sprig of acacia appears as if just plucked from its native tree, and it is difficult to convince ones self that the three lesser lights are not actually burning.

Most Fraternally yours,

PHILIP C. TUCKER.

COMMODORE JOHN DOWNES.

THIS distinguished naval commander died at his residence in Charlestown, Mass. on Saturday morning the 12th August last, aged 69 years and 7 months. Commodore DOWNES was a Mason; and this is a sufficient apology, if any be needed, for the appearance in our pages of the following interesting sketch of his life and services. It is from the Boston Post. Commodore Downes was proposed as a candidate for the degrees in Masonry, in Rising Star Lodge, Stoughton, Mass., on the 25th September, 1806. On the 23d October following, he was initiated,—his father, Jesse Downes, acting as Secretary pro tem. of the Lodge. On the 20th November in the same year, he was Crafted, and on the 4th December ensuing, he received the degree of a Master Mason. On the Sunday following his decease, the Rev. Brother THOMAS R. LAMBERT, Chaplain of the Navy Yard at this port, and Senior Chaplain of the Grand Lodge of this State, preached an eloquent and touching discourse, beautifully appropriate to the occasion.

Commodore Downes was born in Canton, Massachusetts, in 1784. His father, though a worthy citizen, was able to furnish his future distinguished son but little assistance, and at twelve years of age John was sent from home with a pack on his back, and told to seek his fortune at sea. When out of sight of his father's house, he sat on a fence, and wept. He soon, however, seized his bundle, and resolutely began his journey. On arriving in Boston he made his way to the place where the Constitution was fitting out. He fell in with her first lieutenant, Isaac Hull, to whom he expressed a desire to be taken on board. A few questions were put and answered satisfactorily, and his desire was gratified. Such was the commencement of a long, useful and brilliant career in the naval service.

John conducted himself in such a manner as to attract the attention of the commander. It was the duty of the boys to serve a gun; but two of them proved unfaithful, and John managed not only to serve his own gun but those of the two delinquent boys. This fidelity and his general conduct were so pleasing to the commander that, at the expiration of the cruise of the Constitution, a midshipman's warrant was offered to him if he would remain in the service. After returning proudly to his home, and remaining some time with his parents, young Downes concluded to accept the offer.

Midshipman Downes, in 1803, was ordered to the frigate New York, bound to Tripoli. In that service he was by the side of Lieut. Porter in a most gallant attack made on Turkish felucas, or grain vessels, which reflected high credit on all who were engaged in it; and where all did great service, Midshipman Downes is mentioned as one of three who particularly distinguished themselves.

In October, 1812, Lieutenant Downes, as first Lieutenant of the frigate Essex, Commodore Porter, sailed from Delaware Bay on the memorable cruise of that commander. In his interesting journal of that cruise, may be often found details of the service of his gallant first lieutenant. He was confidently relied upon, whether the duty he was required to perform was one of civility or war. On the 29th of April, three ships were discovered. One of these, the whale ship Montezuma, was soon captured; but a calm coming on before the other two could be reached, Lieut. Downes was dispatched to capture them by boarding. The ships, as the heavy-rowing boats approached, hoisted English colors, and fired several guns. The boats

made for the largest ship. The signal was made for boarding, but when Lieut. Downes arrived within a few yards of her gangway, and directed her to surrender, she hauled down her colors. The ship was then manned, and Lieut. Downes made for the other vessel, which followed the example of the first. These vessels were the British ships Georgiana and Policy.

Captain Porter found the Georgiana so noble a ship that he put ten guns of the Policy into her, equipped her completely, and placed her under the command of Lieut. Downes, with a crew of fortyone men. On the 8th of May she saluted the Essex with seventeen guns. After cruising in company four days, Capt. Porter, on the 12th of May, sent Lieut. Downes on a separate expedition to Albemarle, with instructions to join him at Hood's Island. In a few days after leaving Capt. Porter, two British ships—the Catharine, of 8 guns, 29 men, and 270 tons, and the Rose, of 8 guns, 21 men, and 220 tons—approached the Georgiana without the least suspicion of her being an enemy; and the captains did not find their mistake until they got on board of her. Lieut. Downes put one-half of his crew on board these two prizes. In the afternoon, after he did this, another warlike looking vessel was discovered. It was supposed to be a Spaniard, and his fifty prisoners volunteered to join in the attack. Lieut. Downes, however, prudently judged that it would be safer to keep them in irons. On getting within hail the sail proved to be the British ship Hector, 11 guns, 25 men, and 270 tons, and gave no reply to a summons to surrender. A shot did her considerable damage, when the captain declared that he would not surrender. Lieut. Downes now gave the Hector five broadsides, which made the ship a wreck, and she struck her flag. After putting a prize crew on board of this vessel Lieut. Downes's crew numbered but ten men, while he had seventyfive prisoners. The prisoners were all put on board the Rose, and a passport given to her for St. Helena. With the two other prizes Lieut. Downes joined the Essex.

Capt. Porter had captured the Atlantic, a ship far superior to the Georgiana in every qualification necessary for a cruiser. She, therefore, was mounted with twenty guns, a crew of sixty men put in her, her name was changed to that of Essex Junior, and Lieut. Downes was placed in command of her. On the 9th of July he was directed to take the prize ships Hector, Catherine, Policy, and Montezuma, and the American ship Barclay, to Valparaiso. This duty he satisfactorily performed. On the 28th of September he rejoined his commander at the Gallipagos Islands, and was received by the crew of the Essex with three hearty cheers.

The two ships, the Essex and Essex Junior, sailed October 2, for Washington Islands; but on the 6th Capt. Porter ordered Lieut. Downes to make for the Marquesas Islands, for the purpose of intercepting a valuable ship, and rejoin him at Nooaheevak, one of the Washington Islands. Nothing material occurred until after the junction of the two vessels at the appointed rendezvous. At a place named Madison Island he engaged in a daring battle with the Hippas. The latter, thousands in number, while Lieut. Downes had but a handful of men, assailed him with stones and spears; but he drove them all. Here he was wounded. In another war, with the Typees, his left leg was broken.

The two ships, the Essex and the Essex Junior, in February, 1814, arrived at Valparaiso. Lieut. Downes was ordered to cruise off the port, while the Essex remained in the harbor; and it was in this position that the Essex Junior made the signal for two of the enemy's ships. Lieut. Downes was ordered to run into port, and take position near the Essex. After some time spent in this harbor, the Essex, after a terrible carnage, was captured. At this time Lieut. Downes was suffering

from the effects of his wound, and was walking with crutches. In the midst of the battle, however, he left the *Essex Junior*, pulled through all the terrible fire to the *Essex*, in order to receive the orders of his commanding officer. He could be of no use in the *Essex*; and after a short time, was directed to return to his own ship and make preparations to defend her, or if need be to destroy her. On going from the *Essex*, he took several of the wounded in the boat and left three of his own men behind him. The *Essex Junior* was, however, converted into a cartel, a passport was granted to her to proceed to the United States; and she sailed for New York. When near her destination, she was detained by a British man-of-war—the *Saturn*. Capt. Porter made his escape, and the *Essex Junior*, being relieved, soon after arrived in New York. On Capt. Porter's arrival, the people of that city took the horses from his carriage and hauled him with shouts to his lodgings. Lieutenant Downes also received from the Secretary of the Navy a highly complimentary letter in relation to his conduct in the Pacific.

Lieut. Downes was next, October, 1814, placed in command of the *Epervier*. When the war with England was over, this vessel formed one of Decatur's squadron in the Mediterranean, when he captured the large Algerine frigate, the *Mashouda*. After the bursting of the main-deck gun of the *Gurriere*, she ranged ahead, out of action, and the Algerine put his helm hard up; and but for the daring and skilful handling of the *Epervier*, Lieut. Downes, of sixteen guns, around a heavy frigate of fortysix guns, it is possible that the Algerine might have escaped. She surrendered to the *Epervier*, after receiving nine broadsides from her within pistol shot. This service was appreciated; and in the distribution of trophies, Commander Downes was declared to be entitled to the first choice of weapons. Decatur declared that he had never seen skilful manœuvring of a vessel equal to that of the *Epervier*, for she had been throughout the action just where she should have been. Commodore Decatur transferred Lieut. Downes to the command of the *Gurriere*, and from her he was ordered by Commodore Shaw to the command of the *Ontario*, returning home in her in March, 1827.

Commodore Downes, in 1818, was placed in command of the *Macedonian* frigate; and encountered the fearful gale marked on the charts as the *Macedonian's* gale. She lost her masts and was obliged to return to port for repairs. He commanded her till 1821, on the Pacific station. During this cruise he had a most narrow escape from assassination in Callao. After forcing the blockade of this port in face of Cochrane's squadron, he was lying there, when the Peruvian frigate "*Esmeralda*" was cut out by Lord Cochrane. Suspecting some collusion between the two, the soldiery attacked the market boats of the *Macedonian*, and sought the life of Captain Downes, who was at that time in Lima. He only escaped by disguising himself as a monk, begging his way down until within running distance of his boat, then waiting for him at a bay; when, throwing off his disguise, he ran for his life and escaped.

September 18th, 1827, he was ordered to the command of the "*Delaware*" line of battle ship, and in her took Jerome Bonaparte and family to Europe, receiving several marks of esteem from them on parting. During this cruise he was transferred to the command of the *Java* frigate, but he subsequently returned to Norfolk in January, 1830, again in command of the "*Delaware*." In July, 1831, he was ordered to hoist his flag as commodore on board the frigate "*Potomac*," to assume the command of the Pacific station. He proceeded by the way of the Cape of Good Hope, touching at Quallah Battoo, Sumatra, for the purpose of punishing

the Malays for their frequent depredations on our commerce, but particularly for their attack on the American ship "*Friendship*," and massacre of her crew. This he thoroughly accomplished by landing his crew, storming and destroying their forts, with a loss of thirteen men and officers killed and wounded, and obliging them to sue for peace and pardon. It was an object attained in attempting which an English squadron had been a short time previously defeated, and the ships nearly disabled, by the loss of their crews, killed on shore in the fight. In this cruise he circumnavigated the globe. He returned home in May, 1834, thus finishing his sea service, which amounted to 24 years and 3 months.

This sketch, however, gives but an inadequate view of the services of this veteran. He was thirteen years and eight months on shore duty. He has been twice commandant at the navy yard at this station: been frequently called on to serve on court martials; and discharged the trusts imposed on him with patriotic fidelity. He has been fifty-two years in the navy, and only one other officer can show as much sea service opposite his name on the register. He died calmly, and his last words were, "I am ready."

"I am ready." These last words indicate a marked trait in the character of this gallant officer and exemplary man. It is seen in the whole course of his life. He was ready, even as he was emerging from childhood, to discharge with fidelity the duty that was put upon him; and in the prime of manhood and in riper age he was ready to meet the calls of his country, whatever they had of difficulty or of peril. He was ready to discharge faithfully the duties of husband, father and friend; for he had those qualities that made the presence of their possessor a benediction in the home, and twine hearts together in the most endearing of bonds. He was ready as a citizen to meet his neighbors ever with so genial a greeting as to win and retain their regard, and to discharge all his duties to society. Thus he had fought the good fight; he had won a good name; he had finished his course; and though affection would have bid so cheerful a spirit long to linger here, yet, when the Great Spirit summoned it away, it might well respond, "I am ready."

Obituary.

Missisquoi Lodge, No. 9.

Whereas it has pleased Divine Providence, in its inscrutable wisdom, to remove from amongst us, in the full bloom of early manhood, Br. EPHRAIM E. RICE, M. D., and feeling keenly the gap which his unexpected departure has caused in our circle, be it

Resolved, That while we bow in submission to the will of a benign and just Providence, we cannot refrain from thus expressing how deeply and sincerely we deplore the loss of one whose talents, gentlemanly demeanor, kind heart and generous impulses had endeared him to all who knew him either in professional or private life; That in the unexpected demise of our late Brother our Lodge has lost a bright ornament whose early career gave promise of a glorious future; That we offer our warmest sympathies to the bereaved widow and afflicted family in this hour of their bitter trial, and sincerely condole with them in the loss of a kind husband and father; That the sentiments of this Lodge be transmitted to the sorrowing friends, and the proceedings be published.

C. BUTLER, Sec. pro. tem.

East Berkshire, Vermont, Aug. 14, 1854.

MASONIC CHIT CHAT.

NEW VOLUME.—The first No. of the *fourteenth* volume of this Magazine will be published on the first day of November next. Brethren whose names are not now on our list, but who are intending to become subscribers for the new volume, will confer a favor by sending in their names at an early day. Attention to this request will enable us to make such arrangements as will secure a full volume to all. The last year we were in many cases unable to furnish entire volumes, the first Nos. having been exhausted early.

THE TRESTLE-BOARD.—A new edition of this work is just published, and ready for delivery. The *Plates*, which had become somewhat worn, have been renewed, and beautifully printed on *India tint* paper, made expressly for the purpose. The work will be put to Lodges, Chapters, Councils, and Encampments, for the use of all of which bodies it is carefully adapted, at *twelve dollars per dozen*. Single copies sent by mail, free of postage, at \$1.25 a copy.

The Masonic Record—is the name of a new weekly paper just started at San Francisco, the first No. of which has been received. We trust it is in the hands of an experienced and cautious Brother; for none other can hope to do anything but harm, with such a publication under his control, in a community made up as California is.

☞ We regret to learn that the Hall occupied by Amicable Lodge, at Cambridgeport, was destroyed by the recent extensive fire in that city. We understand, however, that the regalia and many of the fixtures were saved, and that the loss is covered by insurance. We also learn that a new and more convenient hall will be soon fitted up for the accommodation of the Lodge.

☞ Many of our readers will be pained to learn, that our aged and much beloved Brother NATHAN B. HASWELL, Esq., of Vermont, lies dangerously ill at his residence in Burlington, and that serious doubts of his recovery are entertained by his immediate friends.

THE MASONIC REGISTER.—We notice that the *Union*, heretofore published at Port Byron, N. Y., under the editorial charge of Br. Finlay M. King, has been incorporated with the *Masonic Register*, published in the city of New York, by Messrs. Adams, Lazarus & Marquand, and edited by Br. J. F. Adams, with Br. King as an assistant. The *Register* is a weekly paper devoted to Masonry, Literature and General News; and we take pleasure in recommending it to those of our Brethren who may desire a publication of the kind. Its editorial matter is well written, and its selections are made with good taste.

☞ We learn that the Grand Chapter of Vermont held a pleasant annual session at Vergennes, in the second week of August last. Every thing passed off harmoniously, and the Companions manifested their continued confidence in their present excellent Grand High Priest, Companion PHILIP C. TUCKER, by giving him a unanimous vote at his re-election.

Grand Chapter of Iowa.—A Grand Chapter for the State of Iowa, was organized at Mount Pleasant, on the 8th June last. Three Chapters were represented, and one, working under Dispensation, was present by permission. Comp. T. S. Parvin, of Muscatine was elected G. H. P., and J. H. Wallace, Grand Secretary.

POETS OF MAINE.—We notice that Mr. David Bugbee, bookseller, of Bangor, Me., has in press a volume entitled "The Native Poets of Maine, by S. Herbert Lancey." The work is to contain "a selection of the best poems of the native poets of Maine, with comprehensive and reliable biographical sketches and historical and explanatory notes." It will also contain a collection of original poems from Longfellow, McLellan, Glazier, Weston, Barker, and others. The latter name is familiar to our readers as belonging to the author of the original Masonic poems which appeared in our pages during the last and next preceding year. And we are happy to perceive that the poetic talent of our Brother is thus honorably appreciated by his friends and neighbors. The poems referred to, we understand, will be incorporated in the forth coming volume. This will give it a Masonic interest. When published we may refer to it again.

☞ We have given up a large share of our pages the present month to notices of the proceedings of Grand Lodges, and think they will be found sufficiently interesting to compensate for the absence of matter of a more miscellaneous character. Every Brother, who claims to be an intelligent Mason, should at least desire to be well acquainted with the condition and progress of the Institution in his own country. To such the information given in the preceding pages will be acceptable and useful.

☞ **MASONIC BOOKS.**—A list of Masonic Books for sale by the editor, may be found on the covers. They are all valuable works for Masonic Libraries, and will be sent, as ordered, to any part of the country, at the risk of the purchaser.

EXPULSION.—By Marion Lodge, Marion, Iowa, April 15, *E. B. Freeman*. Confirmed by the Grand Lodge, June 8, 1854. Bad case.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XIII.]

BOSTON, OCTOBER 1, 1854.

[No. 12.]

THE MASSACHUSETTS REPORT ON THE NEW
YORK SCHISMS.

It was not for one moment to have been supposed that the Report adopted by the Grand Lodge of this Commonwealth, in December last, on the anomalous condition of the Fraternity in New York, would in all its details be acceptable to either of the parties involved in the difficulties to which it refers. The committee did not aim at such a result. They fully appreciated the importance of the subject committed to them, and they entered upon its investigation without prejudice or favoritism. Feeling that to be just they must be impartial, they did not stop to consult their personal preferences, nor to inquire whom they might probably gratify or whom offend. If they had to do with parties, they had more to do with principles. If in the discussion of these they were led to results which in any degree bore harshly upon the conduct of those with whom they would be on terms of amity and friendship, however deeply they might regret it, they were not at liberty, as faithful and conscientious Brethren, to deviate from the straight line of duty before them. That they did not so deviate is the great merit of their report. It approves where approval is authorized, and censures where censure is demanded. It is this feature in it that has gained for it the approbation of intelligent and disinterested Brethren in all parts of the country, and led to its adoption by several of the most respectable Grand Lodges in the Union. It is this feature in it also that naturally renders it, in different degrees, unacceptable to the parties to the controversy which it reviews. That all are not pleased with it, is not the fault of the committee, nor is it a matter of surprize. Human nature does not like to be reminded of its errors; much less

does it like to be publicly censured for them; and still less is it pleased when required to correct them. It has a pride of opinion,—always sensitive and easily awakened,—which, if not carefully watched, will too often lead even candid minds to attempt the justification of venial mistakes by the assumption of positive wrongs. A forcible illustration of this truth, we regret to say, is to be found in the manner in which certain of the proceedings of our Brethren in New York are attempted to be justified by a committee of the Grand Lodge of that State.

There is no principle in Masonic jurisprudence more universally conceded, than that persons initiated in an unauthorized manner, are clandestine and irregularly made Masons, whom it is not lawful for regular Lodges to countenance or receive into fellowship, nor for genuine Brethren to hold Masonic intercourse or correspondence with, until they have been first regularly "healed." We need not cite authorities to this point, for the truth of the proposition is nowhere denied among intelligent and well informed Masons. It was recognized by the Grand Lodge of England in 1777, in the following enactment:—"That the persons who assemble in London, and elsewhere, in the character of Masons, calling themselves *Ancient Masons*, and at present said to be under the patronage of the Duke of Athol, are not to be countenanced, or acknowledged, by any regular Lodge, or Mason, under the Constitution of England: nor shall any regular Mason be present at any of their conventions, to give a sanction to their proceedings, under the penalty of forfeiting the privileges of the society: *nor shall any person initiated at any of their irregular meetings, be admitted into any Lodge without being RE-MADE.*"

The persons here referred to as under the patronage of the Duke of Athol, formed what is known in Masonic history as the "Grand Lodge of Ancient Masons" in London,—an irregular and unauthorized body, composed of seceders from the Constitutional Grand Lodge of England, and of individuals who had been initiated in the spurious Lodges subsequently created by them. It was in all its essential features the exact prototype of the late St. John's Grand Lodge in the city of New York, which body the present Grand Lodge of that State, and the Grand Lodge of every other State in this country, without a dissenting voice, united in denouncing as an unauthorized and illegal body, and in forbidding all Masonic recognition and intercourse with Masons made under its authority. All such persons were proclaimed and universally held to be, as they were, clandestine and irregular Masons. The Grand Lodge of Massachusetts was among the first of the Grand Lodges in this country to stand forth in the defence of this fundamental principle in Masonry, and to uphold and sustain the lawful Grand Lodge of New York in her just and Constitu-

tional rights. She has been the first on all occasions to extend a helping hand to her sister when in trouble. She has stood by her in her dark hours, and will faithfully serve her still, so long as she can do it without compromising her own honor, or sacrificing principles which for more than a hundred years she has held to be sacred and inviolable. But when, in derogation of these principles, she is asked to turn her back upon herself, and to deliberately walk up to the negative of her own solemn judgments, *she will hesitate.*

This she is now called upon to do, not by her sister the Grand Lodge of New York, but by a committee of that body, in a report equally remarkable for its assumptions and for the course of its argument.* This report is from the pen of the late Secretary of the body formerly known as St. John's Grand Lodge, and can properly be regarded in no other light than as an insidious attempt at a defence of that illegal organization. "The issue," says the report, "between this (the lawful) Grand Lodge, and the late St. John's Grand Lodge, stripped of the drapery thrown about it by circumstances, was substantially, whether two Grand Lodges can exist Masonically, at the same moment, in one of the States of the Union!" This will strike those of our readers who are familiar with the history of the transaction referred to, as a very remarkable, as well as preposterous assumption, to appear in a report to be sent out with the proceedings of any respectable Grand Lodge. It assumes that every Grand Lodge in this country, in pronouncing that organization to be an illegal body, was unpardonably ignorant of the true condition of the question before it, and wholly incapable of giving a just and truthful decision on the case! Admit the principle here set up, and the present St. John's Grand Lodge is a legal body! Admit it, and it falsifies the record of the lawful Grand Lodge of New York, and changes the whole character of the pending controversy with the Phillips' party. If that party exists in a legal Grand Lodge, then the persons made Masons under its authority are lawfully made, and may claim their privileges as such everywhere. If that schism resulted in a legal division of the old Grand Lodge, then the new body is rightfully entitled to its just proportion of the property and effects of the original organization. If the only question between these two bodies be, whether more than one Grand Lodge can exist in the same State at the same time, then the whole action of the Grand Lodges in this

*"The Report was *received* and the resolution *adopted*," says the record. The Report having been neither *accepted* nor *adopted* by the Grand Lodge, the responsibility of it rests with the committee alone. It is therefore to be received as embodying the views of its authors; in relation to which the Grand Lodge expresses no opinion. The resolution is wholly unexceptionable,—kind and fraternal.

country and in Europe in relation to them, having been predicated on a misapprehension of the true condition of the case, is invalid and of no effect. Those Grand Lodges have decided nothing, and the two bodies stand on an equal footing. Both are legal, or neither. The question whether two Grand Lodges can exist at the same time in any one State in the Union, has never been adjudicated. Place it fairly before the Grand Lodges of the country, as the only question affecting the legality of the Phillips' Grand Lodge, and that body would stand in a very different attitude from that it now occupies. The assumption is an absurdity, and that the intelligent Grand Lodge of New York should have allowed it to be sent forth with its proceedings, is to be accounted for only on the humiliating hypothesis, that, under the existing circumstances, it was deemed *inexpedient* to resist it. But it was paying too high a price for the end gained. Peace costs too much when it is purchased at the sacrifice of principle. That Grand Lodge could not fail to see, if it gave any examination whatever to the doctrines of the report, that the admission of the pretension we are controverting, carries with it a full and clear recognition of the ruinous principle, that any three or four Lodges in any State, may, at any moment, withdraw their allegiance from their parent body and organize a lawful Grand Lodge! The only open question will then be, whether more than one Grand Lodge can exist at the same time in "one of the States of the Union!" The subsequent expulsion of the recusant parties, and the revocation of the Charters of their Lodges, will be no bar to their legality!

A similar position was assumed at the time of the union, and unfortunately submitted to in committee, as a matter of policy, against the better judgment of the parties representing the lawful Grand Lodge. When the necessity of "healing" the members of the illegal body was advanced in that committee, as a measure required by the laws and usages of Masonry, it was indignantly spurned, with the remark, "we are not sick!" The union, on any terms, was thought to be desirable, and expediency prevailed over principle and law! Urgent necessity may in a particular case furnish some apology for the temporary surrender of a principle, but such surrender can afford no sufficient warrant for its total abrogation as a rule of action for the government of others. Because our Brethren of the lawful Grand Lodge, in arranging the terms of their compromise with the illegal body in their city, felt constrained to waive a principle admitted by them to be just and proper, it does not follow that other parties are to be bound by their action. One man may commit a great wrong, but it does not therefore follow that his brother must commit a great wrong also; nor yet that he is under any obligation to acknowledge that wrong to be right,

We cannot agree with the report, that the proceedings at the union of the Grand Lodges in New York in 1850, were "less objectionable in a Masonic point of view" than those which were had at the union of the English Grand Lodges in 1813. The two cases are in no proper sense analogous. In the former, the parties composing the illegal association, were regularized and "healed" by a simple "resolution." In the latter, both Grand Lodges were virtually dissolved by mutual agreement, and new obligations were mutually taken; first, by the "respective Grand Masters, Grand Officers, Masters, Past Masters, Wardens, and Brothers, then and there present;" and, secondly, by "nine worthy and expert Master Masons, or Past Masters, of the respective Fraternities," who were specially "warranted and instructed to meet together at some convenient central place in London," for the purpose of mutually giving and receiving the *obligations* agreed upon by the respective Grand Lodges in convention. Having thus assembled they were instructed, by the "articles of the union," to proceed as follows:—"Each party having opened (in a separate apartment) a just and perfect Lodge, agreeably to their peculiar regulations, they shall give and receive mutually and reciprocally the obligations of both Fraternities, deciding by lot which shall take priority in giving and receiving the same; and being thus all duly and equally enlightened in both forms, they shall be empowered, and directed, either to hold a Lodge under the warrant or dispensation to be entrusted to them, and to be entitled "The Lodge of RECONCILIATION;" or to *visit the several Lodges holding under both the Grand Lodges* for the purpose of *obligating*, instructing, and perfecting, the Masters, Past Masters, Wardens, and Members, in both the forms, and to make a return to the Grand Secretaries of both the Grand Lodges of the names of those whom they shall have thus enlightened. And the said Grand Secretaries shall be empowered to enrol the names of all the Members, *thus re-made*, in the Register of both the Grand Lodges, without fee or reward: it being ordered, that no person shall be thus obligated and registered whom the Master and Wardens of his Lodge shall not certify, by writing under their hands, that he is free on the books of his particular Lodge. Thus, on the day of the Assembly of both Fraternities, the Grand Officers, Masters, Past Masters, and Wardens, who are alone to be present, *shall all have taken the obligation by which each is bound*, and be prepared to *make their solemn engagement*, that they will thereafter abide by that which shall be recognized and declared to be *the true and universally accepted obligation* of the Master Mason. As soon as the Grand Masters, G. Officers, and Members, of the two present G. Lodges, shall, on the day of their Re-union, *have made the solemn declaration* in the presence of the deputation of grand or en-

lightened Masons from *Scotland and Ireland, to abide and act by the universally recognized obligation of Master Mason, the Members shall forthwith* proceed to the election of a Grand Master for the year ensuing; and, to prevent delay, the Brother so elected shall forthwith be obligated, *pro tempore*, that the Grand Lodge may be formed."

Here, then, was a full and perfect "*healing*," or "*re-making*," of all the parties concerned. The laws and usages of the Order applicable to the circumstances of the case, were all literally complied with. And yet we are gravely told that their proceedings were more "objectionable in a Masonic point of view," than the "*healing*" by "*resolution*" at the union of the New York Grand Lodges in 1850! There is no reasoning against such bold assumptions. They are the arguments of a weak cause, and can never fail to prejudice the interests they are employed to advance. They presume too much on the credulity of the parties to whom they are addressed, to be of any force.

The vague and indefinite reference to the "unions on the same principles between the Grand Lodges, at different periods, in South Carolina, Massachusetts, and other States," is calculated only to deceive and mislead the uninformed. No State in this Union furnishes a parallel to the condition of Masonry in New York in 1850, nor to its present condition there. For this the Fraternity of the country have great reason to be thankful. No other State in this Union, (with a single doubtful exception,) has ever been disgraced by a spurious Grand Lodge. And this is another cause for thankfulness. As to Massachusetts, it is sufficient to say, that the two Grand Lodges which united in 1792, were lawfully organized bodies, reciprocally recognizing each other. Neither had any connection with the spurious Grand Lodge of "*Ancient Masons*" at London.

But it was not our intention to enter into any critical review of the report. It is a remarkable document, and may be safely left to the intelligence of the Fraternity of the country. The report sent out by the Grand Lodge of Massachusetts was written with a view to the protection of its own Lodges, and in the hope that it might strengthen the lawful Masonic authorities of New York, in the difficulties with which they were surrounded. That it has, at least in some small degree, contributed to the latter purpose, intelligent and influential Brethren of that body freely admit. The fact is also manifest in the improved condition of their Grand Lodge. The true Brethren were strengthened by it, and the turbulent have been turned from their purposes. It told them, in terms not to be misunderstood, that their conduct and intentions were known to their Brethren abroad,—that both were disapproved, and that to proceed in their course was to involve themselves in Masonic ruin and dishonor. They were not

men destitute of all personal character, nor were they wholly callous to the good opinion of those whose opinions are entitled to respect. That the report would impose some inconvenience on many true and faithful Brethren, the committee who drafted it, could not doubt; but they felt that there was a principle at stake, which, in the general review they were taking of the subject committed to them, they were not at liberty to disregard. They could not conceal from themselves the well ascertained fact, that there were many persons in the city of New York, (initiated under authority which their Grand Lodge had refused to acknowledge,) who were unworthy of the name and character of Masons,—who had received the degrees in an improper manner and for a paltry consideration. It was obvious, from the nature of their position, that, having been admitted under another and illegal authority, they could be under no obligations to support the laws of the existing Grand Lodge, nor was there any guaranty that they were under any Masonic obligations whatever. Swept into the Fraternity by a general resolution, that Grand Lodge could give no such assurance, nor were the personal characters of the parties such as to afford it. This class of persons the report requested the Grand Lodge of New York to cut off entirely, or else to require them to place themselves, in a lawful manner, under such restrictions and obligations as would give security to the Lodges beyond its own jurisdiction. There was nothing unreasonable in this, nor would a compliance with it involve any "forfeiture of self-respect."

LODGE MEETINGS ON THE SABBATH.

"WHAT!" exclaims the Christian reader, "Do Lodges meet on the Sabbath?" Not many, nor often; but *too* many, and *too* often. If any *one* Masonic Lodge, existing in the midst of a Christian community, for *once* desecrated the holy Sabbath, by assembling its members for work on that day, consecrated to God and religion, then that was *one* too many and *once* too often. "Remember that thou keep holy the Sabbath day," is the divine and imperative command of God. It is the irrevocable law of Him whose great and holy name we, as Masons, are taught to reverence, and in whose great mercy and goodness we profess to "put our trust." To desecrate the day which he has set apart for the worship of himself, is not the way to reverence his name, neither is it the way to secure his favor and blessing. Masonry is not religion, nor do its ceremonies and teachings, however pure and moral in themselves and elevating in their influences, constitute a system of religious worship. The improvement of the moral and social condition of man is the object of Masonry, and the affections the

medium through which it acts. God is the object of all religion, and the soul the subject wherein it exists and resides. From the soul it proceeds, and to God it is directed, as to that Almighty Being, whose power alone can create a rational soul, and whose goodness only can move him to make it capable of an eternal felicity. The difference is broad and vital. The one is of God—the other of man. The one looks to the future—the other to the present. One is Religion—the other Masonry.

“Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. *In it thou shalt do no manner of work.*” This is the command of God. It is a law of universal application. It is so received and respected in all civilized communities. Masons can claim no exemption from its obligation, more than any other class of society. There is nothing in Masonry on which to predicate such a claim. The purity of its principles and the high moral character of its teachings afford no sufficient warrant for disobeying a positive command of Him, under whose favor alone it is permitted to exist. The *work* of our Lodges is neither a work of necessity nor of charity. It can therefore furnish no excuse, much less a reasonable justification, for holding Lodge-meetings on the Sabbath-day.

Our attention has been drawn to this subject by the late distinguished Grand Master of the Grand Lodge of New York,*—a Brother in whose character the learning of the Jurist is beautifully blended with the purity of the Christian. In an address before that body at its annual communication in June last, our Brother very properly called the attention of his Grand Lodge to the existence, within its jurisdiction, of the dangerous evil here referred to, and availed himself of the occasion to leave upon the record of that body a lesson, worthy of his own reputation, in the following chaste and appropriate terms:—

Among other Masonic irregularities in some of our subordinate Lodges, to which my attention has been called, is the desecration of the Christian Sabbath by the opening of a Lodge for labor on that holy day. Although such occurrences have not been common, and are confined to a very few Lodges, I deem it my duty to call the attention of the Grand Lodge to these irregularities, as they should not, at any time, or under any circumstances, be allowed. Even those members of the Order who keep the seventh day of the week as holy time, must so far respect the feelings and wishes of their Brethren, and of the Christian community in which they reside, as not to violate the sanctity of the Sabbath, and thereby wound the feelings of their Brethren, and bring discredit upon the Institution of Masonry.

Let me also impress upon every officer and member of this Grand Lodge, and upon every Mason who loves our Institution, the duty of being circumspect in all his words and actions, and of discountenancing immoralities in others, as well as of keeping his own white apron untarnished by a single stain. It was written by

*Hon. Reuben H. Walworth, late Chancellor of New York.

the pen of inspiration, under the dictation of the unerring wisdom of the Most High, that virtue exalteth a nation. And it is equally true that vice or immorality, unrestrained, is not only a reproach to any community or any institution where it is allowed to exist, but it will sooner or later entirely destroy the peace and happiness of that community, or that institution. Let us, therefore, endeavor so to conduct ourselves, not only in our intercourse with each other as Brethren, but also in all our dealings with others, who do not belong to the Fraternity, as not to bring discredit upon ourselves, or upon the institutions of Masonry to which we belong.

Recollect, my Brethren, the parting declaration of that illustrious Brother, who was first in war, first in peace, and who should always be first in the recollection of every true Mason; that *religion and morality are the indispensable supports of all those dispositions and habits which lead to prosperity.*

One of the most distinguished of our Grand Masters who ever occupied this oriental chair, who has long since taken his departure for the Grand Lodge above, has also said that the insufficiency of human laws for their intended objects were palpable from the daily operations of society, and the accumulated experience of ages; that the efficacy of the law of public opinion was also limited, and had all the imperfections attached to humanity; but that the sanctions of Divine law supplied all these deficiencies, covered the whole area of human action, reached every case, punished every sin, and recompensed every virtue. Its rewards and its punishments are also graduated with perfect justice; and its appeals to the hopes and the fears of man are of the most potent character and transcendent influence.

In view of these important facts, permit me, my Brethren, to remind you that this Divine law is only found in the Bible, that great light of Masonry, which we are all taught to study and revere. And let me recommend to you what the learned and pure minded Sir Matthew Hale recommended to his children—to read seriously and reverently every day a portion of the sacred Scriptures, and make yourselves acquainted with the history and the doctrines thereof.

It is in the Bible alone that the Mason is *fully* instructed in all the great duties which he owes to his Brethren and to his fellow-men, as well as in those duties which he owes to himself and to his Maker, the Great Architect of the Universe, and the Grand Master of that Celestial Lodge above, in which every true Mason hopes, at a future day, to hold an unquestioned seat. The Bible instructs us in that general civilization which consists in subduing and controlling the passions, in cultivating the social virtues, and in regarding the rights of others as commensurate with our own. Nowhere else do we find that great precept of true charity and benevolence, to do unto others as we would that they should do unto us in like circumstances, urged upon our attention as an absolute and binding duty.

By a careful and diligent study of the Scriptures, the statesman, the scholar, and the Mason, as well as the Christian, will find himself a much wiser, if not a better man. I hope and trust, therefore, that this great light of Masonry, which exceeds all other books in the weight of its authority, and in the extent of its usefulness; which has successfully withstood the great sarcasms of a Paine, and the more refined wit of a Voltaire, as well as the separate and the combined attacks of a host of others, many of whom probably have but seldom examined its inspired pages, will not only be found in every Lodge, where its presence is always indispensable, but that it will also be found and studied at the social fireside of every member of the Fraternity, and that each and every one of us, and every true Mason, may thereby, with the assistance of Divine grace, be made wise unto salvation.

THE GUIDE.

AN EPISODE OF THE FRENCH CAMPAIGN IN SPAIN, IN 1808.

BY MISS PARDOE.

DURING one of my frequent sojourns in France, I made the acquaintance of a veteran officer, who had long retired from the service, and who was living on a small estate which he had inherited from his father, honored and respected by the whole neighborhood, as a brave soldier and a worthy man. Like most of his gallant profession, he was fond of relating past scenes whenever he found a congenial auditor; and among his many reminiscences was that which I am about to give in his own words, to my reader, in the full conviction that its simplicity of style would only suffer by any attempt at verbal ornament.

"At the passage of the Tagus, near Almaraz, by the first *corps d'armee*, under the order of the marshal-duke de Belluno, Mademoiselle," he said, as on a fine summer evening we sat together under the vine-trellised portico of his snug dwelling, "I commanded a light company, which preceded the vanguard, with orders to clear the line of march.

"Among the inhabitants of the opposite bank of the river, where I endeavored to obtain information on the nature of the country, my attention was attracted towards an individual of colossal height and proportions, who replied to all my questions with a precision and promptitude such as I had never before encountered in one of his class. His costume was that of a simple mulateer, (*ar-reiro*), and his figure the finest specimen of strength and symmetry that I ever remember to have looked upon. He was upwards of six feet in height, and his complexion tawny, rather, as it appeared to me, however, from exposure to vicissitudes of weather, than from actual temperament; the expression of his countenance was grave and gentle, and his voice singularly melodious; altogether, the man fascinated me, and while conversing with him I was to the full as much engaged in speculating upon so extraordinary a freak of nature, as in listening to the information that he volunteered.

"While we were together, a staff-officer galloped up, demanding a guide, and I immediately pointed to my new acquaintance, as to the most eligible person I had met for the performance of the required duty, his assumed intimate knowledge of the several mountain-passes being peculiarly desirable, and indeed essential to the progress of the troops. My recommendation sufficed; and having turned over this new auxiliary to the authority of my Brother officer, I pursued my *reconnaissance* on the road to Truxillo, my imagination still busy with the singular being whose every word and gesture had formed so marked a contrast to his actual rank in life.

"In the course of the same evening, just as I had taken up my position in a mountain-gorge, an orderly was despatched to inform me that the guide whom I had sent had nearly succeeded in entangling one of our columns in a defile, and had involved himself in suspicion. He had consequently been searched, and there had been found upon him secret instructions from the Spanish commander-in-chief, Cuesta.

"Although this intelligence did not greatly surprize me, I experienced a sense of annoyance which I could not conceal, for I was unable to divest myself of the

singular feeling of interest with which he had inspired me, all *arreiro* as I still believed him to be; and, governed by this sentiment, I no sooner ascertained that his life was in danger, than I resolved to leave no effort untried to save him.

"I was at this time one of the war-council of the *corps d'armee* to which I was attached, and I shuddered at the idea of being compelled to appear as the prosecutor of the prisoner; but I sought an interview with him in vain, as he had been given in charge to the guard at head-quarters, which were two leagues in the rear of our own column.

"On the following day we entered Truxillo. The town had been totally abandoned in the morning, and the marshal had caused every important point in the neighborhood to be occupied, when he established his head-quarters there.

"Constantly pursued by the painful idea that the mysterious *arriero*, if put upon his trial, must inevitably be condemned to death, I hastened to visit him in his prison. My agitation was extreme, for the more I reflected on the offence of which he was accused, the more I became convinced that he was beyond the pale of mercy. Scarcely had I crossed the threshold of his cell, when he advanced towards me with extended arms, and hardly aware of what I did, I threw myself into them.

"How delighted I am to see you, Monsieur!" he exclaimed in imperfect French, as he held me closely in his embrace; "I felt certain that when you learnt my fate you would not abandon me."

"My emotion was so great that I could not reply.

"Brave young man, and warm-hearted as brave," he pursued; "compose yourself; you see that I am calm, although I am well aware of the severity of your laws, and that my destiny will, in all probability, be terminated within an hour or two. And oh! if I were but alone on earth, it would scarcely cost me a pang to end it thus."

"Do not despair," I exclaimed convulsively; "in spite of what has occurred, I feel satisfied that you are a man of honor; and I pledge you my word that I will do all in my power to save you."

"Ha! it is then as I apprehended," he rejoined; "you also consider my career as well nigh ended. Be it so. I do not regret the past. I shall have sacrificed my life for my country."

"Then, suddenly unfolding his arms from about me, he paced to and fro the narrow floor, speaking rapidly and energetically in Spanish, and apparently forgetful of my presence. After a while, however, he became more calm, and once more turning towards me with a smile, half triumph and half bitterness: 'They will hear it!' he said enthusiastically; 'even the walls of a dungeon cannot stifle the song of liberty: even blood cannot dim its light; and my voice will be as firm when I march to the scaffold as when I vowed myself to the venture.'

"I could contain myself no longer, and the large tears fell upon my cheeks. The Spaniard perceived it, and taking my hand, he entreated that I would procure for him the means of writing a last farewell to his children.

"But," I said, willing at the same time to delude both him and myself, 'why should you despair of justifying yourself? Have you no explanation to offer?'

Listen—and promise to be frank in your reply—I am conversant with our laws; I am a member of one of our military tribunals; I can give you valuable advice. Speak to me as to a friend, and trust to my honor.'

"What would you have me say?" he asked recklessly; 'what can you do for me? Nothing; since even you are convinced that nothing can save me. Nevertheless, in order to prove the confidence with which you have inspired me, I will relate to you the extraordinary circumstances of my life; and perhaps you may occasionally remember the unfortunate Santa-Croce.' Then, seating himself beside me with one hand resting upon my shoulder; 'I swear to you on my honor;' he continued, 'on the honor of a Spanish noble, that what you are about to hear is the exact and ungarbled truth——.' As he pronounced the last words he made a Masonic sign which I instantly recognized, and extended my hand to him as a *Brother*. He started from his seat, and once more strained me to his heart, as he called me his saviour.

"Yes, yes—I will be your saviour;" was my hurried reply; 'but not a moment must be lost. Time flies, and I must leave you instantly; only, however, as I trust, to return ere long with good tidings.'

"I rushed from the prison without awaiting his reply, and flew to the quarters of the Baron Jamin, the colonel of my regiment, to whom I related all that had passed; and my emotion while so doing was so great that it infected even the brave veteran himself, who had no sooner heard me to an end than he said briefly, 'Follow me to the quarters of General Barrois, who is, like ourselves, a Brother of the Craft; we will consult as to the best means of saving this unhappy man.'

"The General participated in our sympathy for the mysterious guide, but confessed himself at a loss to discover any pretext for mercy in so extreme and flagrant a case. 'Do not, however, be discouraged, my good young friend;' he said kindly, as he buckled on his sword; 'I will see Marshal Victor at once. He is as you know, a Mason as well as myself; and will not see a Brother perish, if by any means his fate may be averted. Fortunately we can afford to be lenient at this moment; and who knows—'

"My heart beat violently, as from a window of his apartment, I saw him disappear beneath the portal of the marshal's residence. In less than ten minutes he returned. 'Remember, young sir;' he said with a smile, as he met my inquiring gaze; 'that in the next engagement, you owe us the lives of five Spaniards. Your *protege* will not be put upon his trial.'

"I stammered out something that was meant for thanks, and then, without other leave-taking, hurried off in the direction of the prison. Every object swam before my eyes: I could hear the beating of my own heart; but still I stumbled on over the rough pavement, panting with impatience. At length I reached the cell, where I found the prisoner engaged in writing. 'You are saved!' I shouted, as I sank exhausted by the violence of my emotion upon the bench beside him.

"'Saved!' he echoed incredulously, how? What do you tell me! In God's name explain yourself.'

"'You are saved!' I repeated, wringing his hand; 'the general has consented not to put you upon your trial, but to treat you as a simple prisoner. The court-

martial was already summoned—your fate was certain; but all that is now past, and you are saved.' I then gave him a more coherent account of all that had occurred, and the recital evidently affected him deeply.

"And these are our enemies!" he murmured to himself; 'I deserved death at their hands, and they spare me.'

"Do not forget, however," I said anxiously, 'the obligation which you are about to contract with the French army.'

"I do not," he replied, 'and I swear to you by the most solemn oaths never again to bear arms against your countrymen.'

"At nightfall we parted, having deferred until the morrow the promised history of his life; and an hour afterwards I communicated to my superior officers all that had passed between us. I found that during my absence they had made a subscription, and it was with sincere pleasure that I received the money destined to supply the immediate necessities of my new friend, together with an intimation of their intention to visit him on the following day in his cell.

"I rejoined my battalion, which was bivouacked near one of the city gates, and was preparing to go to rest full of delight at the prospect of the morrow, when an order reached us to march before daylight. My military duties left me no time to go to the prison: and I was accordingly compelled to despatch a non-commissioned officer of my company to the prisoner with some provisions which I had purchased for him, and the purse which had been intrusted to me. My messenger returned laden with the acknowledgments and good wishes of the poor captive, and a card upon which he had written his name; and to my intense disappointment, I saw myself obliged to leave Truxillo without a parting interview with the extraordinary man for whom I felt so strong and mysterious an attachment, and without hearing the recital which I had anticipated with so much interest.

"The main body of the army followed within a few hours; and the marshal, having left a small garrison in Truxillo, had rejoined his vanguard, and was advancing upon Medellin.

"The enemy had been awaiting us at that point during the last three days; and General Cuesta, who had selected his own ground, had in that interval been manoeuvring the 45,000 infantry and 10,000 horse which composed his army—rehearsing, in fact, the battle, which only required our presence to complete its grand performance. That day was a fearful one for the Spanish troops!

"On the evening after the battle I was on guard on the field, and had caused a number of the wounded Spaniards to be conveyed to my post, where the surgeon of my regiment was soon actively employed in alleviating their sufferings. Among them was a youth of fourteen, whose expressive physiognomy instinctively arrested my attention, and excited my sympathy. His head was bound up in a handkerchief saturated with blood; but not even the anguish of what must evidently have been a painful wound had power to quench the light of his dark proud eye. As I approached him he rose upon his elbow, and said, almost in a tone of command, and in excellent French, 'My officer, give me a draught of some kind; I am perishing with thirst.'

"The imperious tone of the lad, who wore the uniform of a private in the gren-

adiers, at once amused and astonished me. I gave him some water out of my own canteen, and placed him under the care of a surgeon, who discovered that he had received seven or eight sabre-wounds upon the head, but assured me that none of them were dangerous.

"As the operator shaved the edges of the different cuts, he said to the young soldier; 'I must give you a good deal of pain, my friend; but have patience a little longer, and I shall soon have finished.'

"Go on, sir;' was the calm reply; 'I know how to suffer, and, would to God, that the wounds upon which you are employed were all that I am called upon to bear.'

"How!' exclaimed the surgeon, 'are you also wounded elsewhere?'

"No, sir, not as you understand it;' said the stripling: 'my hurts are beyond human skill; and all I regret to-day is that they do not kill.'

"You must be indeed unhappy to talk thus at your years;' I remarked soothingly; 'there; my friend has, as I perceive, completed his task, so come with me and endeavor to obtain a little rest; to-morrow I shall trust to see you better.' He complied with a bow so graceful, that it would have done no discredit to a courtier; and I led him to my bivouac, where I left him to seek such repose as the pain of his wounds would permit.

"On the following morning I awaited with impatience the moment when I might renew my acquaintance with the poor boy, whose extreme youth and gallant bearing had greatly interested my feelings; and while he was sharing my breakfast, I urged him to tell me by what extraordinary chance he had been placed in his present situation, assuring him, at the same time, that I would befriend him by every means in my power.

"I am very grateful for your kindness, captain;' he said, in a voice hoarse with emotion; 'but I am so wretched as to be beyond the reach of consolation! I am alone in the world. Yesterday my two Brothers were killed beside me, a few hours only after we had learnt that our father had been made prisoner by your troops—and shot. I have no longer a tie on earth, and should have died with them.'

"Are you quite certain,' I asked, 'that both your Brothers fell?'

"I am; the same ball struck them both. I tried to hope, but there is no mistaking death.'

"There may, however, be some error as regards your father. What authority have you for believing that he has perished?'

"The authority of a witness of his execution. Ah, sir, it was not thus, as a felon, and with banded eyes, that Captain Santa-Croce, the finest man and the most devoted patriot of Spain, should have met his death!'

"My start of surprise attracted the attention of the brave boy. 'Yes, sir; he, the noblest grenadier of our army, was my father;' he repeated with enthusiasm: 'he had been intrusted by the General-in-chief, who was his close friend, with a secret mission of the highest importance; and he perished—as I have said.'

"How long ago?' I asked hurriedly.

"About a week since when he left us, and crossed the Tagus.'

"Well?'

"Well, sir, yesterday morning, a few hours before the engagement commenced, a soldier by whom he was accompanied, and who was also disguised as an *arriero*, informed us that he had been selected as a guide to a column of French infantry; but that, ignorant of the country, he had led the troops astray; that his papers had been discovered; and that he had been tried and shot at Truxillo.

"It was with difficulty that I could control my agitation. 'What did you say was the name of your father?' I asked, as I anxiously sought in the pockets of my uniform for the card which the non-commissioned officer had brought me from the prisoner at Truxillo.

"Santa-Croce,' was the reply.

"I held the card towards him. 'My young friend,' I said, 'your father still lives.'

"Lives!'

"There was an age of passionate emotion compressed into the agonizing joy of that one word, as it burst from the quivering lips of the boy; and then, regardless of his wounds, he threw his arms about my neck and wept. He had found no tears for his own sufferings, but my cheek was wet with them as he hysterically repeated, 'He lives! he lives!'

"Yes,' I said, with as much composure as I could assume; 'it is true that he was arrested; and would have been subjected to the extreme rigor of martial law if, by a blessed chance, we had not discovered he was a Freemason. The marshal who commands our army, and who is also one of the Craft, granted him his life—you will soon see him once more; come with me, and I will endeavor to have you sent to Truxillo.'

"I conducted him to our ambulatory hospital, which was about to start for that city; and among the wounded I recognized one of my comrades (M. de Turckheim, an officer of the 2nd Hussars, who was subsequently aide-de-camp to General Rapp). The carriage upon which he was conveyed to Truxillo, and which formed part of the convoy, was not yet filled, and to his care I consigned the young soldier.

"Some months subsequently I heard of my two prisoners. They had reached Madrid, and had obtained, through the intercession of one of the king's aides-de-camp, their liberty on parole. Need I say that it was never violated.

"I was not fortunate enough to meet them again; and was utterly ignorant as to what had become of Santa-Croce, when some years afterwards I read the following paragraph in an English Journal:—

"Among the Spaniards who rendered the greatest services during the war, and who were subsequently imprisoned in the citadel of Ceuta, was the famous Santa-Croce, who succeeded in effecting his escape. This extraordinary man has just arrived in London; and is beyond all dispute one of the finest models of human symmetry upon earth. His superb appearance excites universal admiration.'

"Vague as was the information contained in these lines, I read them with the most lively interest; and the rather as they conveyed the only intelligence which ever reached me of an individual whom I would have given a year of my existence to have embraced once more. Was not this a romance, Mademoiselle?

And do you feel inclined to deny that old Captain Jules Mariner, of the Light Company of the gallant 24th Infantry, has had one pleasant adventure in his time?"

"Monsieur le Capitaine," I asked in my turn, as I wiped away my tears, "will you make me a present of that story?"

"Bah!" said the brave veteran, sweeping back his grey hair from his broad forehead, "what can you want with it?"

"I want to tell it over again."

"*A quoi bon?*"

"You shall see;" but, alas! I could not fulfil my pledge, for I now relate it for the first time; and the warm heart that was once so keenly alive to the sufferings of others is laid to rest forever!

SOLOMON AND THE GIBLIM.*

In building the Temple, Solomon was so situated as to be able to avail himself of the arts and wealth of the richest and most artistic nations of the world. Tyre, Damascus, Babylon, India, Arabia, Egypt, encircled him in a broad belt of opulence and splendor. In the center of an active commerce between these States, and cultivating amicable relations with all, the son of David was clearly at the focus of the world's art and treasure. He might unite the skill that built the pyramids of Egypt and the temples of Ninevah, with that which constructed the fanes of the Ganges, and the palaces of the merchant princes of Tyre. Nor was science in a crude and infantile state in those remotest eras. The architectural mind of the pyramids was not untinged with geometric lore; and Assyrian remains show that art was degenerating from a higher, rather than germinating from a lower era of culture. The constructive intellect of the race was as rife at the beginning as it is now. Vulcan lived near Eden, and the intellect of ante-diluvian myriads was as godlike in its signature as that of any succeeding age. And the men that came out of the Ark, bringing with them the science of a perished world, have left in the cyclopean structures they immediately planned, specimens for all time of how grand that world had been.

There may be something, after all, in what the Masonic legends tell us, of scientific secrets communicated by God to man at the very outset. There is much in the mysterious temples of the Druids, and of the Nile, the Tigris, and the Ganges, to impress one with the probability of some such idea.

When, then, we behold an assemblage of Tyrian artists upon the ground, proceeding to measure the area of the Jebusite threshing-floor, we need not imagine them a rude, illiterate throng. We behold men on whose broad, square, massive brows and protuberant temples nature has written the sign manual of constructive genius. They come with the lore of the Adyta of Egypt, where they have traveled, and studied, and wrought, and with the skill of India, where they have banded themselves in secret Fraternities; they come from the heights of Chaldea, the plain of Shinar, and the mounds of Mesopotamia, with their occult

*From The Independent.

mysteries sacredly guarded from the vulgar, handed down from generations before the flood, and cherished as a divine deposit; they come at the bidding of the Lord's anointed to consecrate that science to the working out in solid rock of the divine plan. That plan, expressly revealed of God to David, the world's college of Master-Masons and architects are assembled to consider and carry into execution.

And there among them, their presiding officer, stands the celebrated Tyrian, sent on special embassy by his Royal Master, as skilful to work in metals, stone, timber, embroidery, and engraving, and to solve any enigma that may be propounded by the deep thinkers of Solomon's schools. Men that had trod the halls of Ninevah, and of hundred gated Thebes, there they stand in the open air on the level area of Araunah.

Who would have thought of a temple durable as time, on that summit, chosen for the very purpose that the free airs of heaven might winnow the wheat, and purge the threshing floor! Outside of the lofty fortress of Zion, whose turrets overtop them, and whose shadow the setting sun casts eastwardly across them. They measure and mark out the ground. Here the temple must rise. Such and such must be its precise limits, fronting east, west, north, south. But, before that temple can stand firmly here, the mount itself must be shaped, squared, and leveled.

Yonder, where the southern side shelves away toward the valley of Hinnom, let excavations be sunk to the strata of the hidden rock, and massive walls be founded. So on the east, where the ground shelves down precipitously to the Kedron, similar battlements must be constructed, and on the west and north others of less depth. And when these massive walls shall rise to the level of the original threshing-floor, a panel-work of stone, a massive veneering of rock, then let the space inclosed be filled in with earth, or built over by solid floors, sustained by massive arches and cyclopean piers below. Then will the mountain of Moriah be sufficiently enlarged and elaborated, to be prepared to bear upon its mighty quadrangle the temple of the Lord, with its spacious courts. Thus these architects of Tyre must first literally build the mountain of the house before they can build the house itself. That mountain of the house, at least as to its lower courses, stands there now just as they built it, immovable for all time. But the house that rested on that mountain has been swept away as our Lord said, and not one stone left upon another.

It was this having to build the mountain first, before they could build the temple proper, comparatively a very small structure, that occasioned such immense outlay of men and materials. After the working plans had been drawn, the estimates made, and the bills delivered, to the last cubit and hand-breadth, the king could judge of the labor necessary.

Eighty thousand men were detailed to quarry and hew in the mountains, and twenty thousand to the labor of transportation. This force of a hundred thousand, chiefly Canaanites, was officered by thirtysix hundred master-workmen. Beside these there was a levy of thirty thousand Israelites, who served in courses, ten thousand by the month, one month in the mountains, two months at home. And finally there was the quota of workmen furnished by the Prince of Tyre,

"for," said Solomon, "there is not among us any that can skill to cut timber with the Sidonians."

By this vast army of laborers, immense quantities of material were prepared. The builders hewed the timber. The gibilim, or Masons, squared the stones, "great stones, costly stones, and hewed stones," some of which are now visible, more than thirty feet in length.

And, as if to impress us with an idea of the science employed in the construction, we are told that when it came to the actual work of erection, the building went up without stroke of hammer. Not that there was no driving of nails in the wood-work, but no stroke of hammer for the cutting of stone, or shaping any material for its required position. The plan had been perfect; the specifications perfect to hand-breadth and hair's-breadth; and the work under the plans had been faithful and exact. Thus over the vastly extended work, covering a period of seven years, an intellectual power is seen to have presided as clear, comprehensive, profound, probably as any engaged in modern works of a similar nature.

Is it not an interesting fact, to be able to identify the ground-plan and bottom-courses of that gigantic labor of the old-world gibilim?

Yet in El Haram-esh-Sherif, in Jerusalem, there can be no question we have the Moriah of Solomon.

Speaking of its bottom-courses, Dr. Robinson says: "Here then we have indisputable remains of Jewish antiquity. There seems little room for hesitation in referring them back to the days of Solomon, who built here immense walls, immovable for all time. Ages upon ages have rolled away, yet these foundations still endure, and are immovable as at the beginning."

We have always felt that no other spot on earth could compare in interest with this. To behold this, to stand in the midst of Jerusalem's ruins, and take pleasure in her stones and favor the dust thereof, has ever been, and is still the darling dream of our imagination. May death never seal our eye till we have seen that sacred sight, and exclaimed, "*Nunc dimittis!*"

As to the temple which was superbly wrought upon this immense quadrangle, we attempt no description. It preserved the same general features with the tabernacle, fronting the east, divided into two parts, holy and most holy, and was composed of the most durable and costly materials, overlaid with immense quantities of gold and precious stones. Viewed under an eastern sky, from the battlements of Zion, it must have presented an object of dazzling splendor and bewildering beauty.

The idea which had before expressed itself temporarily in the Tabernacle, here embodied itself anew, in a form combining whatever was durable in substance, rare in value, or exalted in art.

The perishable tabernacle, with its comparatively vile coverings of skins, underwent here a species of resurrection, being metamorphosed into a house symmetrical, durable, glorious.

Even so there is to be, when the resurrection shall dawn, a mightier transfiguration, a more superbly glorious matamorphosis.

The stones for a sublimer temple are now being hewed on the sides of life's Lebanon. Every believer is a living stone for that fane wherein Christ is head

of the corner. And as the tabernacle of the desert was suddenly metamorphosed into the golden gleaming temple, so do we look for our Lord from heaven to change our vile body, and fashion it like his own glorious body. "For we know that if our earthly tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

THE BEE - HIVE, AS A MASONIC SYMBOL.*

I HAVE chosen a symbol, which appears to have been less illustrated than any other. I cannot, however, believe that the ancient Masters in Masonry would have admitted the hive among the emblems of the Craft, were not a deeper meaning concealed than appears at first sight. The mere symbolism of the emblem is so self-evident, that I do not even refer to it; but the coincidences between the proceedings of a well-regulated hive, and those of a well-regulated Lodge, are so striking, that I shall give as many of them as occur to me. I shall, however, draw no parallels. If the reader be an initiate, he will not fail to perceive them; if he has not that good fortune, the account will be equally interesting without the explanation of one parallel, while he is ignorant of the other.

We will suppose, then, that a hive is about to be set up. The first thing to be taken into consideration is, whether the surrounding neighborhood affords flowers enough to give nutriment to the expected bees, and to enable them continually to increase their numbers. This point being settled, the compass has to be consulted as to the proper position of the hive, especial care being taken to shelter it from adverse winds, and particularly to avoid any opening towards the North. The necessary provisions being made, a convenient hive is next procured, in which the bees are to work. This must be made so as to shelter the inhabitants from prying eyes, for bees are very jealous of their craft, and cannot endure that their labors should be overseen. If there are any windows to the hive, they must be carefully guarded with shutters, or the bees will speedily cover the entire window with wax, and that so effectually that it will be impossible to catch the slightest glimpse of the proceedings within. But the proper mode of proceeding is, to make an aperture at the top of the hive, and to cover that with a small glass dome. Over the dome will be placed a cover thick enough to keep out the light, or the bees will stop work.

Now to begin work in the new hive. One architect commences his labors at the top of the hive, and after he has done a little work by himself, and laid the foundation of the future labors, he is assisted by two others, who take their places at each side of the principal architect, and further strengthen and beautify the work which the wisdom of their leader has marked out. The work having proceeded so far, others are called to assist, until the hive is in full work. The last object of their work is to go round the hive, and assure themselves that no entrance exists except the legitimate door, and that at the door is stationed a sentinel, duly armed with a sharp sword, who watches that no intruders should enter.

For intruders often do attempt to make their way into the hive, desiring to participate in the wealth of the inhabitants without contributing anything to their welfare, or partaking of their work. There are three methods employed by these predatory rascals. First there comes, in the cool of the evening, a great big moth,†

*By the Rev. J. G. Wood.—*London Review*.

†The Death's head Moth.

who alights at the entrance, and tries to force his way in. The sentinel gives the alarm, and calls up the inhabitants of the hive, who, heedless of the struggles and cries of the intruder, soon put him out. But lest they should meet with a stronger robber, who might push through all their forces in spite of their swords, they erect two pillars of wax at the entrance, which effectually repel such blustering foes.

But there is another and more dangerous enemy at hand. The first endeavors to force his way in by night, but the second comes in open day, and tries to delude the bees into the belief that he is one of themselves. But he is got up so very extensively in gold and velvet that the bees mistrust him, and no sooner does he cross antennæ with the sentinel than he is at once detected and hustled out ignominiously. So the wasp, for that is the intruder's name, takes warning, and keeps very clear of hives for the future, contenting himself with attacking single bees whenever he can catch them, and endeavoring to rob them. But he never succeeds. He kills them sometimes, and leaves their mangled carcasses where they were slain; but they give up their life before their stores.

However, these two enemies do not give the bees very much trouble, as they are comparatively open and above board. The worst of their foes is an entomological Uriah Heep, an "humble individual kind of creature, small and contemptible in outward aspect, and clothed in sober dress. This little creature, (the *Galleria* moth,) of whom no bee-master can think without mentally shaking his fist, comes to the hive-door. There stand the guards, their swords sharpened and ready for action. One thrust would settle him at once, so he comes humbly and imploringly and seeks for admission. "Ho!" say the guards, "get along with you. We are not going to be bothered with such an insignificant little fellow among us." So he goes away accordingly. But he is only watching his opportunity; for seeking a time when the bees are off their guard, in he slips. And with his entrance the peace of the hive is gone. He runs about from one part of the hive to another; he pokes his nose into every cell; he examines the quality of the honey; he worries the bees until they are half distracted; and all with an air of the most profound humility. It is no use for the bees to blame those who let him in—the mischief is done—and although they would give their antennæ to get him out again, they must resign themselves to their fate. Nor is this all. If one such an insect has made good its entrance, it is but the precursor of many others, who annoy the bees in such a manner that they not unfrequently leave the hive in disgust.

So far for these kind of foes. Now let us see what the bees themselves are. Of these there are three kinds;—the ruler, the workers, and the drones. The ruler is altogether of a more majestic aspect than any of the subjects. It lives in a larger cell than those of the other bees. It is possessed of a singular power of producing a sound which instantly quiets all the bees in the hive, although they may be in the most excited state. It suffers no one to share its throne, but if another evinces a determination to contest the post, it either boldly opposes its adversary, or leaves the hive, taking with it a sufficient number of bees to found a new colony. It is all-important; for if it dies or vacates its post, the bees are at once bewildered, and know not how to proceed with their tasks. After a few days, if no new ruler appears, the affairs of the hive go to ruin, and the entire establishment is broken up.

The second kind of bee is the worker. They, as the name implies, are the real power by which the hive is worked. The ruler is nothing without an effectual staff of workers. Their business is manifold. To some is intrusted the charge of the young bees; some find the scene of their labors among the combs; some form themselves into gangs of excavators, whose ready jaws supply the place of crow,

pick, and shovel, and prepare the foundations afresh when a new comb is to be built; others see that the materials are provided in their due time and place, while it is the duty of some to watch at the entrance, lest strangers should gain admission. To each is assigned its different post, and all work together with that love and harmony that are always the characteristics of a well-regulated hive.

We now come to the drones, who are, on the whole, a set of as useless insects as can well be conceived. Perhaps one out of two thousand is found of use, but all the others just idle away their time in luxurious indolence. The idea of working never enters their heads, but they are quite indefatigable at their banquets of honey, and never take the trouble to go and get food for themselves. So they congregate outside the entrance, or go in either for the purpose of gormandizing or sleeping, in both of which pursuits they display considerable assiduity. They buzz very loud, display their figures to the best advantage, in order to captivate the ladies, have very big wings, and evidently look down superciliously on the workers. It is needless to add, that they are always very young, generally being rather less than a year's standing. Now all this is very pleasant while it lasts, but a reaction comes. The workers assist themselves, and the drones are turned out of the hive altogether, and left to get on as they best can. The natural consequence is, that they do not get on at all, for they had neglected all opportunities of gaining experience while in their hives, and are unable ever to gain admission into another. So they pass away from sight, and no one hears or cares anything more of them. The worst is, that each succeeding year always brings its supply of drones.

Bees do not attain their full perfection for a long time after they become members of the hive. On their first appearance within its walls, they are shapeless white grubs. After a few weeks, they pass through another stage of existence, and alter their form, while their color deepens. But it is not until after another stage has been passed that they attain their full rights, or are permitted to assist in the labors of the hive. Before that epoch in their lives take place, they are carefully prepared by those under whose charge they are, and are thoroughly examined as to their fitness for work before they are permitted to take their place among the regular laborers.

When they have thus attained their majority, they are furnished with an entirely new set of tools, and are expected to use them diligently in the service of the hive. It would perhaps be going too far to say that they wear aprons; at all events, they wear flaps, which, being the natural appendages of those articles of dress, must presuppose aprons, just as we (except in the stage Frenchman) argue a shirt from the presence of ruffles. If so, the bees are far our superiors, for they wear eight flaps, of course belonging to eight aprons. The flaps are heavily fringed with an edging of golden hairs, and bear in their centre a piece of pure white wax.

It not unfrequently happens that a bee misconducts itself. In this case, the affair is examined, and the delinquent is thrust from the hive-door, never again to enter its portals. So important an exercise of judicial power always appears to be conducted with befitting gravity and decorum.

A well-chosen, well-worked hive will be certain to increase its numbers very materially in a short time, and before very long will probably become too full. What is to be done then? Evidently a colony must emigrate. The bees accordingly look out for a good locality whither they may betake themselves, and headed by the future ruler of the colony, they set out, and become an independent body. If, however, it is desirable to retain the bees, it is easy to do so, by placing a small-

er hive near the large one, and permitting the bees to pass between them. The proprietor is thereby enabled to keep all his bees under his own eyes, and at the same time to secure a considerable amount of work.

There are many methods of working hives, although the principal features must be preserved in all. The plan that meets with the approbation of the best judges is to place two hives in opposition, in one of which the bees work, and the young pass through the initiating portion of their existence; and in the second is placed the entire stock of provisions. The relative situation of the hives does not matter very much, some people placing them one above the other, and some preferring them side by side. It is always a great advantage when this can be done, as the working hive always becomes very hot, especially when anything in particular is going on.

THE ORDER IN CONNECTICUT.

WE have just received a printed copy of the proceedings of the Grand Lodge of Connecticut at its annual communication at New Haven, in May last. The session appears to have been well attended. The business, tho' chiefly of a local character, possesses much interest. The opening address of the Grand Master, M. W. DAVID CLARK, is the production of a true Mason and estimable Brother. We extract as follows:—

MASONRY TO BE STUDIED.

We are apt to think, when we have qualified ourselves to confer the degrees in a creditable manner, that we have attained to a high position in the Order. It is certainly very creditable and praise-worthy to be what is termed a good workman, but that is of small importance, when compared with a knowledge of the great principles of Freemasonry, its objects, the aims for which it contends, and the rules and regulations by which we are governed. To fully understand these, requires study and research, which would occupy all the time allotted to a man's existence. But by improving our leisure hours, we can add to our stock of knowledge upon this subject, which would be both useful and pleasant.

MASONIC LIBRARIES.

In connection with this topic, I would again call your attention to the subject of establishing a MASONIC LIBRARY, by means of which our members may have access to such works as treat upon Masonic jurisprudence and the principles of Masonry generally. It would be of paramount advantage to the Craft, if this most desirable object could be accomplished. I therefore submit to your consideration these views, and trust that you will take such action upon the subject as in your judgment its merits may deserve.

DEDICATION AT WATERBURY.

On the 27th day of December it was my pleasure, with the assistance of the other Grand Officers, to dedicate a new and beautiful Hall, erected by Brethren of Harmony Lodge, No. 42, in the young and flourishing city of Waterbury. The ceremonies of dedication being public, the Hall was crowded to its utmost capacity, with attentive listeners, and the most profound attention was paid to the solemn and interesting ceremonies of the occasion. This is one of the largest, best

constructed, and best furnished Lodge rooms in the State. Our Brethren have spared no pains nor expense to make this sacred retreat pleasant and attractive. We want no further evidence of their zeal and prosperity, than this most beautiful Masonic Temple furnishes. May they long enjoy every satisfaction and delight which Masonry affords, but more especially that principle which the name of their Lodge indicates!

WORK OF THE LODGES.

It has been my pleasure, during the past year, to visit a large number of the subordinate Lodges, install the officers, instruct them in the work, and give such advice and make such suggestions as seemed necessary, which I should be pleased to notice in detail if time would permit. But upon this topic I dare not trespass longer upon your patience than to say, that I discovered a great improvement in their work, and increased interest in the welfare of the Order, a fuller and more punctual attendance on the part of the Brethren, which is always so cheering and stimulating to the officers of a Lodge, and generally a more healthy and substantial growth of the Order. In a large majority of the Lodges, the officers have qualified themselves with the work in conformity to that adopted by this Grand Lodge, specially called for that purpose at Bridgeport in March, 1853. In some cases however, I regret to say, there seems to be a determined effort on the part of a few Brethren, of whom we had reason to expect a hearty co-operation, to prevent this work from becoming universally adopted in our Lodges. I sincerely regret, and have been pained to see this feeling manifested. I trust, however, upon due reflection, they will see the error of their course, and conform with cheerfulness to all the rules and regulations of the Grand Lodge.

CONFERRING DEGREES.

Brethren, at our annual communication your attention was particularly called to the subject of conferring the degrees upon more than one candidate at the same time. In all instances, so far as it has come to my knowledge, save in one or two cases, the Lodges have complied with the wholesome suggestions then submitted, and also the sentiments expressed in the report of the committee to whom this subject was referred. I regret exceedingly to hear of these exceptions. It is clearly a departure from the ancient landmarks of Masonry, which are intrusted to us to preserve. I hope this admonition will induce those Lodges who have violated this salutary principle, to abandon all such proceedings for the future.

TRAVELLING MASONS.

In one or two instances, I have been solicited to grant dispensations, but thought it to be my duty to decline the request. They have been in locations where there are a few worthy Brethren, who have long been denied the privileges of Masonic fellowship, unless they visited some Lodge remote from their homes. They are consequently entirely ignorant of the work, but would be compelled to rely upon officers of other Lodges, or employ some well informed Brother to confer the degrees upon their candidates. This I conceive to be wrong. No charter or dispensation should be granted, unless there are a sufficient number of Brethren asking for it, who are qualified to confer the degrees. They should first prepare themselves to work, and then ask for these privileges. I have been disgusted with this peddling of the work, as a haberdasher sells his ware through the streets, vending his knowledge of Masonry for a price, and perverting the fund which should be sacred to deeds of charity and benevolence. This prostitution of Masonry to a mere mercenary purpose, demands an earnest and unanimous rebuke. I caution all Lodges

and officers, not to employ traders in Masonry to do their work, but to qualify themselves to discharge their respective duties. I here make no allusion to those who visit Lodges or are employed by the Brethren to instruct them in their work. This I am pleased to say is commendable.

The report of the able committee on correspondence was noticed in our July number, it having been kindly furnished us in advance of the regular publication of the proceedings.

The Grand Lodge has appointed delegates to attend the proposed Convention at Washington in January next.

NEW YORK TROUBLES.

Touching the New York difficulties, the committee to whom was referred so much of the Grand Master's address as relates to that subject, say :

The spirit and language of our M. W. Grand Master, as also that of our Committee on Foreign Correspondence and of the Grand Lodge of Massachusetts, meet with our hearty and entire approval, and the subject has been so ably and fairly stated by them that we feel it superfluous for us to add anything further.

That in regard to a division of the Grand Lodge of New York, we deem it perhaps premature for us, now that the subject is under consideration in the Grand Lodge of New York and not yet decided, to give any opinion as to its propriety or impropriety, only that this Grand Lodge could not certainly recognize any such division, unless it was the result of the calm, deliberate, and harmonious voluntary action of the recognized Grand Lodge of the State of New York.

Resolved, That this Grand Lodge hereby approve and adopt the resolutions of the Grand Lodge of Massachusetts, on page 90, of the printed report of the committee on Foreign Correspondence.

Resolved, That at the end of the first two or three resolutions there be added the words "or in the absence of such a diploma or certificate they be required to take the usual test."

Resolved, That the Grand Secretary of this Grand Lodge be and hereby is directed as soon as possible to notify each and every subordinate Lodge in this jurisdiction of the above.

SAMUEL LYNES, } Committee.
B. A. SHEPHERD, }

The report and resolutions were adopted. It will be seen that the report recognizes the right of a Grand Lodge to divide itself, or in other words, that two or more Grand Lodges may exist in the same State, the division being amicably effected.

MASONIC HISTORY OF THE STATE.

Brother Henry C. Deming, Esq. of Hartford, was appointed to write the history of the Order in the State. A commendable movement, and worthy of imitation.

GRAND ENCAMPMENT.

The Grand Encampment of the State held an annual assembly at New Haven on the 11th May. We notice nothing in the proceedings of special interest, except it be the general indications of prosperity scattered through them. The M. E. Grand Master, Sir Benj. Beecher, Jr. in his annual address, thus notices the death of the lamented Brother

JOSEPH K. STAPLETON.

Among the interesting subjects brought to notice in the General Grand Encampment, was an official announcement of the demise of a venerated and beloved Sir Knight, M. E. Joseph K. Stapleton, of Baltimore, Md., who had for many years held the second office in that body. This worthy Sir Knight, whose name has been identified with our Order from my earliest remembrance, had endeared himself, by his many virtues, to the whole Masonic Fraternity in this country, and to none more so, than to those members of this Grand Encampment who had the pleasure of forming his acquaintance. He had been with us on several occasions, and in his death we can all lament the loss of one of our brightest jewels. The General Grand Encampment paid a deserved tribute to his memory.

THE GRAND COUNCIL.

Also held its annual assembly at the same place on the same day—T. I. Brother Francois Turner, M. P. G. M. Twelve subordinate Councils were represented. We make the following extract from the report of the M. P. :—

COUNCILS IN NEW YORK.

I will also inform you, Companions, that during the past year, I have issued two dispensations for new Councils to be established in the city of New York. The first was granted to the nine or more Companions, named in said dispensation, members of various Chapters, some of whom had formerly worked in our degrees under the authority of Henry C. Atwood, of St. John's Grand Lodge memory. These applicants having been properly healed, I issued to them the first Dispensation on the 15th of August last, and with the assistance of Ill's Comps. B. Beecher, Jr., Wm. E. Sanford, Avery C. Babcock and others, I duly installed Ills. Comp. M. J. Drummond, G. M.; M. Campbell, D. G. M.; and G. O. Bartlett, P. C., of Washington Council, No. 22, empowering them to confer, in a regular manner, the degrees of Royal and Select Master on all such Comp. Royal Arch Masons as they should have judged by a unanimous clear ballot worthy to be received and cordially greeted as such.

I had soon the proof that their zeal had been crowned with success, and that they had made good use of the authority so conferred upon them. For on the fifteenth of October I received another application for a dispensation signed by nine or more other Comp. Select Masters, duly and highly recommended by the Companions of Washington Council, of which they themselves were members. Being then firmly convinced of the importance of the step I was about to take, and having consulted some of our most venerable Select Masters, regarding this movement as almost indispensable to the establishment of this branch of Masonry in the State of New York, I issued to said petitioners a dispensation similar to the one spoken of above, and installed Companion Hamilton Dill, T. I. Grand Master, Companion Asa H. Bartlett, Deputy Grand Master, and Companion Alexander Frear, P. C. of Pennell Council, No. 23, empowering them to work and confer the degrees of Royal and Select Master, on all those whom they should judge worthy. What they have done you will be able to see for yourselves, as they have now returned to us their dispensations, and the records of all they have accomplished since they have received their dispensations.

They now apply to us for regular warrants for Washington Council, No. 22, and Pennell Council, No. 23, under the jurisdiction of the Grand Council of Connecticut, until such time as they shall be enabled, by the establishing of a third Council, to form a Grand Council for the State of New York. That day, I trust, is not far

distant, for I understood from one of the Companions, when at Danbury, that application would probably be made at this present assembly for a Charter, establishing a third Council, either in New York city, or Brooklyn. I had hoped that a report that reached me last fall, that some Companions residing in Western N. York, were going to apply for a dispensation to the Grand Council of Ohio, or Michigan, was true, but whether they have done so or not, has not yet come to my knowledge. Be this as it may, Ill's. Companions, I hope that you will approve the efforts of our Ill's. Companions, and encourage their zeal, by granting them regular Charters, constituting them in due and ancient form.

GRAND LODGE OF WISCONSIN.

THIS Grand Lodge held its last annual communication at Janesville, in June. The R. W. Henry M. Billings, D. G. M., in the absence of the Grand Master, presided. The annual address of the Grand Master was read by the Grand Secretary. The Grand Master says:—

Since your last communication, nothing has occurred to mar the harmony, or retard the progress of our institution within this jurisdiction. It still pursues the even tenor of its way, silently accomplishing the great objects of its mission—"dispensing its blessings like the dews of heaven, unseen and unfelt," save by those who are the recipients of them.

The same harmony, good feeling and progress, which have characterized the Fraternity within this jurisdiction during the past twelve months, have, with scarce an exception, prevailed throughout the Union. So truly has this been the case, that the faithful and conscientious Mason may point with a just and grateful pride to the workings of our institution, and from his heart of hearts may exclaim with one of old—"Behold how good and how pleasant it is for Brethren to dwell together in unity."

ADMISSION OF CANDIDATES.

The Lodges throughout this jurisdiction are generally in a healthy and flourishing condition; and most of them, so far as I am advised, do as much work as is desirable. As a general rule, due discretion has been exercised in the admission of candidates; with a few exceptions, those who have been admitted to a participation in the rights and benefits of our Fraternity, have been such as are fairly entitled to the privilege by our rules, and such as will make valuable laborers in the Masonic vineyard. Yet it is undoubtedly the case, that some have been made members of the Fraternity who ought never to have been permitted to enter the mystic temple; and it too often happens that the desire to increase Lodges rapidly, or the failure of committees of investigation to perform their duties rigidly and thoroughly, leads to the initiation of men who are entirely devoid of those *internal qualifications* which are so essential to the true Mason. The injury resulting from the initiation of one unable to appreciate the excellence of our institution, and unworthy the fellowship of Masons, is not confined to the Lodge of which he becomes a member, but the whole Fraternity, as a class, are held responsible for his conduct by the world, and compelled to suffer for his derelictions. Hence the paramount importance of each and every Lodge exercising great care in the admission of candidates. Let us see well to it my Brethren, that no man is admitted to a participation in our privileges, who will not cheerfully comply with the rules and requirements of Masonry, or who has not intellect enough to understand and appreciate all the duties and responsibilities incident to his membership—and the heart and the soul to become a Mason in spirit and in truth, as well as in form. I speak plainly and earnestly on this subject, not in a spirit of cavilling or complaint, but from a sense of duty, and for our common welfare.

Complaint has been made by our Brethren in California and elsewhere, that Masons are made, particularly in the Western States, and sent forth to the world to

claim the protection of our Universal Brotherhood, with scarcely sufficient knowledge of the work and lectures of the several degrees to make themselves known, and almost wholly ignorant of the character of the institution to which they belong, and its teachings and principles. Are not these complaints too well founded? and have we of Wisconsin performed our whole duty in this respect? are questions which commend themselves to the serious consideration of every Mason. It is, I regret to say, a too common practice to hurry candidates through the degrees so rapidly as to preclude the possibility of their acquiring a thorough knowledge of Masonry as they progress, a practice which is not sanctioned by the rules of the Grand Lodge, and which will be discountenanced by all good Masons.

We learn from the proceedings that eight Dispensations for Lodges have been issued the past year, and the affairs of the Grand Lodge generally are in a healthy and prosperous condition. The report on correspondence is a brief review of the proceedings of the several Grand Lodges in the country, and though short, is sufficient for all useful purposes. The officers for the current year are—M. W. Henry M. Billings, G. M.; R. W. G. Bouck, D. G. M.; Orlando Foster, S. G. W.; Haven Powers, J. G. W.; W. Chappell, G. Tr.; W. R. Smith, G. Sec.

GRAND LODGE OF TEXAS.

THIS Grand Lodge held its annual communication for the present year, at the town of Rusk, in May last. Owing to the illness of the Grand Secretary the publication of its proceedings was unexpectedly delayed. We have, however, the satisfaction to acknowledge the receipt of a copy of them, though at so late a date in the month, that our notice of them, for the present number, must necessarily be more brief than it otherwise would be. We may however refer to them again.

The session was well attended,—seventynine Lodges being present by their representatives at the opening of the Grand Lodge. The business was opened by the M. W. Grand Master, Brother ANDREW NEIL, in an address of more than usual interest, from which we take pleasure in extracting as follows:—

INTRODUCTION.

At the opening of this, the seventeenth Grand Annual Convocation of this Grand Lodge of Texas, and in the congratulations which must be poured out from the bosoms of Brethren thus meeting from the distant ends of this great State, let us not forget the duty which we owe to the Creator of the Universe: but let us with one mind, pour out our unfeigned thanks to Him, the giver of all good, for the benefits we are permitted to enjoy in this friendly and Brotherly intercourse—while the country has been scourged by pestilence, and many whom we have been wont to meet in by-gone days are called hence; yet we have abundant cause to be grateful that we meet under so many evident signs of prosperity in our Order, as well as in the State and country at large. Whilst, then, we mourn for those who can fill their places here with us no more, let us also rejoice that we are yet enabled to behold this Hall filled with the young and ardent seekers of knowledge, as well as the hoary veterans of three score years and ten, and fainting by the way-side, but coming to do service in the Royal Art from hundreds of miles in this, the most inclement season of the year. Let us then, not grow weary in well-doing, but persevere unto the end in every good and perfect work and charity. The meeting of the Grand Lodge is peculiarly a time of moment in the Masonic family; coming

from the various sections of the State, an interest is awakened of no uncommon character. Friendships are here established more lasting than time—hearts are cemented into one that would otherwise revolve in remote spheres—jarring ideas are reconciled—crude and imperfect theories reduced to form—innovation frowned down—appeals heard and adjudicated—light disseminated, and last, though not least, charity dispensed to the needy, and peace, love and harmony caused to prevail throughout this vast territory of Texas—Texas whose boundless extent of domain constitutes an empire in itself. Who that is a Texan does not feel proud of his country, and looking around him, view the destiny of the State to be upward and onward—and if we, as Masons, are only true to ourselves and the great cardinal points of the Order, we must of necessity soon be ranked, and take a proud position in the van of all that is great and noble. This is the age of progression, and our aim and object should ever be to progress in all that will tend to elevate the Masonic body, and lop off all useless excrescences which might, perchance, attach to, or annoy us in the discharge of our duty to God and our fellow-beings.

INITIATION OF SOJOURNERS.—GEN. GRAND LODGE.

I also recommend that some action be taken by this Grand Lodge in protesting against the action of Lodges in other States receiving and acting on petitions of those who may be visiting, or temporarily residing amongst them. Several instances have been presented to me, and serious difficulties have arisen in Lodges, and amongst Brethren in our jurisdiction, in consequence of some who may have been rejected here, or who may be unworthy—being received by Lodges of other States, while on visiting or business tours, and returning immediately legally constituted Master Masons and seeking admittance as visitors in the very Lodges where their petitions had been rejected.

We have engrafted a very safe provision in our Constitution for our own protection; of not allowing a petition to be received until after a year's residence in the State. A similar provision in other Grand Lodges, whilst protecting themselves, would guard us effectually from the evil complained of, and I hope that this Grand Lodge will speak out emphatically on the subject, so that Lodges of distant States, as well as those of our border neighbors of Arkansas and Louisiana, may work only upon the material found within their own quarries. And this is the only subject for which I could conceive there exists a necessity for a General Grand Lodge. I am therefore disposed to bear with the evil which is not often practised, rather than support or countenance the formation of such a body. The Grand Lodges are sufficiently well organized, and their limits defined as to obviate any emergency that would require such an organization; and I am in favor of the proposition, that whenever two-thirds of the several Grand Lodges of the Union shall act on any subject submitted to them, their decision shall be final.

DISPENSATIONS FOR CONFERRING DEGREES.

I have granted two Dispensations for conferring degrees during the year, and have refused many applications, believing that no good could result from its exercise, and I am strongly in favor of curtailing the privilege, and more especially upon an application for the first degree. After that, the necessity for the stringency of the rule does not exist, but I believe that no serious objection could arise if the power to grant Dispensations to confer degrees was entirely taken away.

PAST MASTER'S DEGREE.

A good deal of discussion has been going on of late by Masonic journals, as to the right and privileges, and the jurisdiction to which the degree of Past Master belongs.

I am not satisfied with its present place amongst the degrees of the Chapter, and conceive that it is not in its appropriate jurisdiction; but I differ widely from many who consider that it is one of the steps or degrees necessary to be taken to attain the summit of Masonic knowledge. My opinion is that it ought not to be exercised by the Chapter as a degree, and that it should be stricken therefrom and vested solely in the Grand Lodges, not as a degree, but as a qualification to be conferred alone on those who have attained the right to have it conferred by merit and election as Master of a Lodge: and then the Brother entitled thereto receive the benefit thereof in Grand Lodge Convention of Past Masters, from which should be excluded even Royal Arch Masons who have not regularly passed the chair in the same right and honor. It is indeed an honor, and such an one as should entitle the party elected thereto to the exclusion of every one else.

These are my views and opinions candidly expressed and freely given; and in the difference of opinion thereto, I am as willing to accord to others the same right as I have assumed to myself; but until I have strong reasons presented to me, contrary to my present opinions, I shall certainly endeavor to bring about the change suggested, and the first step to do so, would be a respectful recommendation to the Grand Chapter of our own State, as well as that of other States, and the General Grand Chapter to drop the exercise thereof, and then the Grand Lodge could assume the same, and give the degree, as it is now termed, in its appropriate position.

RECONSIDERING BALLOTS.

I respectfully offer my opinion on a subject which I believe has been more fraught with evil than any other in our Order, the reconsideration of the ballot by subordinate Lodges. It is better to strike out the whole matter and not allow the subject to be touched after a decision is made. Many excuses are made by the friends of a rejected applicant to avoid the decision, and to bring about another effort to ballot, and when once carried, the ballot may be postponed to a time when it may be taken in the absence of those suspected of casting the black ball, and thereby foisting upon the Order, one not wholly acceptable. The only safeguard is the ballot, and when once done let the decision be final.

OBITUARY.

Whilst attending to the several duties recommended to you, as well as those required by the Constitution at this, your annual session, let us not overlook the memory of those whose places are vacant, and who have been called to render an account of their stewardship in another world since our last meeting, and whilst the malignant character in taking away our Past Deputy Grand Master, and former Grand Treasurer, Brother Moses Johnson, as well as our faithful Brother, Alexander Ew-Treasurer, one of the original members of the Grand Lodge, and both were known as active and efficient officers and members of this body for many years, at the same time we look in vain to the post of vigilance for our esteemed and aged Brother, George E. Hunter, Grand Tyler, and one of the oldest Masons in the State, who was carried off by the explosion of a steamer in the early part of the year; but these are not all. Where is the tall form of the delegate from Danville Lodge, Brother Drury H. Lee, and of our aged friend and Brother, James McDonald, of Kaufman Lodge, who aided in our last year's deliberations—alas, they have gone to swell the mighty hosts of the dead, and leave alone their memory and their virtues behind, and while we have been despoiled of some of our fairest flowers, let us

not forget the loss of our sister Grand Lodge of Louisiana, in the death of her M. W. G. Master, Br. H. R. W. Hill, one who, as a Christian, a Mason and a man left not one behind him possessed of a more benevolent mind, and who had spent fortunes in the charities of the day, and who had a soul filled with all the most generous and noble impulses which adorn mankind. In the pestilence which held high havoc in our sister city, many fell victims, and the loss has been deeply felt, but Masonry lost her brightest jewel in the death of Grand Master Hill. While Tennessee weeps for the children of her soil, and Louisiana pours forth her grief for the son of her more mature years, let the Grand Lodge of Texas mourn the loss sustained by Masonry within her bounds, and honor the memory of all. I therefore order the stewards to shroud the altar in mourning for two days, and commend suitable resolutions of condolence to be framed to their memory.

The proceedings which followed the delivery of the Grand Master's address, were of much interest, and indicate a high degree of prosperity of the Order in the State. We notice that one of the District Deputy Grand Masters had occasion to suspend one of the Lodges in his District, and against which he subsequently preferred charges, which resulted in the revocation of its charter, for dereliction of duty in "permitting the vices of intemperance and gambling to be indulged in by its members; without calling them to an account and punishing them therefor"—for "initiating a candidate when he was too much intoxicated to understand what he was doing"—for "retaining several members in good standing, to the number of at least three, or four, who are notoriously and habitually drunkards, and constant and unscrupulous gamblers." And this action we hold to be right and proper. Such practices cannot be allowed, either in the Lodges or individual members, without destroying the character and usefulness of the Institution. And, we rejoice to know that our Brethren in Texas are taking such high and eminently Masonic ground, not only in relation to the irregularities referred to, but in relation to others of hardly less importance.

We have already given the views of the Grand Master on the subject of granting dispensations for conferring degrees, out of their regular course; but in order to show how this important matter is regarded by other officers of the Grand Lodge, and doubtless by the body itself, we append the following extracts from three of the reports submitted by District Deputies:—

"As much opposed as I am to granting dispensations for conferring degrees, I have *actually* done it in one case. Upon the unanimous request of Graham Lodge, No. 20, I granted a dispensation to confer the Fellow-Craft's degree, and the Master's degree on James McIntyre. It was under the following circumstances:—He had taken the E. Apprentice's degree; he then received orders to join his regiment on the Rio Grande; he was compelled to do so or resign his commission in the United States Army; he had but two weeks to remain at Brenham, and if the degrees were not conferred on him at that time, it was impossible to tell when he could receive them. I will say here, that some four or five days elapsed between the conferring the Fellow-Craft's degree and the Master's degree.

Any Brother who is as well acquainted with the movements of the United States Army as I am, will certainly say that a dispensation should have been granted under the circumstances—not only that, but the father of Brother McIntyre has long been a very zealous Mason and he wished his son to be a Brother before he left."

Another of the Deputies says:—

I have in numerous instances, been called on to grant dispensations to confer degrees, and in some of them, quite plausible emergencies have been got up to justify the exercise of the extraordinary power vested in me to do so. But in no instance

have I exercised it, believing, as I do, that the combination of circumstances under which it should properly be done, very rarely occur in the present day. And while I do not think the power ought to be entirely restrained, I am constrained to say it ought to be very guardedly exercised.

Another says:—

"I have refused on all occasions to grant dispensations to confer the E. A. degree, when applied to for that purpose. I would recommend to your M. W. G. Body that the power should not be vested in a District Deputy Grand Master to grant a dispensation to confer the E. A. degree, in any case whatever. It is unnecessary for me to state the reasons, as the evils that arise from the power thus vested in so many officers of your M. W. G. Body, can be easily seen by every discerning Brother."

R. W. BROTHER A. S. RUTHVEN.

We take great pleasure in transferring to our pages the following complimentary proceedings in relation to the estimable Brother whose name we have given above:—

Whereas, Our M. W. Past Grand Master, Brother A. S. Ruthven, is anticipating a visit to the land of his nativity in the course of the present year; and

Whereas, The Grand Lodge of Texas, of Ancient Free and Accepted Masons, at this, the 17th Grand Annual Communication thereof, being desirous of expressing the estimation in which he is held by this Grand Body; therefore,

Be it Resolved by the Grand Lodge of Texas, That a certificate be made out under the seal of the Grand Lodge, signed by the Grand officers, with a copy of these resolutions, and presented to our M. W. Brother Ruthven as an evidence of his standing, for use in Scotland, England, and such other countries as may be visited by him in his absence to Europe.

Resolved, That the fact of our M. W. Brother having filled the offices of W. Master of Holland Lodge, No. 1, under our jurisdiction, as well as of Deputy Grand Master and M. W. Grand Master of this G. Lodge, and is now filling the office of Grand Secretary for the eighth year, bespeak more strongly than language can do, what his standing is among us as a man and Mason.

That our W. Brother be respectfully invited to visit the Grand and Subordinate Lodges of the various jurisdictions he may be in during his tour, and obtain and collect statistics, and such information as may be useful to this Grand Body and to Masonry, and do all in his power to extend fraternal intercourse between this body and such other Grand Lodges as are now, or will open correspondence with us.

That he be respectfully requested to take with him one hundred copies of our Constitution and proceedings for distribution abroad; and that this Grand Lodge tender to our M. W. Brother Ruthven, its most cordial and fraternal greetings to cheer him on his journey, hoping he may have a happy and a pleasant tour, and a safe return to his adopted home, and to the station which he has so long adorned, at our next Grand Annual convocation.

Resolved, That the foregoing be entered on the minutes of the Grand Lodge, and copied on parchment.

The special committee, to whom was referred a resolution proposing a change in the fourth article of the Constitution, that the Grand Annual Communication of the Grand Lodge shall hereafter be held on the 21st June, having considered the same, are instructed to report that they do not concur in the proposed alteration of the Constitution, and respectfully submit the following resolution to the Lodge for its action:

Resolved, That the future meetings of the Grand Lodge of Texas be held alternately in western Texas, middle Texas, and eastern Texas, and the district of country west of the Brazos, be known as Western Texas, that portion between Brazos and Trinity, as middle Texas, and all that portion east of Trinity, as eastern Texas. Adopted.

We shall notice the report on correspondence in our next.

MASONIC CHIT CHAT.

NEW VOLUME.—The first No. of the *fourteenth* volume of this Magazine will be published on the first day of November next. Brethren whose names are not now on our list, but who are intending to become subscribers for the new volume, will confer a favor by sending in their names at an early day. Attention to this request will enable us to make such arrangements as will secure a full volume to all. The last year we were in many cases unable to furnish entire volumes, the first Nos. having been exhausted early.

¶ We understand that the Grand Encampment of Ohio, has recently passed an order requiring that all candidates for Knighthood, shall have previously received the degrees of R. and S. Masters, in addition to those required by the G. G. Encampment, before they can be admitted. This will probably help the Councils, though it may not add to the prosperity of the Encampments. We do not understand the reason for the connection, though we can understand that if the Council degrees are to be incorporated upon, and to hold the same relation to, the Encampments, as is now held by the Lodges and Chapters, as to giving the s—s, &c. in the ceremonies, embarrassment, and frequent exclusion of visitors, will follow, as a necessary consequence.

Death of the Grand Master of Virginia.
We regret to learn that Col. EDMUND P. HUNTER, of Martinsburg, the Attorney General of the State and Grand Master of the Grand Lodge of Virginia, died at Berkley Springs on the 10th ult., of cholera. He had been G. H. P. of the Grand Chapter of Virginia, and was a talented and estimable Brother. His loss will be deeply felt and deplored by his Brethren.

¶ We are pleased to state that the Grand Lodge of this Commonwealth, at its quarterly meeting on the 13th ult., appropriated one hundred dollars for the relief of Brethren who were sufferers by the late calamitous fire at Waldoboro', Me. We also learn that the Lodges in this city have contributed liberally for the same purpose.

GRAND COUNCIL OF VERMONT. We have been politely furnished with a copy of the proceedings had at "a convention of the representatives of the Councils of R. and S. Masters in Vermont, held at Vergennes on the 19th of August" last for the purpose of organizing a Grand Council for the State. Four Councils were represented. Comp. Philip C. Tucker, Chairman, and Comp. John B. Hollenbeck, Secretary. The usual preliminary steps were taken, a Constitution was adopted, and a Grand Council organized, "for the purpose of rendering permanent the two important degrees of Masonry, conferred in council of R. S. Masters; for diffusing Masonic instruction, inculcating good morals among the craftsmen, and for regulating their labor by one uniform standard." The following are among the officers elected:—Comp. N. B. Haswell, M. P. G. M.; Philip C. Tucker, P. D. G. M.; John Poor, T. I. G. M.; John B. Hollenbeck, (Burlington,) G. Recorder.

¶ The Chattanooga Gazette states, that the Lodge at that place, has recently voted to raise \$10,000 for the purpose of establishing a Female Academy, of the higher order. We wish the enterprise all success, but ten thousand dollars is a large sum for a single Lodge to raise.

¶ The *Masonic Register*, (noticed in our last,) has been converted into a monthly publication. The first number has been received, and is well filled. It is published by Vinten, Marquand & Co., New York. Brs. Adams and King, editors.

EXPULSION.

Lowndesboro, Ala. Aug. 29.

Br. Charles W. Moore,

At the last regular communication of Acacia Lodge, No. 73, Eli Toole was unanimously expelled from all the benefits and privileges of Masonry, for gross unmasonic conduct, and ordered to be published in Moore's Masonic Magazine. By order of the Lodge. Yours fraternally,

A. J. CAFFEY, *Secretary*
of Acacia Lodge, No. 73.